

THE BRETHREN EVANGELIST

Official Organ of The Brethren Church

What Have You Lost?

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Have you lost a coin?
You have? But where?
Was it while you were busy
Here and there?
Was there a hole
That needed mending,
And it dropped out
While you were bending
Over some needless task?



Has Opportunity
Come and gone
To reach some soul
You might have won;
While you were busy
Here and there
Working hard --
But getting nowhere
Over some needless task?

Will this New Year
Find you thus,
Shackled with care
And fret and fuss --
Looking back
Into the past
Forgetting to search
For the things that last,
While doing a needless task?

F. C. V.

THE BRETHREN EVANGELIST

Published weekly, except the last week in August and
the last week in December.

THE BRETHREN PUBLISHING COMPANY

Ashland, Ohio

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Items of General Interest

THIS WEEK a change has been made in your Publishing House. For a month, now, two men have worked side by side in the Editorial Office of your Publishing Company. The one, a man who has devoted his life to the Brethren Church, with twenty-three years in pastorates, and these last twelve years as Editor of our Publications. The other, the writer of these lines, who is learning the publishing work, in preparation for shouldering the work ere long. It is the wish of Brother Vanator that the "official" change in Editors take place with this, the first issue of the New Year, likewise the first issue of Volume 75 of *The Evangelist*. However, for about two months, yet, these two men will continue working together in this office, discussing the methods, problems and "know how," for there is much yet to be learned by the younger man from his very efficient and helpful "teacher." Next week, when we write our first Editorial, we want to pay tribute to the work of Brother Vanator.

As the "new man," we ask for your prayers, your patience as this change is made. We want to do, by the help of God, the very best that we can for the publishing interests of our beloved church. W. S. B.

ST. JAMES, MARYLAND. Proceeds from the sale of Christmas trees by the St. James church were given to the Building Fund. A group of the laymen engaged in the cutting and selling of the trees.

The Christmas program, given by the Sunday School, was presented on Christmas evening.

WAYNE HEIGHTS, WAYNESBORO, PENNA. Latest reports inform us that the insulation and the plastering in the Church has been finished. By this time, the exterior grading, and the laying of the auditorium floor should be finished. Brother Leatherman says that it should not take too long to complete the building.

The Pennsylvania District Sisterhood contributed \$100.00 for the new church to equip the Children's department with chairs and tables. The Berlin Brethren Boys' Brotherhood through their ever-faithful leader Fred W. Brant, contributed \$68.75 for 25 chairs for the Junior Department of the new Church.

Brother Leatherman says that since moving into their new parsonage, that their new mailing address is "General Delivery," Waynesboro, Pa.

BERLIN, PENNA. The Berlin Church announces that Rev. Lyle Lichtenberger, now a Senior in Ashland Seminary, has accepted the call to their pulpit, to bring his first sermon the second Sunday in February. Brother Lichtenberger comes from Elkhart, Indiana, is a son of the Treasurer of the General Conference, and has been a member of the Brethren Youth Ambassador's Quartet. His wife, Lavonne, comes from Waterloo, Iowa. We wish them well as they begin their new work.

Brother D. C. White, interim Pastor at Berlin, reports the presentation of the Home Mission Play, "Jehovah Jireh" on Sunday morning, December 7th.

VINCO, PENNA. Mr. and Mrs. Walter S. Mackall, lifelong members and workers of the Vinco Church, were honored in a special service, Sunday morning, December 14th, honoring their fiftieth wedding anniversary. Churches are to be commended which honor their worthy members in this way.

VALLEY BRETHREN, JONES MILLS, PENNA. Brother Elmer M. Keck reports that on December 7th, their evening church attendance was 60% of that of the morning. A special effort is being made to increase the Sunday evening service attendance. The annual Church Business meeting was held Sunday morning, December 28th.

UNIONTOWN, PENNA. Brother George Solomon, Pastor of the Gretna Brethren Church, tells us that he held a Communion Service for the Uniontown Brethren Church on November 30th, and a baptismal service in the afternoon. One person was baptized, being received into membership in the Church at the evening service.

CAMERON, W. VA. Congratulations are in order for Brother and Sister Robert Holsinger, Pastor and wife at Camron, in the arrival of a brand new baby boy, named Mark Andrew, on December 11th. Brother Holsinger writes "Both are doing fine," which we take to mean that all three, father, mother and heir, are getting along just fine.

PITTSBURGH, PENNA. Thirty-five young people attended their evening Youth Meeting recently, making it necessary to divide the group into two divisions. Ralph Mills, Pastor, reports that Mr. Glenn McGeary of Pittsburgh, has been given a call to the ministry. He plans to begin his studies at Ashland early this year. The Choir of the Highland Brethren Church presented their Christmas Cantata in the Pittsburgh Church on Dec. 28th.

(Continued on page 15)

new YEAR'S GREETINGS

Fred C. Vanator, Retiring Editor · · · W. St. Clair Benshoff, Incoming Editor

Introducing and Presenting...

INTRODUCTIONS are at times a mere formality. But sometimes they are required because of circumstances in which the individual finds himself. Our introduction of the New Editor of Publications is more of a presentation than a formal introduction, for he is well known over the entire Brotherhood. In the choice of a successor for the retiring Editor, we felt at the time of his appointment that no better one could have been made. Since spending the past several weeks with him in the office we are now very sure of it. He is not what one would call an exact stranger to the job of "editing," for he has been responsible for the fine suggestive programs which have gone out under the National Christian Endeavor work for a number of years, and has written the regular Christain Endeavor Topics (now Crusader Topics) for the EVANGELIST for four months longer than the retiring Editor has been in the Editor's chair. Indeed we can say that he is just an old friend of all of us, who now steps into a more responsible position and a wider field of service.

Therefore, we are merely presenting to you your new Editor of Publications, W. St. Clair Benshoff, our friend and fellow-minister of the Word.

The above picture was taken at last General Conference time, just following Brother Benshoff's appointment. The "little" fellow is the retiring Editor.

Our prayer is that he may raise the standard of our literature even above that which we have tried to maintain through the years, and we pledge to him our best cooperation in all that he strives to do for the advancement of the work of the Lord and for our Brethren Church.

In Matthew 13:52 Jesus uses the illustration of the householder who "bringeth forth out of his treasure things new and old." We are not so much interested with the "things old" for they are past into history. But the "things new" are before us, and as we sit here thinking with you on this page, for the last time, we are struck with the fact that we now face a New Year, a New Vision, a New Opportunity and a New Obligation.

Let's meditate on these four things for a moment!

What a New Year holds for each of us, we cannot say. To some it means change of environment; to others



change of residence; and to still others changes over which they have no control. Some will find new avenues of endeavor; others will continue on in their chosen walks of life. But to each one comes a new leaf in the page of life upon which is written his or her accomplishments or failures. What is written there through 1953 is in each one's own hands.

If we have our eyes open to the future, there will arise a New Vision of the world about us. We will be caused to "lift up our eyes" and gaze upon those who are less fortunate than we; to recognize that there lies at our very doorstep a task that we must perform under the guiding hand of Almighty God.

(Continued on page 15)

The Value of the Communion Service To The Individual

Part Two

Rev. H. M. Oberholtzer

As the supper continued, Jesus made some very startling announcements. Calling their attention to a prophecy of David, "He that eateth bread with me hath lifted up his heel against me," He said, "One of you shall betray me." Glancing inquiringly at one another, they each asked, "Lord, is it I?" He replied that it was the one to whom He would give a morsel when He had dipped it, and He dipped a morsel and handed it to Judas, but they seemed not to understand. A little later He told Peter that he would deny Him three times before dawn, but Peter thought that he would be willing to die with Him, if necessary. Then He told them that they all would forsake Him. They were sorrowful and amazed. However, many things that He said were cheering and helpful, some of them have been cherished much by believers. They are to be found in John, Chapters 14 to 17.

Again Jesus interrupts the supper while He institutes the Communion. Matthew says, "As they were eating, Jesus took bread, and blessed it, and broke it, and gave to His disciples, and said, 'Take eat; this is my body'—Luke adds, 'which is given for you; this do in remembrance of me'"). And he took the cup, and gave thanks, and gave it to them, saying, "Drink ye all of it: for this is my blood of the new testament (covenant), which is shed for many for the remission of sins" (Matt. 26:26-28). Paul adds, "Thus ye show forth the Lord's death till he comes." Jesus spoke with authority. They asked no questions and did as commanded, though they could not understand. Thus He established a memorial in His own behalf and instituted a sacred ordinance through which His followers would be vitally united with Him.

Paul calls this ordinance the "Communion" (1 Cor. 10:16), which means union-with. This is the most suitable and the only scriptural name for it. It is sometimes called "Eucharist," which means thanksgiving or blessing and may have been suggested by Matt. 26:26, 27 or 1 Cor. 10:16. It is often erroneously called, "The Lord's Supper," which is a term used only once in the Bible (1 Cor. 11:20), where it is applied to the full meal, including the Communion, elsewhere called the "Lovefeast" (2 Peter 2:13 and Jude 12). The Communion is an ordinance with which the Lord's Supper is concluded. A small wafer of bread and a sip of grape juice can not be a supper.

Jesus said, "This do in remembrance of me." Paul says, "Thus ye show forth the Lord's death till He come." What a wonderful memorial! We have many memorials, commemorating various events, achievements and people, but we have none that we celebrate with more solemnity, deeper devotion and greater significance. The Communion commemorates the greatest achievement of all time and of the universe, the atonement for and the remission of the sins of mankind. It commemorates not only the

death of Christ, but it commemorates Him, the Son of man and the Son of God. It commemorates His sinlessness, His omnipotence, His infinite love and all the attributes belonging to Him.

But the Communion is more than a memorial. Of the bread, Jesus said, "This is my body," and of the cup He said, "This is my blood." This is a wonderful claim. It causes us to think soberly. Evidently He spoke metaphorically, as He did at some other times, particularly as is recorded in the tenth chapter of John that He said, "I am the door of the sheep." In either case the metaphor has a deep meaning. The same thought is expressed in the sixth chapter of John, where it is recorded that Jesus said, that He was the true bread from heaven that had been typified by the manna upon which the Israelites subsisted as they journeyed through the wilderness. Those Israelites all died, but Jesus said, "I am the living bread which came down from heaven: if any man eat of this bread, he will live forever; and the bread that I will give is my flesh, which I will give for the life of the world" (John 6:51).

Again He said, "Verily, verily I say unto you, Except ye eat of the flesh of the Son of Man, and drink his blood, ye have no life in you." The Jews were perplexed and scoffingly said, "How can this man give us his flesh to eat?" Let unbelievers scoff if they will, but believers dare not. We know that He is true, even if we do not understand. Let us pray for a better understanding. The better we understand, the more benefit we will receive. As we eat and ye shall receive, seek and ye shall find, knock and it shall be opened unto you." We must receive Jesus by faith. "He that believeth on the Son hath everlasting life, and he that believeth not on the Son shall not see life." Jesus said to Philip, "He that hath seen me hath seen the Father." And again, "I am in the Father and the Father in me." Such intimacy we must have with Christ so that people may be able to see Christ in us. When in the Communion service, we partake of the bread and the cup, we should, by faith, so fully receive Christ into our being that He may abide in us and we in Him, that His spirit, love, will and purpose may permeate our being and become our spirit, love, will and purpose, and we become true, living and fruitful branches of the true vine, even Christ.

The word "communion" means union with, resulting in a sameness. Paul says that it is a union with the body and a union with the blood. In a very real sense and in intimate manner the believer is united with Christ and is given eternal life. It is the closest possible union with Christ, like the union of Christ the Father. This seems to be the purpose of the ordinance. Christ must be received and assimilated into our beings as food is assimilated

and into our bodies and becomes flesh, bone, blood, nerves, etc. This may be done not only at Communion, but at other times, perhaps, through prayer, meditation and otherwise. However it is purposed that the Communion should effect such intimate relationship with Christ, "the author and finisher of our faith" (Heb. 12:2). That is why it is necessary that the communicant discern the Lord's body as he partakes of the bread and the cup (1 Cor. 11:29). Can we say, with Paul, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." (Gal. 2:20).

"This is my blood of the new covenant," said Jesus. Under the Mosaic covenant the priests made atonement (at-one-ment) for their own sins and the sins of the people by the shedding and the application of the blood of sacrificial animals, which were the type of Christ. Paul said, "It is impossible that the blood of bulls and goats should take away sins" (Heb. 10:4). Only the blood of Jesus Christ is capable of taking away sins, of which the former sacrifices were but types. It was because He came to save His people from their sins that He was named "Jesus." Now the great purpose for which He came into the world was about to be fulfilled. No one can estimate or even imagine the enormity of the task He was about to perform. It meant the forgiveness of the sins of those for whom priestly atonement had been made, who believed in the Messiah to come; and for all who through faith in Christ's blood would trust Him for salvation (Rom. 3:25, 26).

Jesus said, of the cup, "This is my blood of the new covenant which is poured out for the remission (forgiveness) of sins" (Matt. 26:26-28). "Without the shedding of blood there is no remission" (Heb. 9:22). Not that the blood of bulls and goats could take away sins, but that the sacrificial blood typified the blood of Christ, which is the only blood that can take away sins. That is why Peter said, "There is none other name under heaven given among men whereby we must be saved" (Acts 4:12). The only begotten Son of God, sinless and perfect, was the only suitable and sufficient sacrifice for man. For that reason the Paschal lamb, the type of Christ, had to be a lamb without blemish. That is why salvation is only through faith in Jesus Christ. This new covenant is the final covenant, sealed in the precious blood of Christ, the Lamb of God, and ratified by the faith, acceptance and obedience of the believers. Every Communion, in both the bread and the cup is a renewal of that covenant. According to Paul, Jesus said, "This is my body which is broken for you," which gives the bread similar place with the cup. Each symbolizes the death of Christ. We can never fully evaluate what the new covenant has accomplished for the believer in Christ. Read and meditate upon Heb. 2:9-14 and chapters 8, 9 and 10.

The Communion is so sacred and of such profound significance that it must not be carelessly or thoughtlessly observed. It must be considered with deep reverence and participated in with an understanding of its purpose. The crucified body of our Lord must be recognized and appreciated; also the blood of our Lord poured out for our forgiveness. The new covenant must be ratified by full confession of sins and due repentance; by full sub-

mission of our will to the will of Christ; and by pledging obedience to His commands.

The apostle Paul reproved the Corinthian brethren for their disorder and inconsistencies at their Lord's Supper or Lovefeast, which evidently had carried over into their Communion and interfered with its proper observance. He declared that the Communion properly observed, "**Shows forth the Lord's Death till He comes.**" and that to eat the bread and drink the cup **without discerning the Lord's body** is to eat and drink unworthily and to bring upon one's soul the guilt of crucifying the Lord ("guilty of the body and blood of the Lord,") and the consequent condemnation. Therefore, the Communion must not be observed carelessly. It is not a mere formality. He urged that everyone "examine himself." This does not mean that anyone should be excluded from the table, unless he refuses to participate with proper discernment, and then his exclusion should be voluntary. Paul further declares that because some had failed to discern the Lord's body they have become "weak and sickly and many had died." This was not said to keep anyone from the table who would observe the communion properly, but to warn against improprieties. Some have stumbled over Paul's reproof of the Corinthians and have claimed to be unfit to commune. True repentance will set anyone right.

Unwarranted absence of one who has covenanted to serve the Lord is serious sin and will also make him guilty of the crucifixion of Christ, and in danger of serious consequences. Paul's instruction is that, after due self-examination, each one should participate. "**Let him eat and drink,**" he says. On the other hand, is it not reasonable to conclude that, if evil consequences result from careless and improper participation, good will result from thoughtful and discerning participation, even the strengthening and healing of both body and soul and perhaps prolonged life?

This article is already too long, but let us yet consider further, if only briefly, the Lord's Supper, or Love Feast, of which the Feet-washing and the Communion were originally a part, and from which they never should have been separated. They seem so suitably to belong together, as they evidently were observed during at least the first three or four hundred years of the Christian era. Alexander Mack and other co-founders of the Brethren Church in 1708 so decided when they attempted to restore full obedience to all the commandments of the New Testament scriptures and full submission to the whole will of God. They were not fanatics nor cranks, but sincere lovers of and seekers after truth. Disregarding common customs and the creeds of men, they searched diligently the Holy Scriptures. From their findings we have made but little departure.

First, let it be distinctly understood that the Last Supper was not the Passover, though it set the pattern for the observance of the Lord's Supper or Love Feast. The Brethren resent the inference that they eat the Jewish Passover. The Last Supper was in no way related to the Passover and in no manner similar. It was just an ordinary supper, at least it seemed so to the apostles. However, it turned out to be most extraordinary, as Jesus intended it to be. The Feetwashing and the Communion were each a surprise to the apostles, and changed the nature of the supper from that of an ordinary supper

to that of a divine ordinance, as by the inspiration and leadership of the Holy Spirit it was afterwards considered and adopted.

The Lord's Supper was so called because it was instituted by the Lord, as the Lord's prayer is not considered a prayer that the Lord prayed, but a prayer that the Lord taught his disciples to pray. The supper is also called the Lord's Supper because of the presence of the Lord at the supper, particularly indicated by the bread and the cup of the Communion. It was called the Love Feast because of the abundant and never failing love of Jesus and the brotherly love that flowed so freely from heart to heart as they ate together.

The "breaking of bread" and eating together seems always to have been considered a symbol and a pledge of love and friendship, even in Old Testament times. In Acts 2:42 we read that after that wonderful Pentecost the disciples "continued steadfastly in the apostles doctrine and fellowship, and in the breaking of bread and prayers." The "apostles' doctrine" was the doctrine they received from Jesus and was called to their remembrance by the Holy Spirit, which made it authentic. In the 46th verse we read, "They continued daily with one accord in the temple, and breaking bread from house to house." By some it has been considered that the "breaking of bread" referred to the Love Feast, since they did it from house to house. Such a feast perhaps would not be permitted in the temple and some had large homes as did Mary the mother of John Mark (Acts 12:12).

About twenty-five years later, when Paul came to Troas, we read in Acts 20:7, "Upon the first day of the week, when the disciples came together to break bread, Paul preached unto them." Of course this was an evening service, for Paul preached until midnight, and the Love Feast was always an evening service. Therefore, we conclude that by that time the Love Feast was regularly observed on the first day of the week and that it was their usual weekly day of worship because it was the day of the Lord's resurrection. Probably as the number of disciples increased it became inconvenient to observe the feast daily as they did at first. Jesus had not designated any particular time nor interval of time, but simply required that when they observed it they do so in remembrance of Him (Acts 11:25).

We almost marvel at the steadfastness and zeal of the apostles and early Christians. Their trials were many; their persecutions severe, and their enemies relentless. But their faith was strong and their obedience to the Lord and to the Holy Spirit were unwavering. To the threats of their accusers they replied, "We cannot but speak the things which we have seen and heard. They were fired with holy zeal, fidelity to Christ and love for one another. Doubtless their Love Feasts had much to do with their unity and loyalty.

In conclusion therefore, we would say that the Love Feast, or Lord's Supper, in its entirety, is very rich in spiritual value to all who participate in sincere faith and with understanding. The Feetwashing service will enrich one's soul with the spirit of obedience to the Master's example and commands, which will find many opportunities for expression in daily life; spiritual cleansing, so vividly symbolized, will be effected through repentance and prepare the heart for true worship and effective

Christian living; Also the spirit of humility, so essential to Christian character, and the spirit of service, so much needed everywhere, are engendered and developed.

In the eating of the Supper the ties of brotherly love are strengthened. If there have been differences and disagreements, they have been settled. If there have been offenses, they have been forgiven. If love has grown cold, it has been warmed. Our relations as children of God and as brethren and sisters in Christ have been more firmly established. And, here again, as well as in the Feetwashing, we have had opportunity for self-examination, which Paul suggested as preparation for the Communion. Finally, in the concluding service of the Communion we remember Christ our Saviour and partake of His body and His blood and by faith claim Him and appropriate Him so that He abides in our beings and we abide in Him. We accept the new covenant, sealed in His blood. We accept His forgiveness and rejoice in the hope of eternal life." If ye know these things, happy are ye if ye do them."

H. M. Oberholtzer, 2661 Garland Ave.,
Cincinnati 9, Ohio.

That Old Picture Brings Another Letter

December 2, 1952

Dear Brother Vanator:—

In answer to the question on front page of *Evangelist* November 15th, "How many can you name in the picture?" would say, I am one of the old members of the Brethren Church who personally knew ALL of the group. Having joined the 10th and Dauphin Street Brethren Church, Philadelphia, the second Sunday of November 1892.

Rev. John Rittgers baptized me, with practically all of the folks present. Soon after that time, Rev. I. D. Bowman was called to preach, in whose Choir I sang for nine years. Jacob Cassel was my Sunday School teacher. The folks in the group, in my estimation were—foundation—backbone, and head of the church. In 1901 brought my letter to Johnstown 1st; two years later transferred letter with my husband's to Johnstown 2nd where I have worked in His service ever since.

Sorry to have taken up so much of your time, but have been so wonderfully blest in the years of service for the Master, I could go on and on.

Respectfully and sincerely,

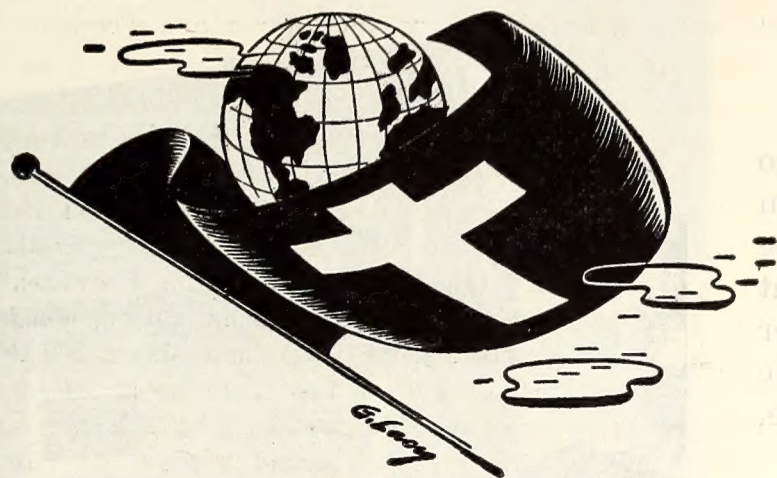
Mrs. Griffith Haskins.

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The devil will lose no sleep over the preacher who aims at rhetorical flights rather than gospel truths.

The serene beauty of a holy life is the most powerful influence in the world.

Obedience brings God's blessing.





# Missionary Department

## WORK CAMPS OFFERED AGAIN BY THE CHURCH OF THE BRETHREN

Your chance to put your Christian faith to work

1. Participate in the three week work camp tour, visiting Brethren Service projects, places of contemporary and historical interest, visiting peace leaders and youth groups, spending occasional nights in homes of European families. An educational director will assist the tour director in interpreting the educational phase of the program. **The tour is not required and any who desires can make arrangements to attend work camp only.** However, the tour will serve as a valuable introduction to Europe and will help the camper to utilize his time and money in the best possible manner.

2. Spend **five weeks** in a work camp in Europe, working hard, living with young people of other nations, worshiping, playing, sharing and being a good friend.

The summer activities will begin about the middle of June and all campers will be back in the states by the end of August. Travel will be by ship.

### Tentative Camps

Germany—Two or three camps chosen from the following:

1. Repelen—(By Holland border) recommended by Pastor Pabst. Building youth home in overgrown mining community. Great need to create human understanding.

2. Kassel Neighborhood House—Complete erection of Brethren center.

3. Ingolstadt—Bavaria—Build refugee homes. Excellent contact with refugees.

4. Homberg—Krs. Alsfeld—Building youth home for east zone boys studying agriculture.

5. Sambostel bei Bremen—Transient Camp for boys from east zone.

Austria—Two camps, refugee situation

Italy—One camp, Carrara Children's Home

Greece—One camp, work with agricultural communities in Northern Greek villages.

Peace Institute—Located in some international city of Europe. Director from the States with outstanding European leaders invited to participate. This institute is conducted at the same time as the work camps and for the

same length of time. The physical situation of the camps is the same as the other camps, with an emphasis on the study of some current theme, with a minor work project.

### CHOOSE THE CAMP YOU WOULD LIKE TO ATTEND

Cost: Total summer cost approximately \$700-\$800, depending upon whether or not you include the tour. This includes transportation New York to Europe and return, tour fee (tour officially starts on arrival in Europe and ends in time to allow campers to proceed to various camps), maintenance in camp of \$1.00 per day, passport, medical fees, etc. Total costs for each camper will vary according to distance from home to New York, souvenirs, additional travel in Europe and personal tastes.

Who Goes: Anyone over 18, in good health, not afraid of hard work and with a sincere desire to serve is eligible. Knowledge of a foreign language is recommended though not required. All denominations are welcome. Final selection of campers is made after a study of application and references.

Write today to: Brethren Service Commission, 22 S. State Street, Elgin, Illinois.

(This is a copy of a letter sent to Missionary Board office at Ashland. Miss Dorothy Carpenter of Ashland, Ohio, responded to a similar offer made last year. She took part in a tour of Europe this past summer (1952) and helped in a work camp in Germany).

### DO BRETHREN PEOPLE PRACTICE STEWARDSHIP?

In I Peter 4:10, Peter calls us the agents of "the manifold Grace of God," with its many different forms and characters. We are not merely on the receiving end. Life is not merely given to us to hoard. I am speaking about all those things for which you have again and again thanked God. Has God comforted you in some great sorrow? Then you should comfort others who sorrow. Have you received strength, so that you faced the future unafraid? Then share your courage with others. Speak the cheering word; reach out the helping hand to some other in his distress.

**MONEY IS THE ACID TEST.** Many Brethren people

(Continued on page 11)



## Will You Be Counted?

W. St Clair Benshoff

**I**N LEAVING A FINE PASTORATE and coming to Ashland to assume the editorship of our Brethren Publications, we have done so at the request of the Publication Board. When approached by the Board at General Conference time, we at once made it a matter of prayer that our decision might be in the will of the Lord, for it is He whom we want to serve and please, wherever He leads.

In accepting this position, we feel that we are in the will of the Lord, and humbly seek His help, His strength and His leading in this ministry of the printed word. We covet the prayers and the cooperation of each minister and lay person in the Church for a continued, effective ministry of our Brethren literature.

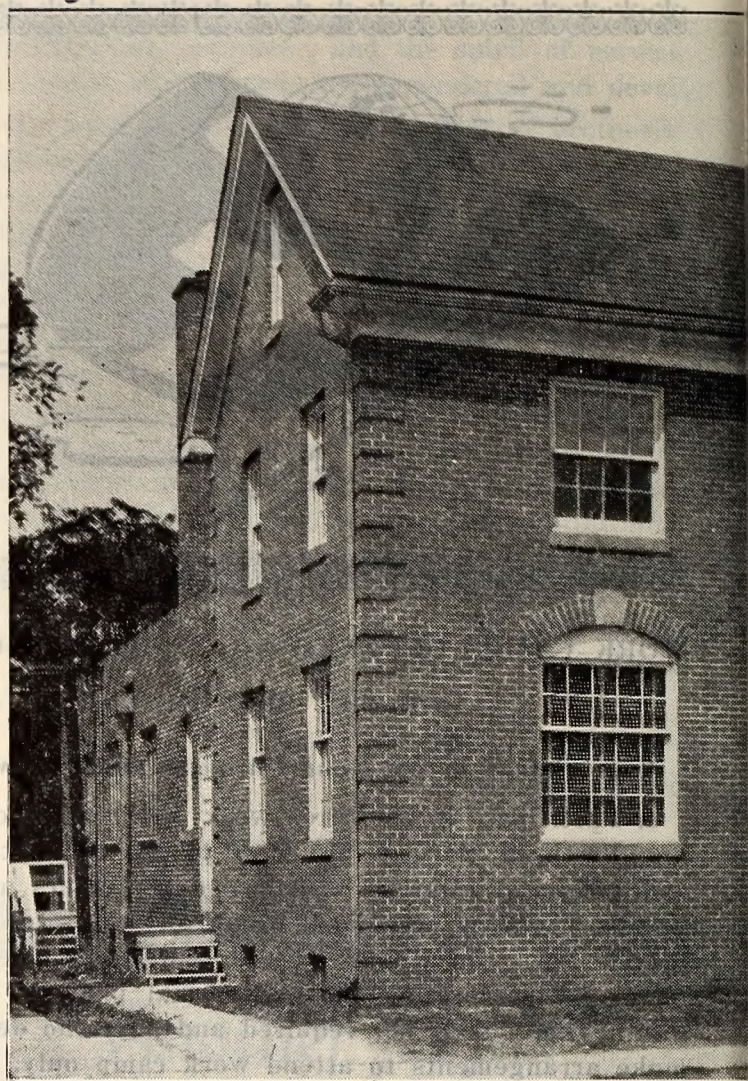
We have further accepted because we believe, with all our heart, in the power of the printed page and in the future of our Brethren publications. The Brethren Publishing Company serves every interest of the Denomination. At a reduced rate it prints *The Brethren Evangelist*, *The Woman's Outlook*, *The Brethren Youth Magazine*, Ashland College publications, Sunday School Quarterlies, etc. To take these many publications to an outside, commercial printer would almost double their cost to you. The pages of *The Brethren Evangelist* are open to all of the interests of the Denomination at any time.

In taking this position we do so in the faith that the Brethren Church will continue to support the Company. Without your help, the Company cannot continue to print Brethren literature at below cost prices. Without this service to the Church, the work of the Church, the various Boards, the local Churches, and you, will suffer irreparable loss.

Through our literature we bring you the very best of Brethren thinking, study, and spiritual help. Through *The Brethren Evangelist* we keep you informed of plans, results, news, methods, and devotional and theological thoughts of the Church.

In coming to this office in this capacity, we have done so, finally, because we have faith in you! We believe that you are interested in building an even bigger and better Brethren Denomination. We believe that you really want to see the Brethren Church become an even greater witness for our Christ and His saving gospel message.

In this, The Brethren Publishing Company stands as the central agency, giving information, uniting action, providing vision. These things, although coming from the other Boards of the Church,



are broadcast to you through our work. The Brethren Church dare never permit her Publishing Company to suffer loss, or go begging for any needed thing. To permit this printed page to be curtailed would mean to face a "dark ages" in our Church. The lack of knowledge in the hands of our people would mean Denominational suicide. Without the work of the Publishing Company, you would have little way of knowing what the College, the Sunday School Association, the Mission Board, the Youth Board, the W. M. S., the Sisterhood, the Brotherhood, etc., were doing, or what they wanted you to do. Soon we would disintegrate into an unorganized group of weakened, local churches.

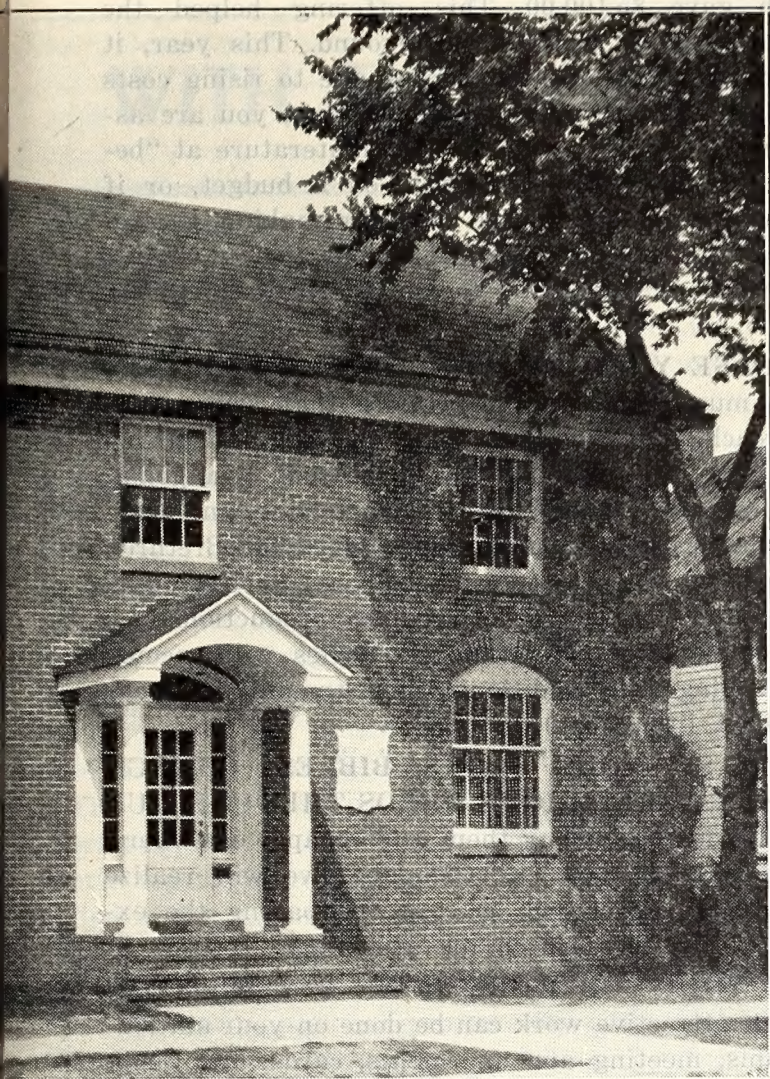
### WHAT ARE WE ASKING OF YOU?

Several things.

1. **FIRST OF ALL: A 100% COOPERATIVE ACTION OF EVERY PASTOR AND CHURCH MEMBER.** The Company is doing a better than average job of turning out our Brethren literature on a very limited budget. The interests of the Brethren Church—your interests—are in the heart of every employee of the firm, and of every Publication Board member. Since we began our work here

(Continued on page 10)





## Once More We Look To The Future

Fred C. Vanator

FOR THE PAST TWELVE YEARS we have been calling your attention to the needs of Our Publishing Interests. In these twelve years many great advances have been made. From a building which was at one time owned by The Brethren Church, but which had been sold to cover deficits, and which at the beginning of our twelve years was rented back to us at the rate of \$720.00 per year; with equipment consisting of a quantity of outmoded type, two old hand-fed, unwieldy presses (one of which could not be used to an advantage); an old hand-fed job press, and old type paper trimmer, a hand addressing equipment, three different hand-fed folders of ancient vintage, two Intertype line casting machines, upon which repair had constantly to be made—we began a course which has taken us over some rough roads, but which has ultimately led us to what we trust will be smoother “riding” in the future. It has been like leaving a rough, rutted lane and finally ap-

proaching a great super highway, progressing over better and better roads each time we left one point of departure to press on to another.

The journey has been like climbing a great hill, encountering many obstacles, charting new courses of procedure, advancing under clouds and sunshine, always looking toward the pinnacle, knowing that the view at the top will be well worth the effort. And we are nearing the end of that climb, for we have nearly reached the goal toward which we have been striving these past years—the ultimate modernization of the printing plant of The Brethren Publishing Company. For with the installation of the new Intertype line casting machine, which has been purchased, we have come to the place where we can very nearly write “Mission Accomplished.” To use military terms we could say that only the “cleaning up” processes will then be in order, or the taking care of just one more important need, which is that of turning in the Kluge automatic job press on a Vertical cylinder job press for more speed and versatility, a matter which can easily be managed through the regular channels of the plant.

Now in order to look to the future and see it in its great prospective and the picture we wish to paint, it is only proper that we take a rather hasty glance at the past, for we do not wish to be like the Irishman who fell from the fifth floor scaffold, landed in the wheelbarrow filled with mortar and in the fall did not hurt himself at all, but then, when he stood up in the barrow to see how far he had fallen, he tipped it over and in the fall from it broke his back. In other words we surely do not want to be so self-satisfied with what we have already accomplished over these few past years that we will willingly tip over the vehicle and undo all that has been thus accomplished. For by the fine cooperation of the churches and individuals over the Brotherhood, advances almost unthought of at the beginning of the building program, twelve short years ago, have been made. From practically nothing we have now in our possession a plant and its equipment which could not be replaced for \$125,000.00. And it is practically free from debt to the moment of this writing—only about \$2,000.00 yet owing on the building.

BUT WAIT! Do not sit back and say, “Well now we can let down,” for this is not so.

Perhaps (and we are hopeful that the perhaps may be a reality even before you read this) the new “Intertype” may be in operation in our plant. This means that the Publishing Company is taking on another obligation because of necessity. That is why we are being insistent on your continued giving of the annual \$5,000.00 Publication Day Offering. This is vital and necessary, especially this



year, when the "down payment" on the Intertype has caused us to go down deep into reserve funds.

In taking on this new obligation every effort will be made to conserve funds, but high paper prices, increased labor costs, coupled with a desire to keep the cost of Brethren Publications to a minimum, means that should you fail in your offering this year especially, you will be causing the work to suffer in a way you do not realize.

We know that there is a great need in Missionary endeavor which costs money; we also know that the drive for College funds is vital to that institution—BUT when your Publishing House is forced to retrench in any way, it reflects on all the other institutions and interests of the church at large. It is the Publishing Plant that is saving dollars for all these interests which puts forth their propaganda and which do much printing, for should they be compelled to go on the open market and meet the commercial prices for their printing needs, they would be spending untold dollars more than they do by having their needs met in YOUR Printing Plant.

May we, after these years of experience here, say just this: We have found that the Publishing Plant is the very "hub" around which revolves the wheel of the remainder of our work. It is through its work that the denominational interests are kept in close touch with each other; through the columns of your church paper go forth the pleas and the reports that keep the churches working toward one great and common end. Take it away by failing to support it adequately and you have taken the very heart out of the general work.

The Publication Day Offering must be continued for some time to come if **The Brethren Evangelist** subscription price is to remain at \$1.50. All other church papers have advanced in price—some to \$2.00 and still others to \$2.50 per year. The Publication Board has decided that the price of our church paper should remain at \$1.50 as long as the Publication Offering continues at the present high of \$5,000.00.

As a noted radio and television commentator always says when he comes to the close of his program, let me also say, "That's the story folks. Glad we could get together." So as we close our task behind the editor's desk and as we look to the future, we do so with anticipation and with assurance that as the church has not so far let her Publishing Plant down, it will continue, under God, to send in an adequate offering that the work may progress to its highest degree of efficiency.

## Will You Be Counted?

(Continued from page 6)

several weeks ago we have learned to know and appreciate every one of the fine employees of the publishing plant. We can truly say that every one of them is doing their very best to serve your printed needs. Your Publication Board members are loyally devoted to their work, often devoting hours of extra work to the welfare of your publication interests.

**2. WE ASK THAT YOU "GO OVER THE TOP" in the requested \$5,000.00 Publication Day offering. Last year**

the Church gave \$5,400.00. This offering helped the Company to keep its feet on the ground. This year, it will take that much again, and more—due to rising costs of materials, etc. With this annual offering, you are assuring yourself of high grade Brethren literature at "below cost" prices. If your church is on a budget, or if you give as individuals, please consider making a sizeable increase to this offering over what you gave last year. We encourage non-givers to join the ranks of givers this year.

**3. INCREASE YOUR EVANGELIST SUBSCRIPTION LIST.** This must constantly be a work that you can do until we reach that possible ideal of every Brethren home receiving and reading **The Brethren Evangelist**. Also use Brethren Sunday School Quarterlies, and leaflets. A stronger, more united, more effective Brethren Church will result when we wrest ourselves from "foreign" publications and use our own Brethren productions. (A more united use of our present quarterlies will encourage the stepping into additional departments with our Sunday School literature.)

**4. PURCHASE YOUR BOOKS, BIBLES, CHURCH AND PERSONAL RELIGIOUS NEEDS THROUGH OUR COMPANY.** You cannot buy them any cheaper elsewhere, and by ordering through our Company, we will realize a profit on them which will go towards paying the expense of printing our Church literature.

**5. HAVE YOUR JOB WORK DONE BY THIS COMPANY.** Neat, attractive work can be done on your stationery, programs, meeting announcements, cards, etc. Cooperation on your part will help keep our job presses running and will help the Company financially.

**6. PRAY.** All else is folly unless we abide in His will. Christ has a work for the Brethren Church to do in spreading His Gospel throughout the whole world. To do this, we must seek His guidance, His help. Through prayer we can win great victories and overcome doubts, discouragements and troubles. If you will pray, then we can be assured of a perfect leadership from Him in our problems and our needs.

We have brought you these six avenues of help so that you might know. The price you pay for **The Brethren Evangelist**, **The Outlook**, **Sunday School Literature**, etc., barely covers the cost of the paper and ink. Labor, upkeep, machinery replacements, etc., must be paid out of profits on job work, sale of books, Bibles, etc., **AND THE ANNUAL PUBLICATION DAY OFFERING!**

**THROUGH GOOD MANAGEMENT**, the Company is doing its part, and we are confident that you will hold up your end. Re-read this article—read the other articles this week—go to God in prayer, asking His blessing on our work, asking Him to show you how to give the largest gift to **The Brethren Publishing Company** you have ever given. Doing this, you will be giving support to the work of spreading Christ's gospel through the very best Brethren literature at the lowest possible cost. **WE'RE COUNTING ON YOU! WILL YOU BE COUNTED?**

The believer's chosen ones are the Blood, the Spirit, and the Word. These are the Christians' "Three Mighties."

If we are still in the nursery playing with toys, let us not blame the pastor for keeping us on a liquid diet.



# WITH THE LAYMEN

## SOUTHERN INDIANA DISTRICT LAYMEN

THE SOUTHERN Indiana District Laymen met at the College Corner Brethren Church on Monday evening, November 17th for their regular quarterly meeting.

After a very delicious ham supper, served by the ladies of the host church, we assembled for our evening program. Herman Hood acted as program chairman and gave a very hearty welcome. Roy Dean led us in singing two songs, entitled, "Pentecostal Power" and "Stepping In The Light," accompanied by Mrs. Ruth Hullinger at the piano. Walter Fiant led us in our evening devotions, reading from Matthew 5:1-16, making some timely remarks and leading in prayer. David Downey gave us a boy's version of "Jonah and the Whale," which was greatly appreciated by all.

The business session was in charge of our retiring president, Wayne Betzner, Jr. The secretary and treasurer's reports were read and approved. The roll call resulted in a count of 119 being present. National President "Bud" Hunter made some remarks concerning the purchase of the Missionary Home, and our obligations toward this as a national project. Rev. Claud Studebaker gave us a report concerning the damage by fire to Founders' Hall at Ashland.

We were extended an invitation by the Roann Brethren Church for our next meeting on February 16, 1953. The Nominating Committee passed the ballots for the election of officers for the coming year. An offering of \$82.07 was lifted for our Lost Creek, Kentucky work.

We were then favored by a men's quartette, singing, "I Shall Not be Moved," accompanied by Mrs. Ruth Hullinger. Kenneth Stout then introduced Congressman John V. Beamer as speaker of the evening.

Mr. Beamer began by making reference to Matthew and Mark concerning the man who planted a vineyard and let it out to husbandmen and in due season sent servants unto the husbandman that he might collect the fruits thereof. But the husbandmen, beat, stoned and killed the servants, and last of all the man sent his own son, thinking they would reverence him. The husbandmen said among themselves, "This is the heir, let us kill him and seize his inheritance." Mr. Beamer said, "Men! I tell you someone is trying to seize our inheritance! Our United States of America has been proud (and justly so) of its Four Freedoms! 1. The Open Bible, or Freedom of Worship. 2. The Door Key, or Freedom to own our Homes. 3. The Pencil, or Freedom of the Press and Speech. 4. The Ballot, or Freedom of Government. There is a new religion springing up. Many people are saying there is no need of a personal God. All we need is to be good and to find security in personal improvement."

Mr. Beamer continued by saying, "This new religion is Communistic, or Socialistic, believing that STATE is the one earthly power. It will not be dominated by out-reaching FAITH but by depriving us of our human rights,

or in other words, AS MAN WITHOUT GOD. Our Constitution of the United States says we as American people are to have Life, Liberty and the Pursuit of Happiness, but something is happening and if this new religion gets full control, all this will be blotted out."

He further stated that, "Socialism is already advancing in the United States to the point that 1. 33 1/3% of all income is controlled by the federal government through taxation. 2. By trying to concentrate all authority in federal government. 3. By vote baiting. 4. By Legislative trickery, and 5. By treaty making authority, or in other words, trying to establish a PUSH BUTTON GOVERNMENT."

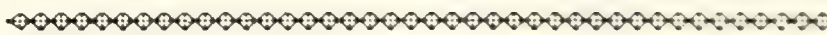
The Congressman concluded his address by stating that "The Blueprint of Socialism is to obtain government control of 1. Banking and Credit. 2. Electric power, etc., 3. Land and Property and 4. Export and Import Trade. Thanks to the 82nd Congress, they had been able to block all this thus far."

"This is the age of triumph and if America is to triumph, every American citizen must learn to speak for himself and we also must place GOD above State; we want Americanism without adulteration," were his closing words.

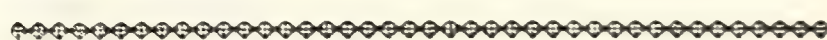
Mr. Betzner again took charge. The report of the election was given with the results as follows: Herman Hood, of the College Corner Church, Chairman; Edward Lippold, of the Loree Church, Vice-Chairman, and Arthur Stahl of the Huntington Church, Secretary-Treasurer, but who later refused to accept.

A vote of thanks was given the retiring officers for their untiring efforts. Likewise a vote of thanks to the ladies of the host church for the splendid meal and hospitality. Our closing song was "Blest Be The Tie That Binds." Rev. Ernest Minegar pronounced the Benediction.

Guy V. Purdy, Secretary.



My soul is dyed the color of my thoughts. Choose not the blackness of despair but rather the crimson badge of faith.



## Stewardship . . . .

(Continued from Page 7)

do not like the word covetousness. But covetousness is the antithesis of Stewardship. We are mistaken when we apply covetousness only to money, to material things. Covetousness is a disease of the soul. It shrivels the soul; it stops the mind. Judas did not sell Christ; he sold Judas. Covetousness always brings death—of mind, heart, soul.

"The covetous man is never a good son, or a good father, or a good friend, or a good citizen." To be all of these, or any of these, one must spend the heart and soul and mind. The hoarding of money is only the visible sign of an inward disease—a cancer of the soul. "Stewardship unclenches the knotted hand, relaxes the rigid arm, and clarifies the muddled heart.—J. G. Dodds, representative of Publication Board on Stewardship Committee Advisory Council.



# Brethren Youth Crusaders

## Devotional Topics

J. D. Hamel Program Editor

Topic for January 11, 1952

### THE TRUE LIGHT

John 1:1-9

NINETEEN HUNDRED YEARS AGO the lights people depended upon were few and, as we would say today, feeble. The light of the kindled fire was often used to show people a path both on land and on water. There were the lamps, little bronze vessels in which oil was placed, and the wick which when ignited, gave light. The torch; any piece of combustible material, one end of which might be lighted, while the other end was held in the hand or fastened to a secure place; was used. The candle which has had part in the household life of mankind for many hundreds of years also sent forth its light. Light is so valuable, so necessary, that from the outset of the history of our earth, people have been accustomed to associating it with Deity. Light came to be the symbol of Deity, and so men bowed down before the sun, moon and stars because they were givers of light. They built altars and kept alive fires on them in order to show reverence for the gods from whom light sprang, and they put lamps and candles in their temples as symbolical of their gods.

1. SPIRITUAL LIGHT! It is very easy to see how lamps and candles got into Christian churches. They were already associated with worship when Christ came. Then He spoke of Himself as "Light," and James spoke of God as "the Father of lights." Christ also called Christian people "lights" and likened them to candles. Young people, we as "spiritual lights" must shine as thousands of candles making a light to the millions of people who are in the darkness of sin. Sin is both death and darkness. As life destroys death, so light destroys darkness, moral darkness arising from absence of moral life, and the darkness of ignorance of those things we most need to know. Jesus was the source of Spiritual light. As the sun is the one source of light to this world, so is Christ to the moral and spiritual life.

2. THE POWER OF LIGHT! You know how the sun drives away the darkness. It simply shines, and the darkness vanishes. Open a room, the shutters of which have been closed, and the sun's rays entering in will flood it with light. So wherever Christ is, the darkness flees. If He were to fill the heart altogether, there would be no shadow of sin left. It is not enough, therefore, to see the great light: we must let our souls be flooded with it. A man might look forth from his darkened house and see the sun high in the heavens, but if he shut all his shutters, the sun could not penetrate his darkened rooms. We must not then bar Christ out of our hearts, our homes, our country; or the light that has arisen "with healing on His wings" will not benefit us.

3. THE TRUE LIGHT! Never, in all the history of

mankind, was there one of whom it might be said, "He is Light," more truly than of our Lord Jesus Christ. At thirty years of age He was a perfect man. All the beauty, all the whiteness that we associate with the idea of light were in Christ. His heart was warm and pure like light itself, and so was His example. But if He had then hidden away in some mountain retreat or some desert cave or some city alley and had never shined forth upon men and upon the world, how unspeakably great the loss to us, and how absolutely impossible for Him to save the race. The mission of a light is not to hide itself away under a bushel or anything else, but to shine.

4. LET YOUR LIGHT SHINE! What was written of John the Baptist was, first, that he was a "burning light." That is good in itself and so far as it goes. But it was added "And a shining light," a light that gave its message, that let out all its possibilities, rebuking wrong, steadying weakness, setting straight the crooked, and pointing, with ever increasing earnestness, to the good. The trouble with the great bulk of young people is that they do not SHINE. I claim that just as the TRUE LIGHT shines to give light to others, every human being must shine out all the good that is in him for the world's help and salvation. A light cannot continue to be a burning light unless it is a shining light.

5. WHAT WILL YOU DO? Is it not inspiring to have Christ call us "light?" What possibilities He suggests. Men in awful peril perhaps will see our light and be guided thereby to safety. With the great responsibility of lost souls we young people of the Brethren Church must not let our light fail to shine. I pray that on this day you will consecrate yourself to a purpose unfaltering as was that of Christ, that more and more this new year ahead YOU will try to use your powers for the salvation of souls, and that you will ask that you may shine clearer, farther, deeper into the darkness of this world's needs.

## Prayer Meeting Studies

By C. Y. Gilmer



### LEAVE IT ALL WITH GOD

Is there some battle you must face?

Be not dismayed, nor yet afraid,  
Thy God hath power, might and grace,  
So let your heart on Him be stayed.

What He commands, see that thou do,  
Be quick and eager to obey,  
Rely on Him, He'll bring you through,  
And crown with victory your day.

Commit your way unto the Lord,  
Let all thy soul in Him delight,  
Trust thou in Him, believe His Word,  
And you shall know His arm of might.



When you have asked—in patience wait  
Till answer shall from Heav'n come through;  
In confidence anticipate,  
And see what wonders God will do.

He that within you doth abide,  
Is mightier than ANY foe ;  
He notes how sorely you are tried,  
And 'way ahead doth fully know.

Delays are not denials, "child,"  
When you have asked that which is right,  
But oftentimes, God's mercy mild,  
To lead you on to higher height.

Then give yourself to song and praise,  
For what by faith thou SHALT receive  
And though the answer YET delays,  
Hold tight the promise—STILL believe.

In Jesus' name rebuke all doubt,  
Rejoice, stand steadfast in the fray;  
Beginning NOW to sing and shout,  
For God will fight for you today.

—Grace B. Renfrow.

Paul says that our sufficiency for Christian service is of God (2 Cor. 3:5). In spite of severe trials and heartaches he was not discouraged nor defeated (2 Cor. 2:14). His ministry was fully accredited by the transformed lives of Christian converts (2 Cor. 3:2, 3). He gave all credit to the power of Christ (Phil. 4:13). Our God will stand by us, day by day, through to the end (Jer. 29:11).

If we take stock of our own resources we shall know that we are not sufficient within ourselves (Luke 14:28-30). As for redemption, we are delivered from evil and unto good solely by the shed blood of Christ (Eph. 1:7; 2:13; Col. 1:20; Heb. 9:13, 14). Israel found sufficiency in blood (Lev. 17:11; Exodus 12:13). Christ instituted a memorial for us of His shed blood (Matt. 26:27, 28), which will be brought to remembrance in His coming kingdom (Matt. 26:29). It is sufficient to cleanse us from ALL sin (1 John 1:9).

God has provided for us a sufficient authority in His Word, and we may walk in the light and power of its complete instruction and authority (2 Tim. 3:16; Psalm 119:105). God has provided for us a sufficient message in Christ (Heb. 10:7; Acts 1:8; 8:35; John 12:21). God has provided for us a sufficient power through His Spirit (Luke 24:49; Eph. 5:18). The church suffers from self-importance and self-reliance (2 Cor. 2:15, 16; Zech. 4:6). God is able and willing to meet our every need (Phil. 4:19; Psalm 37:25; 1 Peter 5:7). His grace is sufficient for every thorn (2 Cor. 12:9).

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Some people rob God when they give only a tenth, and others have no business to give even as much as that.—G. Campbell Morgan in THIS WAS HIS FAITH (Revell).

Little words of anger, little deeds of hate, drives the individual far from heaven's gate.

I lurk in unseen places and do most of my deadly work silently. I am "NEGLECT."



## Lesson Comments by Fred C. Vanator

(Many of you who have been following and using these Sunday School notes, written each week by our retiring Editor under the heading, "Comments on the Lesson by the Editor," will be more than happy to know that he has consented to continue writing them. Through the years, Brother Vanator has endeared himself to Evangelist readers even more by the addition of this weekly lesson commentary. We are glad that he has said "Yes" to the request of the incoming Editor to continue these helpful writings. W. S. B. Editor.)

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Lesson for January 11, 1952

### CONFESSING AND FOLLOWING CHRIST

Lesson: Matthew 16:13-25

WE CALL THE WORDS of the Golden Text, "Peter's Great Confession," and rightly so, for if we believe with all our heart that Jesus is "The Christ, the Son of the Living God," and make confession with our innermost being, as well as by the words of our mouth, we have made the greatest declaration this world can know.

Let us remember that the popularity of Jesus had grown steadily up to this time and that He had been considered by some as the reincarnation of some one of the old prophets, returned to this life to do great miracles before the people. Quite obviously to many people, one who could do such mighty works as He must have all the qualities of a deliverer, and that is what the Jewish race was looking for—one who would lead them out from under the yoke of bondage to the hated Roman empire.

But because Jesus was getting a following of non-Jews, or Gentiles as we know them, the leaders of Israel looked upon Him as an imposter, and after all, He came from Nazareth from where, according to Nathanael (John 1:46) "could come no good thing."

Accordingly we find in the opening verse of Matthew 16 the words, "The Pharisees also with the Sadducees came, and tempting him desired him that he would show them a sign from heaven." Isn't it strange how individuals with different attitudes toward Christ can combine their efforts to get rid of Him? It is not a thing that was common just to the day in which Jesus lived, but is to be found in every generation, even unto now.

Jesus had been constantly giving them "signs" from heaven in His every act and word, but they were looking at Him from an earthly standpoint and not from the heavenly one He was giving them.

Now in our session today, the time has arrived when Jesus is ready for the reaction of His disciples to His divine claims He asks first the indirect and then the direct question concerning their attitude toward Him—first,



"Whom do MEN say that I am?" and then, "But whom do YE say that I am?" The answer of Peter to the latter question is satisfying to the Lord, for here is the revelation from heaven, by the Father, to His disciples, for Peter's answer is the "foundation" upon which the Church of which each Christian is a part, is built—"Thou art the Christ, the Son of the Living God." Take away that "rock" and we become like the house which is built upon the sands.

Passing strange that He should tell the disciples that they should tell no man that He was Jesus the Christ! How could they help but tell it now? Probably the reason for His desire that they not broadcast His Messiahship was because they, too, had a different idea of His work as such. Surely if they had known the full meaning of His life, James and John would never have asked the privilege of sitting one on His right hand and the other

on His left hand when He began His rule. Nor would Judas have betrayed Him for a paltry thirty pieces of silver; nor would all the disciples except John and Peter have utterly forsaken Him at the time of His arrest.

Did His disciples begin to doubt Him a little when He told them He was to be crucified and then raised from the dead? Was their failure to understand the real meaning of the coming Messiah to nearly wreck the purpose for which He came?

The vital question for us today is found in Jesus' words, "But whom say YE that I am?" Our answer determines our whole future life. This lesson can increase our strength of character; renew our outlook on life here and for that life which is to come; and can calm us to live such a life as to be found ready at its earthly close to be received at His side.

## Report From The Vandergrift, Penna., New Brethren Church



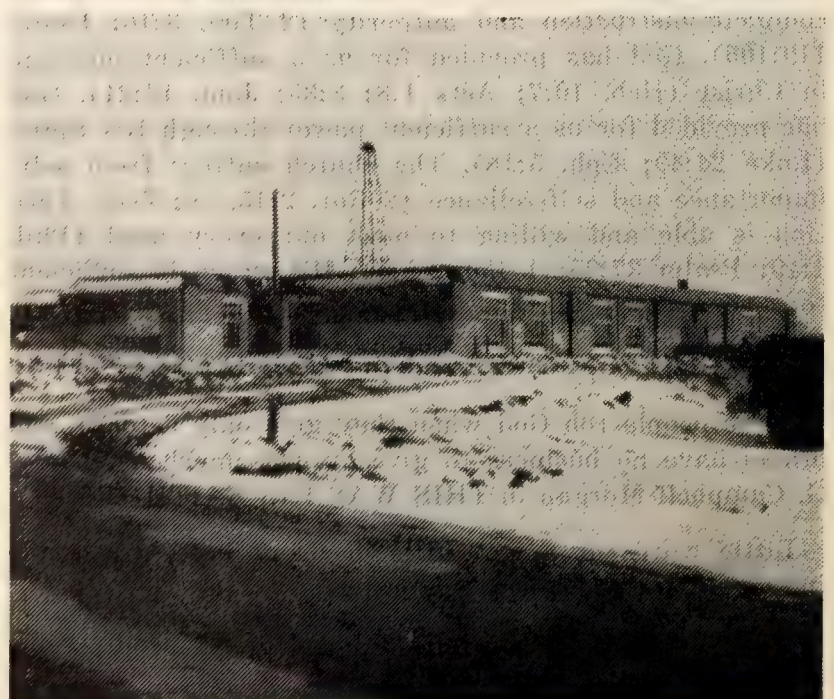
They say a picture tells more than many words, so herewith are two snapshots of the new building which will soon be occupied by the people of the North Vandergrift Brethren Church. These snaps were taken on December 1st. They show the outside of the church as it has been for some weeks, except that the ground around the building was graded only a few days ago. The interior is rapidly nearing the same degree of completion as the outside. The piping for furnace and plumbing fixtures has been installed. The cement floor will be finished by the time this letter reaches the Evangelist Editor. The wiring has been done and lights can be hung any day now. There remains now the setting up of the furnace and plumbing fixtures, the installation of the lights, the hanging of a few doors, and then, the moving in.

The moving in has been a long expected event, and will certainly be a day of rejoicing. The erection of the building was planned long before this pastor came on the field, and I am now in my fifth year of this pastorate. It has cost much sacrifice on the part of the good people of this congregation. The sacrifice has been made in both money and planning. The sacrifice has been made in both

money and work, work of many sorts, from pick and shovel work to figuring and planning. The monetary sacrifices have been made in digging deep into our pockets and denying ourselves some things we might otherwise have had. The Missionary Board of the Brethren Church gave us the Conference Offering of General Conference. The Pennsylvania District Mission Board gave \$500.00. The Cambria County, Pennsylvania, Brethren Christian Endeavor Union gave us the missionary offering taken at their rally this Fall. It was over \$50.00. We sincerely thank all of these friends, both individual and group, for their kind helpfulness. There are still many things to be bought and paid for. Seating is a by no means small item among them. But by the grace of the Lord, by our own continued sacrifices and by the help of friends, the building will be completed and paid for.

Soon we expect to be sending you announcements of the date and plans for the Dedication Service. All prayers and other help from the Brethren have been and will be deeply appreciated.

Paul M. Naff, Pastor.





## INTRODUCING AND PRESENTING . . .

(Continued from Page 3)

Then, if we have seen and recognized this "vision" we will find in it a New Opportunity to advance in the knowledge and grace of our Lord and Savior. With new day comes a new opportunity, stretching out its hands to be grasped by the willing worker. If that day's opportunity is permitted to slip by, we will find another is there almost immediately to take its place.

But with each New Opportunity is sure to come a New Personal Obligation. If it is set before me it becomes MY obligation. If it comes definitely to you, it becomes YOUR obligation. We cannot escape the consequences of failure to realize our individual obligation to the tasks the Lord assigns us each day. To fail to do our part only delays the ultimate completion of the overall work He has given to His followers.

What am I, what are you, going to do with this New Year; the New Vision which opens up before us; the New Opportunity which we will find set before us, and the New Obligation that comes upon us in our labor for the Master? Only the passing of the year will tell; only the finger of God writing on the imperishable pages of His Book, will give us the record of our lives in 1953. God grant we may never be ashamed of the record we have made

And now, for the last time, may I use the words which have ended so many of these "Thinking Aloud" messages which I have tried to share with you through the years—"Think it over!"

*Items of General Interest*

(Continued from Page 2)

ASHLAND, OHIO. Two very fine programs were presented in the Park Street Brethren Church, recently. The first, a Christmas play by the Seminary Students, and the second, a program of Christmas music by the Church choir. Both programs were very well received.

ASHLAND, OHIO. The Sisterhood of the Garber Memorial Brethren Church presented their Christmas program on December 21st, featuring music, slides, and a meditation by Rev. Charles Munson. The program was under the direction of Carl and Ruth Barber, students in Ashland Seminary. Ronald Ritchey substituted in the pulpit recently in the absence of the student Pastor, Rev. Robert Huse.

COUNTY LINE, INDIANA. Word has been received of a recent meeting held by Brother L. O. McCartney-smith with the Brethren here. Likewise, a meeting with the Tee Garden Brethren Church. He says of the Tee Garden meeting that it was the 6th meeting held by him there, the first being eighteen years ago when Brother Delbert Flora was pastor.

MILLEDGEVILLE, ILLINOIS. Money for Choir robes is now being lifted. Brother Rowsey reports that there is much enthusiasm on the part of groups and individuals on this project. Looks like they will have their robes before long. Mrs. Rowsey is the Choir Director.

MANTECA, CALIF. Pastor J. Wesley Platt writes that

the Northern California District Conference Board of Directors met in the Manteca Church one Sunday in December to formulate a program for their District Conference scheduled to be held in the Stockton Brethren Church in late January or early February.

*Laid to Rest*

GARRETT. Charles W. Garrett, 55, brother of Mrs. John Stevens, and a member of the Oak Hill Brethren Church, died in his sleep, probably the evening of November 7th. He lived alone and his body was not discovered, in his home, until Sunday morning.

He is survived by three sisters and two brothers.

Funeral services were conducted in the Oak Hill Brethren Church, Tuesday, November 11, 1952, at 2:00 P. M., by the undersigned. Burial was made in the Bibb Cemetery, near Gatewood.

Arthur H. Tinkel.

## NEWS FROM OUR CHURCHES

## ROANN, INDIANA

It has been quite some time since our last article but we are still on the onward march. God's children are always happier when busy in the work of the Kingdom. Brother and Sister Whetstone came to us the first of September. They are good leaders and the sermons are among the best. The attendance at all services, which includes Sunday School and prayer meetings, is very good. We are looking forward to our Evangelistic effort which is scheduled for some time in January. Brother Whetstone will bring the messages. To date, a song leader has not been secured but hope to succeed soon. A Christmas program is being planned by the Superintendent and teachers of the Children's Division of the Sunday School, which I am sure all will enjoy.

The Brethren Youth and Sisterhood groups are very deserving of the support of the church membership. Again this year instead of having a gift exchange at Christmas, the S. M. M. girls purchased a complete wardrobe for a girl in a foreign country. November 28th, they served a supper after which they presented their public service program, including a book review of "The Head Hunter's Bride" given by Mrs. Whetstone. This service was most interesting.

The W. M. S. is hopeful of meeting ALL goals this year. Have just recently received two new members. The Laymen recently reorganized and now have a membership of twenty. In November they attended the district meeting at the College Corner Brethren Church. A goodly number from our Church went in a delegation to the Center Chapel Brethren Church during their Evangelistic services. Rev. Virgil Meyer, of Nappanee, was the Evangelist, who gave a very fine message. A new outside Bulletin Board is being placed at our Church—a gift of the "True Blue" Adult Sunday School Class. The Church greatly appreciates this gift. Some one whispered that



other classes are planning to provide other needs for the Church.

I am sure our God will bless the efforts here at Roann if we have a mind to work and put first things first. May our Father give just the blessing best suited to each and every one of His children at this happy Christmas season, and may the New Year bring forth greater opportunities to send the "Good News" into all the world.

In His precious Name,  
Mrs. Birdie Leslie, Cor. Secretary.

## MY DIARY

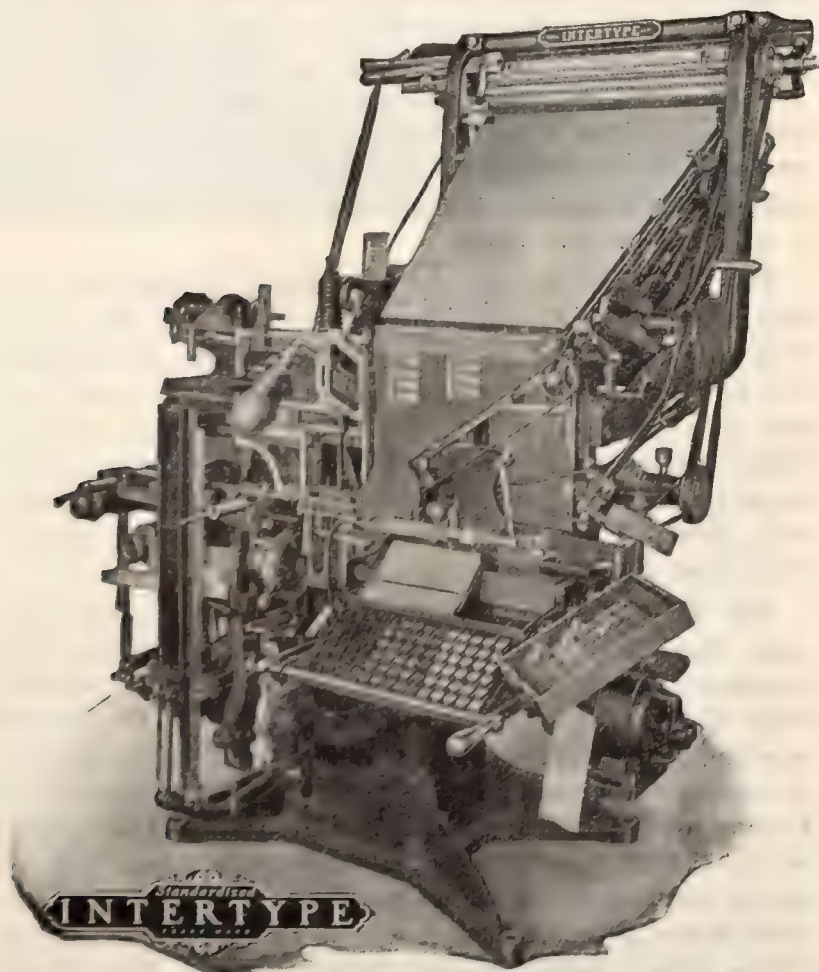
By Mrs. G. E. Drushal

MONDAY, 18—Another lovely surprise today when Brother Ridenour and his truck from Bryan, Ohio, came in. Brother Grumbling and Leroy Gaskill were along. Truck loaded with good things. Took nearly half a page to record in our record book, and doubt if we got it all down. Some clothing, good used furniture and best of all, FOOD—Canned food of all varieties, squash, popcorn, carrots, pears, jelly, hickory nuts, 2 large boxes candy, coffee, tea and nine boxes of apples from the Laymen of their church. Glad they are staying all night so we can have a chance to visit with them. Important Faculty meeting. Quite a number of demerits to hand in and one girl dismissed from school, two others campused for some time. Divided up among the teachers one bushel of apples, some jelly, canned milk that Bryan folks brought. Papa finished getting signers for the petition for a telephone. Group of men trying to organize an

independent Telephone Co., and think we can get in on it if we have enough subscribers.

THURSDAY, 20—Jack helped me with the Sale. Turning cold after the good rain yesterday. Mr. and Mrs. Maust of Nappanee, Indiana, arrived with a car load of clothing. Don't see how they got so much in the car. Mrs. Maust sister of one of our former teachers. Enjoy having these before-unknown friends visit us. Mr. Stoddard to Rowdy prayer meeting with us. Cold rain, but 11 were out.

FRIDAY, 21—Good examination papers in on the Bible Manuals. Papa and I to see Flint Davis and Brother Jackson, both of whom have been sick. Mr. Stoddard took some of the girls and Ada to Hazard tonight. When they asked Papa if they thought the car would take them there, all he could say was, "I do not know." They decided to risk it. Everything went fine until just before they got to Hazard, the lights went out. In trying to help, Adah lost her hat. Got lights fixed. On way home, through blinding snow, car stopped on Duane hill. After working on it for some time, they began to plan where they would stay all night, when Adah said, "This is time for prayer." All got in car and prayed. Tried car again and it started off. Mr. Stoddard crept slowly along through the snow and they got home. Ruth said she never before understood the meaning of the verse "I will keep him in perfect peace whose mind is stayed on Thee." I kept the four little ones while Adah was gone. They popped corn and called it a party for Papa and I. When they brought the pop corn in we began to eat it at once, but Ada Lu halted us. "We must pray first," she said. Glad she has learned to thank the Lord, even for popcorn.



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# THE BRETHREN EVANGELIST

Official Organ of The Brethren Church



## PROVIDENCE

Rev. H. S. Tool

*It is not given to us to modify the passing years  
Freighted as they have ever been with happiness and tears;  
We may not choose the paths of peace and victory alone,  
For some are strewn with sorrow and some are flower grown.  
Once the midnight cannonade of thunders from the sky,  
Then the gleam of summer suns where mountain glaciers lie;  
Strange that we should drink the nectar of the passing day  
Forgetful that for all we win there is a price to pay;  
Rugged paths to climb to every height we gain;  
Sunshine here and there or gracing cloud and sweeping rain.*

*It is not given us to know the mystery of the years  
Shall we cringe as dungeon slaves possessed by deadening fears?  
Or, rising with our faces toward the sunlight battle on  
Until we reach that haven where mysteries are gone . . .  
Deeper lies the canyon but higher stands the hill,  
Neither height nor depth dismay the man of faith and will;  
Neither life nor death, nor present things nor things to be  
Shall rob us of our confidence or spoil our destiny.  
Mystery and loss today . . . tomorrow only gain;  
Sunlight after shadow, fragrant flowers after rain.*



## THE BRETHREN EVANGELIST

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the last week in December.

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## Items of General Interest

**ST. JAMES, MARYLAND.** Brother Freeman Ankrum reports that their building Fund offering in December was \$418.00. Some mighty fine improvements are under way through the St. James building program.

**BETHLEHEM AND MT. OLIVE, VIRGINIA.** Listeners in the Harrisonburg, Virginia area, over Station WSWA, had a special treat each Saturday morning in December from 9:15 to 9:30, when Brother John F. Locke, Pastor of the Bethlehem and Mt. Union churches, presented a commentary on the Sunday School lesson. Brother Locke is our faithful writer of Lesson Applications in our Adult Quarterlies.

**SERGEANTSVILLE AND CALVARY, NEW JERSEY.** Rev. William Anderson writes concerning the Homecoming Services held at Sergeantsville on October 12th, and at Calvary on October 26th. Rev. Jack Murray, Co-Pastor of the Church of the Open Door, Philadelphia, spoke at Sergeantsville. Rev. Ralph Mills, Pastor of our Pittsburgh Church, spoke at Calvary. Brother Anderson says that good attendance was noted at both services, saying "that they were especially pleased to have Brother Mills with them; that he brought an inspiring message from the book of Acts, about which many comments of appreciation were heard."

**WAYNE HEIGHTS, WAYNESBORO, PENNA.** The Wayne Heights Brethren were privileged to have the Washington Township High School chorus as guests at their December 14th evening service. A very fine pro-

gram of music was rendered by the chorus. The school is located not too far from our church.

**JONES MILLS, PENNA.** Dr. John Turnbull, Missionary to Haiti, spoke in this Church Saturday evening and Sunday, December 20th and 21st. He used colored slides and motion pictures to illustrate his messages.

**ASHLAND, OHIO, PARK STREET CHURCH.** The Pastor, Brother Clarence Fairbanks, was radio speaker each morning of Christmas week over WATG, Ashland. A watch night service from 9:00 to 12:00 was held on New Year's Eve, under the joint sponsorship of the Sisterhood, the Brotherhood and the College C. E.

**DAYTON, OHIO.** Brother Percy C. Miller, Pastor appeared on Radio Station WONE's Devotional Program on December 18th. Special music was provided by Mrs. Shirley Rose, vocalist, and Mrs. Bernice Kem at the piano. Brother Miller reports an increasing attendance at their Wednesday evening Bible study of the book of Revelation.

**GRATIS, OHIO.** Our Gratis Church was host to the Union Christmas service on December 21st, sponsored by the Gratis Council of Churches.

Brother Crick announces that the Gratis Brethren Youth will be hosts to the Miami Valley Brethren Youth Rally on Sunday, January 18th.

**NEW LEBANON, OHIO.** Emphasis on youth was made recently, according to the Pastor, John T. Byler, when the Junior Church, meeting regularly in the basement, came upstairs and conducted the morning worship service of the Church.

**ROANN, INDIANA.** The new Bulletin Board was installed early in December, a gift of the True Blue Sunday School Class. The Class also purchased and installed a Mirronette Medicine Cabinet in the parsonage, which we know is greatly appreciated by Brother and Sister Whetstone.

**LOREE, INDIANA.** Through Brother Claud Studebaker's bulletin we learn that Rev. and Mrs. Harry E. Richer have been conducting an Evangelistic Service in the Loree church from December 28th through January 11th, in cooperation with the Pastor. The Richers being in charge of the music and devotional program, with the messages being brought by Brother Studebaker.

A New Year's Eve Brethren Youth Party was held, in which the youth were hosts to their parents. Brother Virgil E. Meyer, Pastor at Nappanee, was present to help them in organizational planning.

**FLORA, INDIANA.** Brother C. A. Stewart conducted baptism recently for a young man home from the army, which makes 10 baptized since their recent meetings. The Brethren Home benefited during the Christmas season by an evening of carol singing on the part of the Flora Brethren Youth.

**MUNCIE, INDIANA.** Three persons were baptized on December 14th. The new 80 watt Public Address system should be in operation by the time you read these lines. Costing about \$400.00 it is to be installed in the tower of the Church. The Muncie church is also purchasing a

(Continued on page 11)





# The Editor's Pulpit



## A Tribute To Rev. Fred C. Vanator

WE BRING THIS MESSAGE of tribute in appreciation of the outstanding work of our retiring Editor of Publications, Rev. Fred C. Vanator.

As the new Editor, we know that the entire brotherhood joins us in these few words of appreciation.

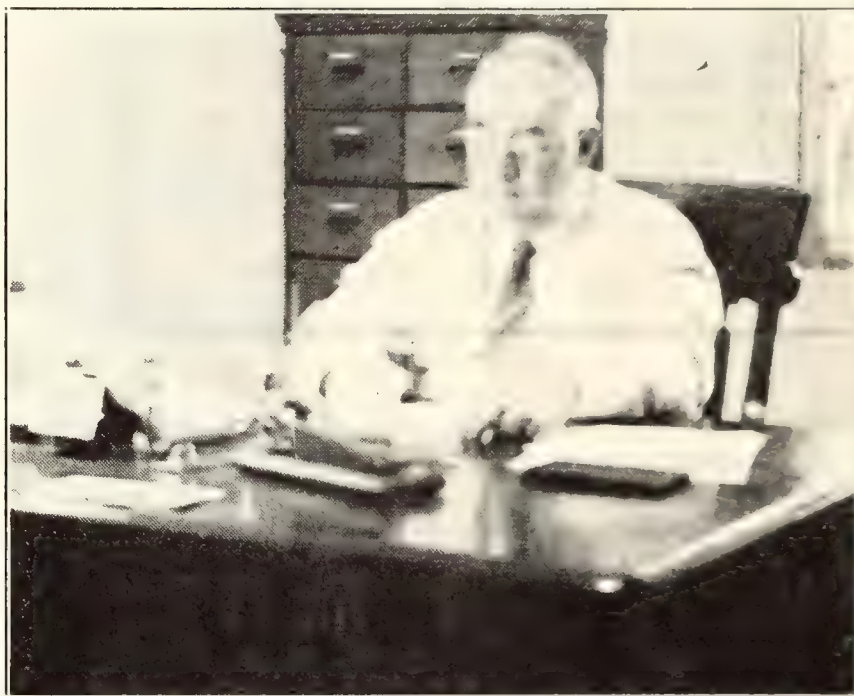
Brother Vanator, in his humble, Christian way, has built well during his twelve years as Editor of our publications. No finer, Christian character as a gentleman, and as a man of God could be shown by anyone. It has been our privilege in writing the youth page in *The Evangelist* during his twelve years as Editor, to have had a highly valued personal friendship and a very pleasant working relationship with him.

We would not attempt to evaluate his work in facts and figures, for his work stands on its own merits. In his work, his impartiality, his fairness, yet his firmness in defense of our faith, is above our ability to put into words. The years, yes, the decades, to come, will find the Brethren benefiting from his Editorial policies. He has, we repeat, built well, and his work, as it is present in the hearts and the thinking of our people stands as a solid structure upon which we can continue to build, as the Lord leads. Truly his has been the proper foundation, even Jesus Christ. Paul tells us in I Corinthians 3:11, that Christ is the only certain foundation. With Christ as his foundation, Brother Vanator has built upon **Him** the works of gold, silver, and precious stones, which shall endure for evermore.

It is our intention in writing this Editorial as a tribute to Brother Vanator, to call the attention of the Brotherhood to the real worth of his ministry to the Brethren Church. After serving as a successful Pastor in our churches for twenty-three years, Brother Vanator was called to this office. Instead of a parish of a single congregation, his became a parish of an entire Denomination. The voice in the pulpit became the word of the press, and we have all benefited. In all, his ministry has proved effective for the advance of the work of Christ.

"Go, work today in my vineyard" have been the words of the Master to this worthy servant of God, and he has faithfully served.

Part of the time these twelve years, he served as Managing Editor, taking care of the Editorial work and the management of the plant. More recently, through constantly improving conditions in the plant, he has been able to turn his efforts to the Editorial end, serving under the official title by which the Editor is now known.



The retiring Editor at his desk. (Picture taken about a decade ago, shortly after the Publishing Company moved into the new building.)

Last week's *Evangelist* told of the changes which have taken place under his leadership. The new building, new machinery, etc., presents a far happier picture than that of a decade or so ago. As we sit here, meditating, in this beautiful office, surrounded by the hum of modern printing machinery, and the activities of a very efficient and cooperative corps of workers, all in this modern building, we are made to realize that words will never tell the story.

Perhaps it is better that way, for we know our Brother, in his modesty would not want us to go into any detailed accounting of his work. The story of sacrifice, of prayer, of long hours, of help from other sacrificing men and women of our Denomination, is written in our hearts, and in the eternal records of God.

Speaking for the Brotherhood, we know that words of appreciation crumble into ashes. We best can show our appreciation as individuals and as a church, by devoting our talents, our possessions, etc., completely, to the Christ and to the work of the Church which our Brother loves, and to which he continues to give his life.

By way of passing, in a few weeks, Brother Vanator  
(Continued on page 11)



## INTRODUCTORY NOTE

In presenting this series, I am making use of a book written by a friend of mine from Toronto, Ontario. The book is entitled "Some Vital Questions" and is written by Albert Hughes. The first two articles will deal with the Virgin Birth of our Lord. In article one I shall endeavor to indicate the arguments used most frequently against acceptance of the Virgin Birth, and will try to point out false assumptions upon which they are based. The second article will follow, then, with the arguments for accepting this teaching, and along with these, a discussion of the purpose in the attack upon this Biblical doctrine. Later articles will deal with Jesus as man, as God, as the atoning sacrifice necessary to our salvation, with the resurrection, and with the physical, visible return of the Lord.

John T. Byler.

# Jesus And The Virgin Birth



One of the best known preachers of our country makes this statement concerning the Virgin Birth: "The Virgin Birth involves a biological miracle which is unthinkable to modern minds." He, with many others, would have us to believe that Jesus was born of two healthy parents, and developed into an individual whose walk with God was so close that He had unusual relationships with God. But if this be true, why have there been no other such unusual characters as Jesus in these 2000 years since His birth?

The Bible states that Jesus was to be born of a Virgin. Prophecy foretold this birth long before it occurred; the angel verified the truth of it when he appeared to Mary, and the Gospel record bears out the truth of both the prophecy and the angel's statement. Mary, herself, brought up the argument of the impossibility of such a birth, when told by the angel that she was to conceive and bear a son. And the angel answered her argument simply but forcefully when he said: "The Holy Ghost shall come upon thee." (Luke 1:35) God's Word indicates that the One Who should atone for man's sin, had to, Himself, be sinless. A birth, through the usual physical fashion, would have borne the mark of sin, and could not, consequently, have sufficed. "The power of the highest shall overshadow thee," says Luke's record of the angel's statement to Mary. And since the birth came through the Holy Ghost and through the overshadowing of the highest, it was a miraculous birth, although a "biological miracle is unthinkable to modern minds."

Isn't it reasonable to accept a miracle in the birth of Jesus, if God holds the power to create life in the first place? Would He be God if He were unable to have Jesus appear through a miraculous birth? Faith must follow when reason fails, and when faith is lacking, reason side-tracks one away from God's truth. I willingly and readily agree that the Virgin Birth was biologically impossible, but I have faith enough in God to believe that He could

bring this impossibility to pass. And if for one moment I doubted His ability to do that, I would lose all of my faith in God as Father, as Redeemer, as Lord and as Saviour.

In the second place, it is frequently argued that the silence of the Bible on the subject of the Virgin Birth argues against it. But I am inclined to believe that the very silence of many of the writers of the Scriptures on this subject lends strength to the support of its acceptance rather than to make it more difficult to accept. It is true that only Matthew and Luke speak of this birth, and they alone, also, give us the account of the coming of the angels and of the wise-men and of the shepherds; they, also, are alone in giving us a genealogical record of Jesus' ancestry. But we don't doubt that Jesus had a boyhood simply because Mark and John fail to speak of it.

Questions which are not controversial are seldom debated. The early Christians, and the early Christian Church had no doubts as to the birth of Jesus, so the matter was not a question of debate. And yet, Matthew and Luke were not alone in their references to this miraculous birth. John, in the first chapter of his Gospel, verses 12 and 13 says: "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." An interesting rendering of these two verses, from the early church fathers gives a very interesting light on this subject: "Who was born not of blood, nor of the will of the flesh, nor of the will of man, but of God." This rendering refers the pronoun "Who" back to the "Him" of verse 12 so that it would read: "As many as received HIM, HE gave power." It would thus follow that "He Who gave power to become the sons of God" was the One "Who was born not of (the blending of human) blood, nor (was He born) of the will of the flesh, nor (did He come into the world) of the will of man, but



(He was begotten) of God." (This rendering of these verses is from Justin 140 A. D., Tertullian, 190 A. D. and Irenaeus, 200 A. D. and is called to my attention by Dr. Albert Hughes of Toronto, Ontario. )

It ought to be kept in mind that John's writing took place long after the other Gospel writers finished theirs, and if the writings of Matthew and Luke had been erroneous in regard to the birth of Jesus, he most certainly would have made an effort to correct any fault in their writing. None would have been better qualified than he to have so written, for it was he with whom Jesus left His mother after His death, and in their time together after Jesus' death, any erroneous teaching of others would have certainly been discussed.

Paul, too, while appearing to be silent on this subject, is actually not silent. In Galatians 4:4 he writes: "When the fulness of time was come, God sent forth His Son, made of woman." And in Philippians 2:6 and 7 he speaks of Jesus Christ being in the form of God, taking upon Himself the form of a Servant, and made in the likeness of men. These words need, also, to be carefully considered before the Virgin Birth is denied.

A third argument comes to our attention occasionally, against the Virgin Birth. There are those who claim that the word "virgin" is a mistranslation and means any young woman of marriageable age—whether married or single. The Hebrew word "almah" as used by Isaiah (7:14) in making his prophecy concerning the Virgin Birth of Jesus is used only a very few times, and then, always in the sense of a chaste and unmarried woman. Some scholars would prefer the word "bethulah" but this word (as found in Joel 1:8) while sometimes translated rather freely in the same way that the other word is translated, in Joel refers to a married woman and can certainly not be identified with the word found in Isaiah 7:14. It was Martin Luther who was so certain of his ground on this matter that he made the following statement: "If a Jew or a Christian can prove to me that in any passage of Scripture "almah" means a married woman, I will give him one hundred florins, although God only knows where I may find them." And to get any other meaning from this word is to twist and pervert the Scriptures.

Finally, we find the argument put forth that in the Gospels, Jesus is frequently referred to as the son of Joseph. This phrase does appear about four times, but it needs to be examined each time in its context. In Luke 3:23 we read: "being as was supposed, the son of Joseph." In Luke 4:22 we read again: "Is not this Joseph's son?" Luke simply was stating the opinion of the people of his day and was not stating his own opinion. His writings are very conclusive in presenting Jesus as the Son of God.

In John 1:45, Philip speaks concerning Jesus and says: "We have found Him . . . Jesus of Nazareth, the son of Joseph." Philip was not yet acquainted with Jesus in the way that he later became acquainted with him, and after that acquaintance, you may be sure that such a reference to Christ was never made again.

In John 6:42, we find once more the writer voicing the question of the people as they are mystified by Jesus. John records the incident as follows: "Is not this Jesus, the son of Joseph, whose father and mother we know?" He knew the answer to this question, but the people of

whom he was writing had not had this question cleared up in their minds.

It is true that Joseph assumed full parental authority and responsibility over Jesus, so that it was only natural that the neighbors should assume that he was Jesus' father. But it is interesting to discover that it was Mary who took the lead in regard to Jesus' life rather than Joseph. It was she who spoke to Jesus when He was found with the doctors in the Temple; it was she who "pondered his sayings and kept them in her heart."

In the next discussion of this subject, some attention will be given to the arguments for the Virgin Birth and also the reasons for the attack upon this particular phase of Scriptural teaching.

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# Spiritual Meditations

Rev. Dyoll Belote

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## A MARK OF GREATNESS

"Even as Christ forgave you, so also do ye." Colossians 3:13.

LIKE MERCY, FORGIVENESS is "an attribute of God himself; and earthly power doth then show likest God's, when man forgives as Christ forgives. Almost the last earthly act of the Master was to ask the Father's forgiveness for those who had betrayed and crucified Him, declaring that "they know not what they do."

Forgiveness! Truly it is an attribute of greatness. Little souls, wrapped up in their own selfish lives, do not forgive. But look at Joseph, who could forgive his brothers, (and cover the perfidy and deceit of those jealous (insipient murderers) with the mantle of his whole-souled forgiveness, and declare that they had meant harm, but that God had overruled it for righteousness. Or think of Hosea, the old prophet of God who could preach of forgiveness because he had learned it himself in forgiving his unfaithful wife. And remember the Christ, Who forgave those who took His life—because He loved them.

Some one may ask, "Just how is forgiveness brought about?" One enters the consciousness in which he sees another in the same light in which he beheld him before the offence took place. In this consciousness one sees another in the same way that he saw him when love, good will and friendship held sway. That friend of yours whom you are trying to forgive is the same friend whom you valued as your very best friend.

The love of God within us is mighty to erase all feeling of ill will. When love starts to do its forgiving work, the most chronic case of animosity must yield. He who cannot forgive his enemies, in the sense of thinking of desiring with a helpful love, to see them delivered from their wrong disposition, from the guile of sin, or from the error which has led to injustice, is not a Christian. It is safe to say no one learns and acquires this grace of forgiveness except in prayer for his enemies. When we can, like the Master in the midst of the cruelty and suffering imposed upon Him by His enemies, lift up a prayer for forgiveness for those who "despitefully use us, and persecute us," then are we growing into greatness.





## Ordination Service For Rev. H. Francis Berkshire At Udell, Iowa, Brethren Church

H. Francis Berkshire, son of Mr. and Mrs. Harry L. Berkshire, of Masontown, Penna., was ordained to the full gospel ministry at a beautiful, impressive and sacred service at the First Brethren Church, Udell, Iowa, on November 30 at 2:30 P. M.

Rev. W. Clayton Berkshire, a brother and General Secretary of the Mission Board for Brethren Churches gave the ordination sermon. Another brother, Rev. J. Edgar Berkshire of North Liberty, Indiana assisted in the ser-



The Consecration Service for Pastor and wife.

vice of ordination. This is the third son to be ordained. The fourth son, Charles, is associated with his father in business at the Masontown Lumber and Construction Co.

The ordination service followed a short song service and devotions. Rev. M. R. Gonzalez of a local Methodist church offered the prayer of invocation Mrs. Josie Stuckey sang "Why Did He Love Me So" after which Revs. J. Edgar Berkshire, W. Clayton Berkshire, and H. Francis Berkshire sang "Wonderful Jesus."

Friends were present from Waterloo, Cedar Falls, Cedar Rapids, Centerville, Iowa, as well as relatives from North Liberty, Indiana and Ashland, Ohio.

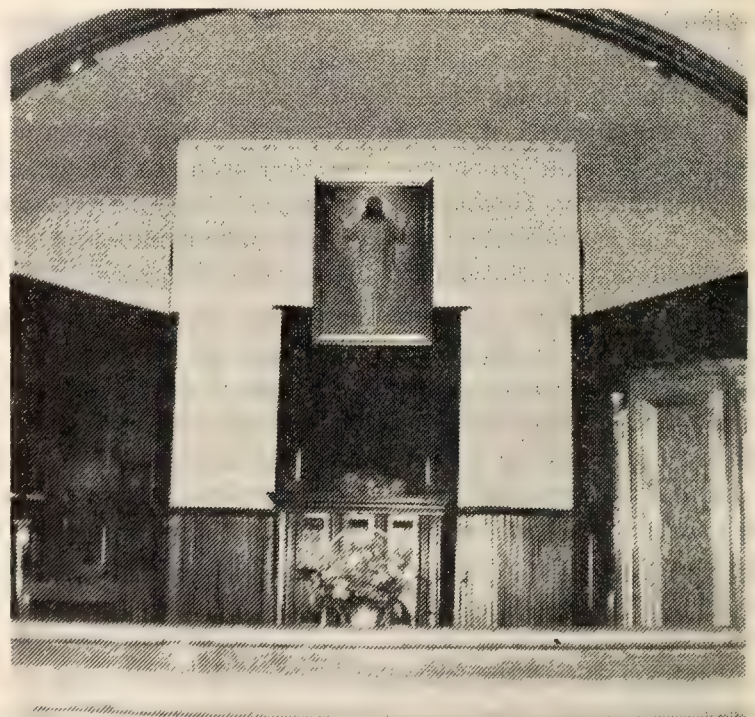
Mrs. H. B. Spring, Secretary.



Brother Berkshire also writes: At our Bible Display which was held on Sunday evening, December 7th, we had 26 Bibles displayed besides unusual concordances, polyglots, German hymn books, and a German "Christian Conduct" book. The Bibles ranged from the oldest English Bible written in 1825 to our most recent translations. The three gifts, daily devotional guides, were given to those who displayed the following:

1. Oldest—Holy Bible, 1825.
2. Unusual—English Polyglot.
3. Foreign—1707 Christopher Saur German Bible.

The interest was high and many guests and friends of our church attended. The owners of the oldest Holy Bible were our own Mr. and Mrs. Harold Spring. He is one of our trustees and she is our church secretary. The other gifts were given to friends of our church.



This is a picture of the new dorsal curtain, and picture of "His Presence" which was recently purchased by the Udell Church.

A well-known missionary in China got the name of Gloryface because his countenance beamed with a heavenly light.





# Missionary Department

## EXCERPTS FROM BISCHOF'S LETTER TO MISSIONARY BOARD OFFICE

Garkida, Nigeria  
Nov. 19, 1952

Dear Mrs. Lindower and Clayton :

Here we are sitting in Garkida and enjoying the nice sunny weather plus the fine fellowship with the missionaries who are stationed here. Matadi was a very nice town, quite clean, and a good number of the buildings were quite modern.

After leaving Matadi, we sailed up the French Cameroons where some cargo was discharged. Train connections were quite bad in Lagos for Jos; so it was decided that the best procedure was for us to fly to Jos. During the time at Lagos, we reported to the Immigration Office, American Consulate, registered Bea as a nurse and visited many stores.

The last Sunday at sea, services were held at 11:00 A. M. for the officers and crew. At the close of the service, one of the Africans stepped forward and made a very nice little speech, thanking all the missionaries for conducting services for them. Then they all sang "God Be With You Till We Meet Again." Most of the Africans were members of various Protestant churches in Free-town, and really could sing.

Jos is located 4000 feet above sea level and the climate is very nice. In the day time it gets quite warm, but at night it is cool enough to use a blanket on the bed.

Friday all of us, about fourteen in number, started for Garkida. We went in two station wagons and a jeep pick-up truck. The drive (at night) was quite nice and we saw some small wild cats, a fox and a number of monkeys. We ate breakfast at the Waka Training Center-school for the training of African teachers, where we met the Eikenberrys, Heckmans and McKays.

Sunday morning we attended services at the leper colony—the sermon was preached in Bura and Hausa; then the services at the Garkida church in Bura.

We are enjoying the radio very much which the Berean Class in Ashland bought for us. I am at the moment listening to the news over an Armed Forces Radio Service. It is very clear and we are still using the original bat-

tery that was given to us with the radio. It certainly is fine to be able to keep up in this way with the news instead of waiting several weeks for the news to reach us by letter or paper.

Bea and I just got back from Marama and a visit with Veda. While there, we went through the dispensary and saw some of the many pitiful cases of sickness. Malnutrition seems to be, along with poor sanitation, the predominant cause of death.

All of our freight is here at Garida and all the boxes seem to be in good condition. We will leave for Lassa Monday. Both of us are getting to be quite chocolate-colored in complexion.

Best wishes to you both as we approach the Thanksgiving and Christmas Season. We will endeavor to keep you informed of the happenings and progress in our work. We can say that we are quite happy so far and only anxious to get settled and learn the language so that we may talk with the natives.

May God help you all and may the work of the Mission Board and the Brethren Church move forward.

Bob.

In a more recent letter from the Bischofs, they expressed a desire for us to extend to all of the **Evangelist** readers and other friends their very best wishes for a Merry Christmas and God's blessings on all.

## A REMINDER

To those interested in corresponding with our missionaries, all missionaries' addresses are printed on page 68 of the Brethren Annual number of the **Evangelist**. Note correction: Mr. and Mrs. Kenneth Solomon Apartado 2240 San Jose, Costa Rica, Central America. The others are correct as listed.

## TAKEN FROM ONE OF THE SOLOMON'S LETTERS

We joined the other Americans here in a Thanksgiving service at the "Church of the Good Shepherd" here in San Jose. It is a Protestant Episcopal church. The service began at 9:30 A. M. The Language School choir, of which Jeannette is a member, sang a number in Spanish. The ambassador of the U. S. A. read President Truman's Thanksgiving Proclamation. (We met him—the ambas-

(Continued on page 14)



# Brethren Church History

By Rev. Freeman Ankrum



The Author, Rev. Freeman Ankrum, standing on the step stone of the foundation of the "Little Dunkard Church" on the Antietam Battlefield.

## *Antietam Incidents*

AS WE STEPPED UPON the large blue limestone threshold, we were conscious of the fact that it was much worn. Worn by the feet of departed worshippers, curiosity seekers and hosts of others who might fall into different classes. This stone has been in the same position for one hundred years, having been placed there in 1953 when the church was built. Not only those whose feet had worn down the hard stone had departed but the building itself had joined them. On that May day in 1923 when the elements were turbulent, it gave way to the storm, and today only the foundation remains upon the knoll by the side of the "Sharpsburg Pike." It awaits the slow hand of Federal restoration.

The "Little Dunkard Church," on the Antietam battlefield carries the unique distinction of being bathed in more Civil War History, and incidentally blood, than any other church of its day.

Over the above mentioned threshold passed the seven Deacons who had a part in the erection of the church one hundred years ago this year. They were Joseph Wolf, John S. Reichard, Samuel Fahrney, Jacob Reichard, Samuel Emmert, John W. Stouffer and Valentine Reichard. Samuel Mumma, the man who owned the site and deeded it to the above mentioned Deacons stepped upon the large blue stone step. Over this entered Elder David Long, the Preacher the Sunday before the battle in September 1862. There is a possibility that President Lincoln stepped upon the stone on his visit to the battlefield in October following the bloody battle. More about him later. The names of those whose feet helped to wear into the hard surface, were of those who not only worshipped here but also worshipped at the Manor. One who might be classed as more or less modern was the faithful John Otto of Sharpsburg who served as Pastor for some time. His daughter, Ruth, is a present resident of Sharpsburg and much interested in the history of the church.

That a Church dedicated to peace and good will to all men should be an unwilling witness to the greatest blood

shed brought about by fratricidal strife in this Country is indeed ironical. The location of the Church was on the Hagerstown Pike, and one mile North of the little old village of Sharpsburg, which was to give its name to the battle when spoken of by those of the South. This village was in competition with Hagerstown for the County seat, losing out by only one vote. The town is rich in history and was laid out July 9, 1763 by Joseph Chapline. Here James Rumsey, the inventor of the Steamboat lived for a brief period of time. General Braddock stopped here on his ill fated trip to Western Pennsylvania. Others who occupied important places in history also spent time here but the limitations of this article forbids them space.

The day of the battle, the white painted brick church stood on the East side of the "West Woods," in a small open space. The "West" woods covered some seventy-five acres. To the Eastward, from the North, to the village of Sharpsburg on the South was farming land occupied by the Mummas, Roulettes, Pipers, Millers, Poffen-bergers and others. The Church around which the most severe fighting occurred and around which the tide of battle ebbed and flowed was within the Confederate battle lines. Three quarters of a mile North upon the D. R. Miller farm, the first Division of General Mead's Pennsylvania Reserves of the First Corps was located, with their line extending across the Pike toward the West into the Locher Woods. From the position beyond the the farm buildings the Confederates were driven back to the Dunkard Church. Colonel Hawley of the 12th Pennsylvania was wounded in this phase of the battle and was carried into the Miller house. This farm is now owned by Mr. and Mrs. Paul Culler. He is President of the Men's Bible Class of the St. James Brethren Church and she is a Teacher of the Teen agers in the Sunday School. The boys uncover from time to time relics of that terrible struggle of some ninety years ago.

Some changes and alterations have been made to the



original house since the struggle of so long ago. The stone walled Spring house was recently torn down to make way for the widened and improved Pike, but the Spring from which the Boys in Blue and the Boys in Gray carried water still bubbles forth and is in use today. The Hagerstown Pike was built about the year 1856 and was nearly a new pike when the battle of Antietam was fought and the immense army going backward and forward over it nearly ruined it, but the Company received pay for its damages from the Government.

A large wooded section north of the Miller or Paul Culler farm adjoining the Poffenberger farm was known as the "North Woods." The "Bloody Cornfield" is located upon the Paul Culler farm.

When the Antietam Battlefield Association or Commission some time after the close of the War was marking or locating different positions of both armies, General James Longstreet was present. A local man asked him what he and his men on the left of their line in the rear of the Dunkard Church were doing on the 18th, the next day after the battle. His answer was that, "they were cooking coffee and getting something to eat, unconcerned about anything." Asked where he and his officers were when his horse was shot out from under him he answered, "by a board fence near the town."

It is related that on the day of the battle, during the hardest fighting near the Dunkard Church and "Bloody Lane," a man with a two horse spring wagon came to the farm and drove almost to where the Observation tower stands at the present time and gave a number of Union soldiers bread, ham, cakes and pies that had been sent by some good ladies, but no one knows who he was or where he came from. A later effort by the War Department to locate him and reward him for his brave effort came to naught. Could he have been a member of the Historic Church who did not believe in letting his right hand know what his left one did?

During the summer of 1911 a party of Confederate veterans came to visit the field, among whom were followers of General "Stonewall" Jackson. One of the men stated that "he was asked by Jackson, who was located at the Dunkard Church to take a message to General A. P. Hill." The man stated that before he left General Jackson he "gave him a drink of milk from his canteen that he had just milked a short time before from a cow back of the Dunkard Church woods." One of the Officers who commanded a battery posted on the Mumma farm not far from a grove of walnut trees, Major Parker, visited the battle field in 1895. He with four others went to the Dunkard Church and then over to where their batteries were located. All knelt down in the shade of the big walnut trees and had prayer. One present said "that this was the only time that this was done in his thirty-five years' experience as a battlefield guide."

One, a Mr. Martin Snively of the John Snively Belinda Springs Farm, said that "after the battle he hauled a six-horse wagon load of coffins containing dead soldiers to Hagerstown, all of which had been embalmed at the Old Dunkard Church, to be shipped home by friends who had come for them." Hagerstown was then the nearest railroad station for the North. Mr. Snively also said that "arms and legs were piled several feet high at the Dunkard Church window where the amputating tables sat." A

veteran visiting the field later said that "he was passing by the Church when an officer hailed him to assist a man loading them on a cart to haul them away and bury them." Blood stains remain to this day upon some of the furniture of the Church preserved in the village of Sharpsburg.

The hard fought section of the field just to the North of the Dunkard Church, known as the "Bloody Corn Field," was a portion of a field containing 50 acres, 12 of which was in corn. Nearly every charge struck this field either in going in or returning and the corn was fully matured. When night came it was nearly trampled to pieces and nothing but the stalks remained. Wheat had been in the middle and clover in the south side of this 50 acre field, with no fencing between. This ground was about the hardest fought over of any on the battle field; the dead lay so thick from the Dunkard Church to the East woods that one could have stepped from man to man without stepping on the ground. Between 1200 and 1500 were buried in this one field.

Only a scattering of trees stand today in the vicinity of the Dunkard Church site. On the day of the battle and for many years the trees were numerous. Bullets were imbedded in the trees and furnished sport for the small boy as well as the curious adult to dig them out. Many of the trees were shorn of their branches by shells and missiles of various kinds, leaving a stubby appearance.

One writer states, "Mr. Samuel Mumma, Jr., a son of Samuel Mumma, Sr., resided in the Mumma buildings near the Dunkard Church that were burned by the Confederates after they had been driven from them to prevent the Union sharpshooters using them."

Mr. Mumma said that "everything except a few small trinkets they took with them was burned. Some of the daughters, Mrs. Lizzie Grove of this place (Sharpsburg, Author) and Miss Allie Mumma, said that when they were told to leave a Confederate soldier that wanted to be gallant offered his assistance in helping them over the fence, but they were too angry because they had to leave and refused his assistance." They went to the Hocman farm and then near the Manor Church. A report was circulated that the Confederates had put salt in the spring at the farm, but Mr. Mumma said his father had been to Hagerstown the day before and brought several sacks of salt home and put them on a floor above the spring and when the building burned the salt fell into the spring. Mr. Mumma's family went to the Sherrick farm after the battle to live. Buildings now replace those burned during the battle. Young Samuel Mumma said that his father dragged from his farm 55 horses to the East woods where they were burned. One battery alone had 26 horses killed near the Dunkard Church.

A prominent present Historian of Washington County, E. Russel Hicks states, "On October 1, 1862, President Lincoln visited General McClelland, still at Antietam. He rode out to the little Dunker church in an open coach drawn by six white horses; on the backs of each was a plumed soldier. Here he addressed a number of civilians and reviewed the badly shot up army. Going to the Hospitals, he shook hands with those wounded who were able to see him. In one of the hospitals lay a number of Confederates; when he asked them if they would like to shake hands with him also, they said they would; so he walked



among them and shook their hands. The loss of both the Union and Confederate forces at Antietam totaled more than 25,000 men which added to the Harper's Ferry loss, runs the number to about 40,000. More men, however, fell at Gettysburg, a three days' battle; out of Gettysburg came Lincoln's greatest address but out of Antietam came his Emancipation Proclamation."

Inasmuch as the Dunkard Church was used as a Hospital, and Lincoln traveled the roads over the field visiting the wounded, it is not a figment of the imagination to assume that Abraham Lincoln, that day dismounted from his carriage and stepping upon the limestone step entered the shell torn and blood stained Dunkard Church. Knowing what we do of him, he could be pictured as giving hope and cheer to all alike. They who were so recently foes, were now in their misery and suffering, friends. The plain interior of the Church with its old-fashioned pulpit and unpainted pine benches must have contrasted greatly in the eyes of Lincoln with the luxurious churches of the Capital city of Washington, where he habitually worshipped.

At the East end of "Bloody Lane," or the sunken road and a short distance from the Dunkard Church site stands a stone Observation tower. This tower was erected quite some time ago and offers a panoramic view of the battle field. From its eighty-five foot height the entire battle-field of Antietam may be seen, a portion of South Mountain battlefield, Boonsboro, and four states, Maryland, Pennsylvania, Virginia and West Virginia. The view from this tower is classed by tourists as one of the finest to be seen in this section of Maryland.

Other churches in the community were also used as hospitals, among which was the little stone Episcopal Church, St. Marks, which still stands in picturesque grandeur in a hardwood grove a little more than a mile Southeast of the St. James Brethren Church. It remained however for the Dunkard church to be more frequently mentioned in dispatches and to be the goal of more tourists while it stood, than any other church connected with the battle. Today the site of the little white Church is sought out. The metal marker prepared by the Government and affixed to the building on the right side of the door soon after the battle stands fixed upon a post within the foundation of the Church. This is to be placed by the side of the door when the Church shall be restored. Inside the restored Church will be displayed, on loan, the Bible carried from the Church following the battle to New York state, and returned after being away for more than forty years. The Bible is now being carefully preserved and cared for by Dr. W. H. Shealy, of Sharpsburg, President of the Washington County Historical Society.

The dimensions of the old Church were 35 by 40 feet. The house which stood upon the foundation for some years since the Church was destroyed by the tornado, has been moved from the foundation, when the site was purchased by the Washington County Historical Society, leaving the foundation as was constructed one hundred years ago.

Fate plays hard to understand, if there is such a thing as Fate. The people who worshipped here in the little white church stood committed against Slavery and War. Strange indeed that the battle which should do so much to liberate the slaves giving them their freedom, should almost destroy the temple where freedom of slaves was

advocated, when the cause of their liberty seemed worse than hopeless.

It is the opinion of the writer that this article could be no better ended than with a production from the hand of the late Elder James A. Sell, the Poet of the common man. He is the author of several books of poems. The one we use was named by him "The Historical Church."

In primal days this house was built  
Wherein to worship God.  
Within this refuge young and old,  
In solemn silence trod.  
They came to hear God's word proclaimed,  
That tells to one and all  
How the whole world was plunged in sin  
By Adam's dreadful fall.

The weary souls on Sabbath days  
Came here for peace and rest.  
They sang their songs in solemn strains  
And found their souls were blest.  
They could not draw the veil aside  
To see what is before,  
Or tell when they should reach the place  
Where trouble comes no more.

The clouds of war o'er cast the land  
And armies marshalled here,  
And 'midst the din and clash of arms  
They faced the battle drear.  
When cannon belched their red-hot breath  
And poured their shells and balls,  
The sentries found a hiding place  
Behind its sheltering walls.

The war horse left his cruel scars  
Upon this shrine of peace,  
That mutely pleads in plaintive tones  
For strife and war to cease.  
The ones who stand for peace on earth  
And freedom for the slave,  
Will, in better days to come,  
Be called the true and brave.

This temple now in ruin lies  
Upon a lonely hill.  
The influence of its day and time  
The world can never kill.  
Its storm-tossed roof and shattered walls—  
Memorials of the past—  
Are pointing to a better day,  
When peace shall reign at last.

St. James, Maryland.

+++++  
Who can tell what tremendous consequences may hang  
on our "Not as I will, but as Thou wilt."

The minister would rather have a service with you than  
over you.

No matter how handsome or how homely you are, you  
still look better when you Smile.



Tribute . . .

(Continued from page 2)

will complete his work of training this new Editor, and then, with his ever faithful help-meet, will go to Florida to live. It is no secret that even though "retiring," that he plans to turn his attention to the starting of a new Brethren work there. The field is open and promising. By our request, he will also continue to write the weekly Sunday School lesson comments for the **Evangelist**.

You have done well, Servant of God. We pray that the Lord might continue to be good to you and yours, blessing you all, as you lay down this scepter, to take up a new and perhaps an even greater challenge—that of organizing and developing a new outlet of the Gospel message—a new Brethren Church in Florida. The prayers and the blessings of the new Editor, the Staff of the Publishing House, and the membership of the Brethren Church, go with you. We say, "Thanks," and "May God bless you!"

*Items of General Interest*

(Continued from Page 2)

Tape Recorder. Rev. Black reports recent prayer meeting attendances as 26, 25, and 35, over a three week period.

GOSHEN, INDIANA. Word comes to us from Goshen that Mrs. Anna Stuckman, wife of the late Rev. Harley Stuckman, passed to the life eternal Friday, December 26th, following a light stroke and exposure. Mrs. Stuckman was at one time the house mother for the Girl's Dormitory at Ashland College. The sympathies of the Brotherhood and her many friends goes out to the members of the family. A full obituary will appear soon in the **EVANGELIST**.

SOUTH BEND, INDIANA. From Brother M. A. Stuckey's bulletin we learn that the Brethren Youth Crusaders conducted the Christmas Eve devotional program. Three young people recently accepted Christ in the South Bend Church. Their ages were 20 years, 17 years, and 10 years. A very fine program of Christmas music was presented on December 21st by the Junior and Chorister Choirs, soloists, and instrumentalists. A flannelgraph study was also given.

PERU, INDIANA. "A wonderful crowd" is the way Brother J. Milton Bowman describes the attendance at a recent weekly Bible Study Service. This is an encouraging sign in these days when so many churches find it difficult to maintain a Mid-week service. The Brethren Youth Crusaders and the Ever Faithful Sunday School Class participated in Christmas Caroling the Sunday evening prior to Christmas.

ELKHART, INDIANA. The Laymen sponsored a New Year's Eve Party which took the form of a carry-in supper and reception for the new Pastor, Rev. Robert K. Higgins, and his family.

NAPPANEE, INDIANA. Varied times have been noted

for the holding of the traditional Carol and Candlelighting services in our churches. The Nappanee Church, under Brother Virgil E. Meyer, chose to hold theirs on December 21st, from 4:00 to 5:00 P.M., which, we feel sure, turned out to be an ideal time, making it possible for the Brethren and the community people to attend.

OAKVILLE, INDIANA. The Brethren Home, at Flora, was the recipient of Christmas gifts and food donations from the Oakville Church, delivered by the Pastor, Rev. Bright Hanna and a number of the Oakville members.

MILLEDGEVILLE, ILLINOIS. The job of converting the Church heating system from coal to oil has been completed. A Watch night service was held from 8 to 12 on New Year's Eve. Brother Rowsey used an unique idea in dividing up the time, as: "Fun, 8 to 10; Food and fellowship, 10 to 11; and Faith, 11 to 12."

LANARK, ILLINOIS. The Builder's Class spent considerable time in packing canned goods and other articles into Christmas baskets for the needy people of the Church and Community. This method of celebrating Christmas is traditional and ancient in the Christian Church, but is certainly needed as much today as it has ever been. The gospel of Christ can certainly be preached through a well-filled basket from the Church to a needy family.

The United Workers Class pieced and tied six quilts during 1952 for our Kentucky Mission Class at Lost Creek.

UDELL, IOWA. The Young Adult Class and the Junior Choir combined their efforts and presented a beautiful candlelight vesper service at 2:45 P. M., on December 21st. Here is another instance where we believe that the time of the service was set so as to make the service available to the greatest number of church and community people.

Other Francis Berkshire, Pastor, announced the coming of Jean and Doc Shank for December 28th. This couple is in preparation at Concordia Seminary, in St. Louis, Missouri, for missionary work in the Philippine Islands. Jean and Doc are recent graduates of Ashland Seminary.

WATERLOO, IOWA. The Waterloo Candlelight Service was held at 4:00 P. M., December 21st. The Church Choir presented a 15 minute program of Christmas music on December 24th at 9:15 P. M., over Waterloo Radio KWWL in cooperation with 11 other church choirs of the city in a broadcast which lasted from 7 to 10 o'clock.

MANTECA, CALIFORNIA. From the bulletin of Rev. J. Wesley Platt, we learn that the Northern California District Conference will be held in the First Brethren Church in Stockton, from January 29th through February 1, 1953. Conference Theme is: "Not by might nor by power, but by my Spirit, saith the Lord." Zechariah 4:6.

Watch night service was held by the Brethren Berean Band in the Stockton Brethren Church from 9:30 to midnight on December 31st, with Brother Cecil Johnson bringing the message.

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Why worry about what THEY SAY if your all is on the altar and in the Lord's hands?

If we will venture forth into the Inner Chamber, the Holy Ghost will make it an AD-VENTURE.

Brethren Youth Crusaders

Devotional Topics

J. D. Hamel Program Editor

Topic for January 18, 1952

THE LIGHT OF THE WORLD

John 8:12

HAVE YOU EVER THOUGHT what it would be like to be blind? You would never see the blue skies, nor the fleecy clouds, the beautiful flowers, the green grass and trees. You would never know what your mother looked like or your father or your sisters or brothers. It would be very sad indeed to be blind, wouldn't it?

1. **PHYSICAL BLINDNESS.** Yet we see that there are many, many people in the world today who are blind. When Jesus lived on earth, there were many people who were also blind. When Jesus thought of such people, His heart was full of love and compassion. He did something for them. Wherever He went throughout the land, people brought their loved ones and friends to Him. He made the blind to SEE. According to God's Word in the Book of Mark, Chapter 10:46-52, Jesus, by a word of divine power, gave sight to a man that was blind. This particular miracle is a familiar parable of the saving work of Christ, who opens the eyes of the understanding and gives spiritual sight to those who need to see life clearly, with its duties and its demands and its problems, in relation to man and to God. Here we see a picture of pitiful need: "a blind beggar," poor and helpless because blind, with none to sympathize and none to aid; and there is, in contrast, the majestic form of the Master passing near, but passing for the last time able to heal if only He can be reached. However we see that Bartimaeus not only believed that the Lord Jesus could give him his sight, but also that Jesus was God's Son, and that believing he might have eternal life

2. **ANOTHER KIND OF BLINDNESS.** There is another kind of blindness besides the physical. Those who have never taken the Lord Jesus as their Saviour are like blind people. They are walking in darkness. People who are walking in darkness can never find the way. Those who are blinded by their sins can never find their way to God. But, **JESUS IS THE LIGHT OF THE WORLD**, and if people will come to Him, He will take them to God; for He not only shows the way, He is the way.

3. **ONE LATE AFTERNOON** as the sun was setting, some missionaries stepped into a motor boat to return to their work among the Indians on the other shore of a large lake. As the boat moved slowly over the water they watched the setting sun and saw the day slip away and night come on. At last all the light of day had disappeared, and all was darkness. There were no stars, no moon to guide them. They could not go on, for they could not see their way although they were nearly at the dock. Without light they were helplessly lost. One of the missionaries began calling, calling for a light.

The cries reached the ears of the Indians in their huts. One by one the Indians came down to the dock, holding high their lighted torches. There was light! The missionaries were then able to come to the dock safely. How many have found the Master able and willing to give spiritual vision; their eyes have been opened to see things unseen and eternal, to follow the Master with joyful footsteps as they journey toward the celestial city where they will see the King in His beauty, and will be like Him when they see Him as He is.

4. **A MAN BORN BLIND:** There was another blind man whom Jesus healed. This man was not only blind, but he was also blinded by sins. After the Lord gave him sight, He said to him, "Dost thou believe on the Son of God?" The man answered, "Who is he, Lord, that I might believe on him?" And Jesus said unto him, "Thou hast both seen him, and it is he that talketh with thee." In other words Jesus was saying, "I am the Son of God." And the man said, "Lord, I believe." "And he worshipped Him." (John 9:35-38.)

5. **MOST IMPORTANT OF ALL,** the miracle is an acted parable of the life that issues from faith in Christ, the life of spiritual illumination and moral vision, indicated by the great word of the Master, "I am the Light of the world." To Jesus the blind man was a picture of "the world" in its moral poverty and spiritual blindness, and His word was a claim that He was to give light and vision to all who would trust in Him. He was saying, too, that it was not His words and teachings which were to be the source of such blessing, but His divine Person: "I am the Light." He was not merely "a prophet," He was the Messiah, the "Sent One of God," the Saviour. This marvelous claim is further emphasized by His act. Jesus finds the lonely outcast, and leads him into more perfect light until, as the scene closes, we can find the man worshipping Jesus as the Son of God.

6. **WE CAN SEE!** In excommunicating the man who had been born blind, the Pharisees had given an example of their exercise of self-assumed authority. They were unauthorized rulers; Christ was the Messiah. The true people of God were dissatisfied with the Jewish leaders, and, like the man born blind, were ready to follow Jesus. How then can faith be developed; how can "they that see not . . . see?" We can see by imitating the man born blind, by listening to the words of promise which Christ has spoken, by obeying His commands however strange, and by having the courage to hold to our convictions in the face of reputed "wise men." Young people, be willing to suffer for His sake and your spiritual sight will be strengthened, light will be cast on life's mysteries, and you will find Jesus to be indeed "THE LIGHT OF THE WORLD."

Don't Forget The March Of Dimes During January

Prayer Meeting Studies

By C. Y. Gilmer



THE ONLY SPECIFIC FOR SIN

INTERWOVEN IN THE SCRIPTURES from Genesis (3:21) to Revelation 1:5, 6) is a scarlet thread. To overlook this scarlet thread is to have no Christianity (Heb. 9:22). It is the only way for the discharging of the penalty of sin (Matt. 26:28). There is only one blood that will atone for sin (1 John 1:7). The blood of the soldier slain on the battlefield, and the martyr of the Christian cause can furnish no redemption (Eph. 1:7; Col. 1:14). Only the blood typical of the blood "that flowed from Ishmael's veins" made the death angel pass over the homes of the Israelites in Egypt (Exodus 12:13).

"Judgment is coming, all will be there,
Who have rejected, who have refused;
Oh, sinner, hasten, let Jesus in,
Then God will pass, will pass over you.
When I see the blood,
I will pass over you."

The scarlet line in Rahab's window (Joshua 2:18, 19; 6:24, 25) emphasizes the same truth.

The universal necessity for the shedding of the blood of the Lamb of God puts all humanity on the same level (Rom. 3:23). Know that there is something awful to save men from by observing the word "perish" in John 3:16. Calvary is a censurable farce without the tragedy and necessity of it (John 3:36; Rom. 3:25). It is God's estimate of the shed blood of Christ that counts (1 Cor. 5:7). The blood represents life (Gen. 9:4; Lev. 17:11). The law demanded obedience or death (Gal. 3:10). Christ, the Son of God, without sacrificing His deity, became the Son of man (Heb. 2:14, 16), and without sin furnished both obedience for Himself and death for us. He kept the law perfectly, and died for us as law breakers (Rom. 4:25). In Himself Christ gave His life (Gal. 1:4; Titus 2:14). He gave His life by shedding His blood (Heb. 9:12-14). He substituted His righteous life for our unrighteous life since one sinner cannot die for another but must die for himself (Rom. 5:9).

It is believers who have redemption through Christ's shed blood (Rom. 5:1; 1 Peter 1:18, 19; Heb. 9:12; Rev. 5:9). It is believers who have forgiveness of sins (Eph. 1:7; Col. 1:14). Only believers have justification, and that is through faith in the shed blood of God's Son (Rom. 3:25, 26; 5:9). Christ made peace for believers through the blood of His cross (Col. 1:20). Believers are "made nigh" to God through faith in the blood (Eph. 2:13; Heb. 10:19). Believers have cleansing "from all sin" (1 John 1:7; Heb. 9:14; Rev. 7:14). Believers overcome Satan "by the blood of the Lamb" (Rev. 12:11). The Church is purchased with Christ's own blood (Acts 20:28). As Eve came from Adam's side (Gen. 2:21) so the Church as the Bride of Christ (1 Cor. 15:45-47) came from the wounded

side of Christ (John 19:34). We are fearfully warned against regarding Christ's shed blood as an unholy thing lest we do "despite unto the Spirit of grace" (Heb. 10:28-31).

"Precious is the blood of the Lamb!
Truly shed for one and for all,
Sinful and defiled tho' we be,
We to Him for mercy may call;
Jesus' blood has power to renew us,
Jesus' blood has virtue to save,
Christ died on Calvary died to set us free,
To redeem the lost His life He gave.
Blessed be the blood, blessed be the blood,
For it washeth whiter than the snow."

Christ's blood is the price Heaven paid to buy back us who had sold ourselves for worse than naught (1 Peter 1:18, 19).



Lesson Comments by Fred C. Vanator

Lesson for January 18, 1952

FROM VISION TO SERVICE

Lesson: Matthew 17:1-8, 14-18

EACH OF US have had, at one time, or another, a mountain top experience. We have said, like Peter of old, "Let's stay right here and continue the happiness and joy of this moment." But while we are on this mountain top we forget the hard climb which brought us there and also fail to realize that there remains work for us in the valley into which we must eventually descend.

The disciples of Jesus should have learned some lessons which would stand them in good stead as they were compelled to return to the valley below. Remember that Jesus had been teaching them that He is to suffer death on the cross—not so much by direct word, as by inference. Also recall that the disciples had an altogether different conception of the work Jesus had come to accomplish than really was embodied in His coming to the earth as their Messiah.

If we hold these things in mind, we can better understand the attitude of both those who had been chosen to accompany Jesus on this mountain-top experience—Peter, James and John—and also the disciples who were left at the foot of the mountain where they met as equally a difficult problem as did those who went with Jesus.

Most difficulties in life come from misunderstanding. Had the disciples been able to fully comprehend all that the coming of Jesus to earth meant, they would not have found themselves so often doubting, sometimes stumbling over matters that seemed so remote from their cherished ideas of the Messiah, many times ready to turn away from Him when His words gave a distinct spiritual tone when they were thinking in terms of the material.

We find this to be true in our present lesson. On the mountain top, the chosen three were in the presence of a high spiritual atmosphere, so wonderful that they sought to combine it with their material idea of worship. "Let us build tabernacles"—material places of worship—forgetting that Jesus had taught that "God is a Spirit, and they which worship Him must worship him in spirit and in truth." Those in the valley were attempting to reach spiritual heights through material processes, forgetting that "prayer and fasting" were more important than the mere ability to heal and cast out devils.

Somehow it seems that we, too, have failed to learn the great lessons found in the words of Jesus, "I am come that they might have life, and have it more abundantly." We fail to realize that our everyday life is an important link in the chain of circumstances which we are bound to meet as we travel life's highway. Trained though we may be in the great questions of the day, we must always remember that the greatest question is the one which we ourselves must personally answer to the Lord's query, "Will you be My disciple after the manner I, your Master, desire?"

Until our vision is really turned to service, we have failed to understand the meaning of our lives. We are really "saved FOR Service." Truly we can bring our lives into real service for Christ when we can "Lift up our eyes and see Jesus Only."

Missionary Page

(Continued)

sador—the other day by chance; he is very nice and friendly—quite elderly).

Then a Dr. Marvin F. Pitman gave the address. We had a very light lunch just now (12:00 noon) and will have "Tom" turkey tonight at 4:00. One of our teachers (a national) is to be our guest. He is not married and his family or relatives are not living here; so we invited him in to dinner. Then tonight we will view slide pictures of missionary work in China, presented by the missionary from there that is living with us now. We will also have a devotional service and hope it will influence the two sons and one daughter of our maid, for we invited them. The daughter has been attending Protestant services with us and likes them; so we hope to witness her conversion soon. (That is, the Protestant services in Spanish). Please pray with us for her, her brothers, and our maids, one of which is their mother.

Some Corrections For Your Annual Number

From time to time we receive changes of address, changes of officials, and also our attention is called to errors which some way or other slipped through at the time of the printing of the 1952-53 Annual Number of the BRETHREN EVANGELIST. These we wish to cor-

rect as they come to us. We note the following as they are before us at this writing:

Page 57: Change the W. M. S. Mid-West District W. M. S. Vice President to Mrs. Lucille Davis, Mulvane, Kansas.

Page 58: Replace "Pastorate Vacant" with the name of J. Ray Klingensmith who is taking over that work at about this time. His Washington address is not in our hands as yet.

Page 59: Complete the address of Brother Ralph Mills, Pittsburgh pastor by adding "Dearborn Street" after the 5002.

Page 61: Replace "Pastorate Vacant" with the name of Robert K. Higgins, 1135 Middlebury St., Elkhart, Indiana, pastor.

Page 66: Change A. B. Cover's street address to 1068 West 57th Street.

Page 66: Change W. S. Benshoff's residence address to 907 Claremont Avenue, Ashland, and add his office address as 524 College Avenue.

Page 67: Change Lester Myers' street address to 7219 South Kedzie.

Page 67: Mark R. R. Teeter as Deceased.

Page 68: The address of Brother and Sister Kenneth Solomon should read Apartado 2240 instead of 240 as it appears.

Page 69: Replace the Cumberland, Md., W. M. S. President with Mrs. F. J. Beachley, 801 Hill Top Drive, Cumberland.

They also report Harry Nealis, Route 3—Mason Rd., Cumberland, Md. as Layman President and Jackie Rawlings, Apt. 15-D, Jane Frazier Village, Cumberland, as Brotherhood President.

Other Changes will be noted from time to time in these columns. Be sure to either cut this out and paste it in your annual or make notations there of these changes. Keep your annual number up-to-date.

ANOTHER SORT OF CORRECTION

We received the following from Brother Gilmer, relative to an evident error in one of his prayer meeting topics, entitled "Do You Want to Be Holy?" which was in the November 22, 1952 issue. There were two of these which we feel should be corrected to avoid, as brother Gilmer suggests, "stumbling, misgivings or criticism."

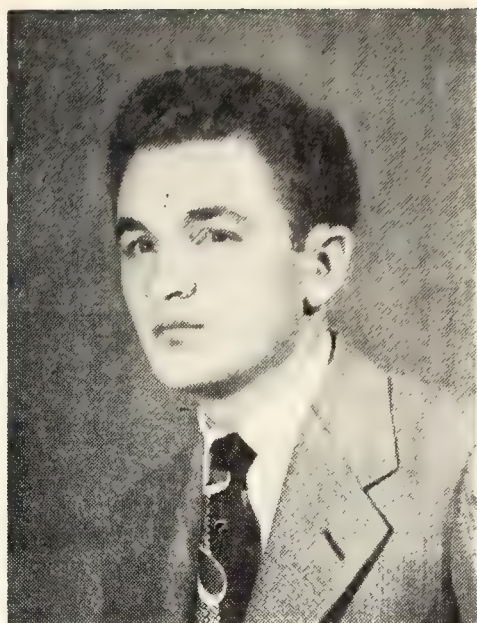
1. "The 'sinner' is subject to Christ, His Church, and His Spirit," should read "The 'saint' is subject to Christ, etc."

2. "The Church is 'unregenerated' mankind in the possession, control and use of Christ," but should read, "The Church is 'regenerated' mankind in the possession, etc."

We are sorry this error crept in and apologize to Brother Gilmer, who is and has been a most efficient writer of these Prayermeeting Topics. F. C. V.

Face your deficiencies and acknowledge them; but do not let them master you. Let them teach you patience, sweetness, insight.

Presenting The Brighton Indiana Pastor

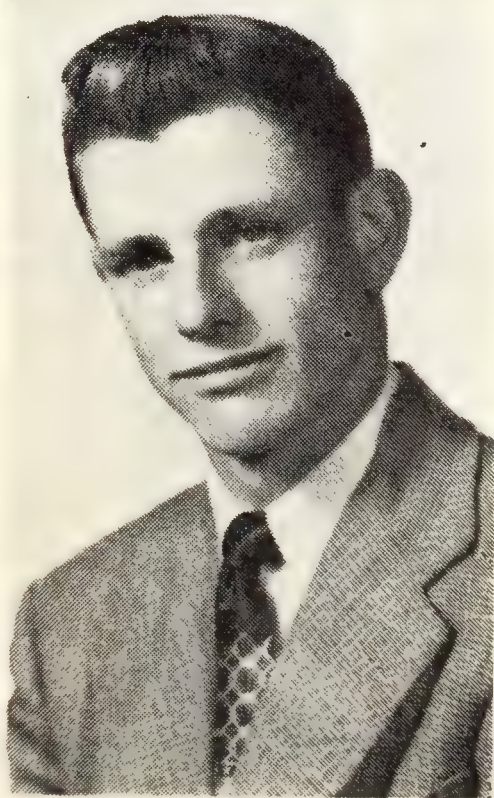


Rev. Brice Fennig

While the announcement of the ordination of Brother Brice Fennig was made through the columns of the *Evangelist* some time ago, at that time we did not have a picture of him from which we could make a cut. However we want you to learn to know him better and to be able to recognize him when you meet him. So the above is his likeness and we want to apologize to him for the seeming delay in its printing.

We hear good reports of his work with the Brighton Church, which church has now become a full time resident charge. We also learn that his good wife is of great help in the work of the church.—F. V.

Called To The Ministry



Robert L. Huse of near Escalon was elected to the ministry of the Gospel by the First Brethren Church of Man-

teca, California October 8, 1952, carrying out the practice of the church to license young people in its membership who show an inclination for that kind of work.

Later, if such young people show continued interest and preparation for such work, after examination by the district ministerial examining board and its recommendation, such young people are then ordained to the office of the minister or elder. In the election of Robert Lester Huse, the Manteca Brethren Church has contributed its sixth member to the ministry.

Robert Huse is the youngest son of Mrs. Estelle M. Huse of Ripon and brother of Horace Elmer Huse, who is now completing his seventh year in Ashland College and Seminary in Ashland, Ohio, and who was ordained about a year ago. Another brother, Donald Huse, helps operate the home ranch.

Robert is now enrolled in Pacific Bible College at Azusa.



How About Your Offerings? ?

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Make checks to Ashland College, and send to Ashland College, Ashland, Ohio, and mark on Envelope "Educational Day Offering."

HOME MISSION OFFERING

Make checks to the Missionary Board of the Brethren Church, and address Missionary Board of the Brethren Church, 524 College Avenue, Ashland, Ohio.

WHITE GIFT OFFERING

Make checks to Henry Bates, Treasurer of National Sunday School Assn., and address to Prof. Henry Bates, Ashland College, Ashland, Ohio.

PUBLICATION DAY OFFERING

Make checks to The Brethren Publishing Company, and address The Brethren Publishing Company, 524 College Avenue, Ashland, Ohio.

BENEVOLENT OFFERING

(For Brethren's Home and Retired Ministers' Fund)

Make checks payable to L. V. King, Treasurer, and address Rev. L. V. King, 1033 E. Main St., Louisville, Ohio.

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(Easter)

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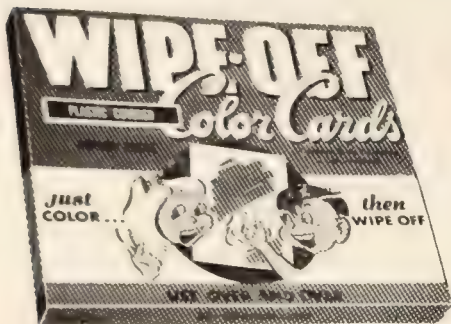
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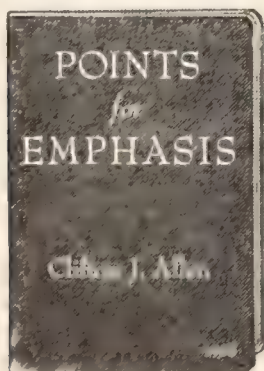
Series 3—Nursery Rhyme

1051—Peter, Peter and Hey Diddle, Diddle; 1052—Simple Simon and Little Miss Muffet; 1053—Baa, Baa, Black Sheep and Sing a Song of Sixpence; 1054—Little Boy Blue and Ride a Cockhorse.

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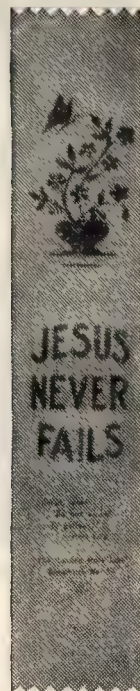
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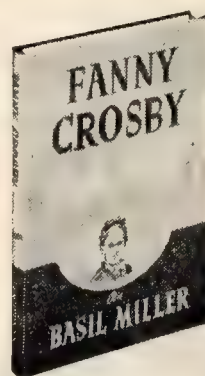
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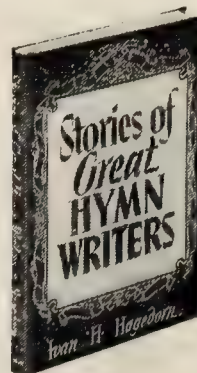
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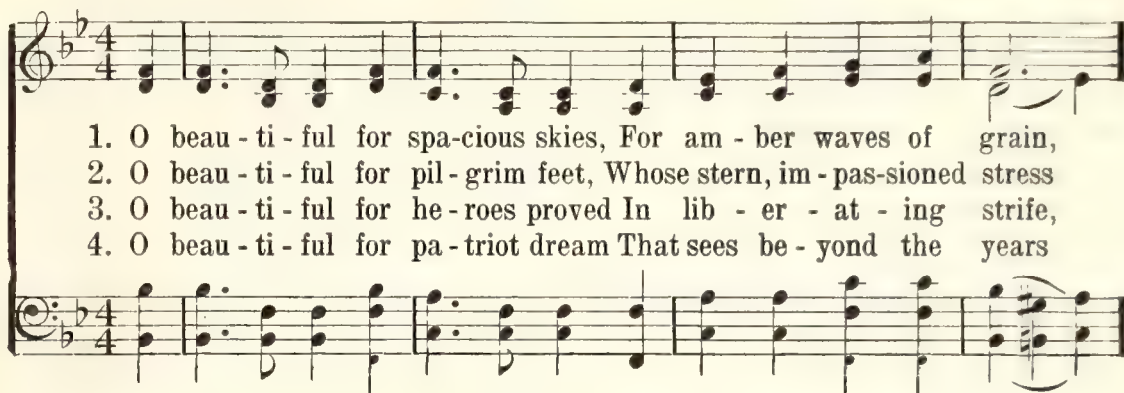
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America the Beautiful.

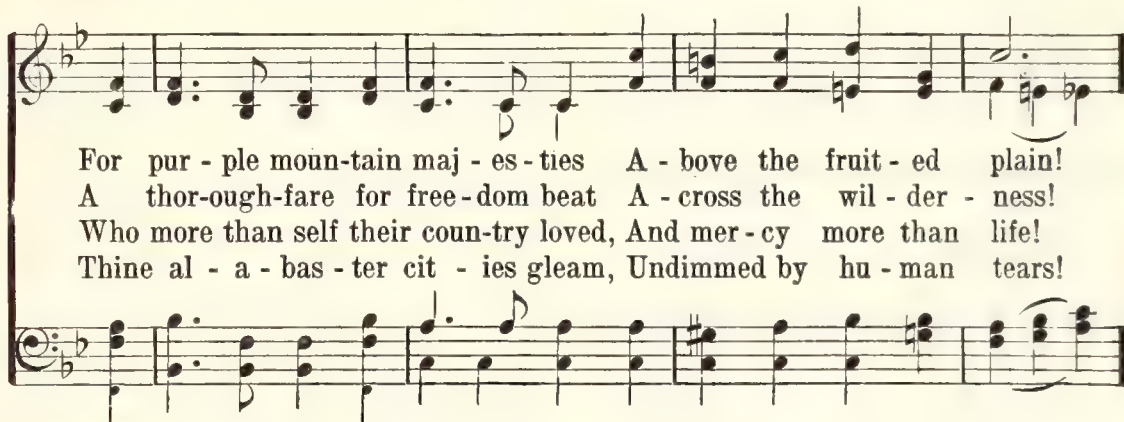
Katherine Lee Bates.

Ward. C. M. D.

S. A. Ward.



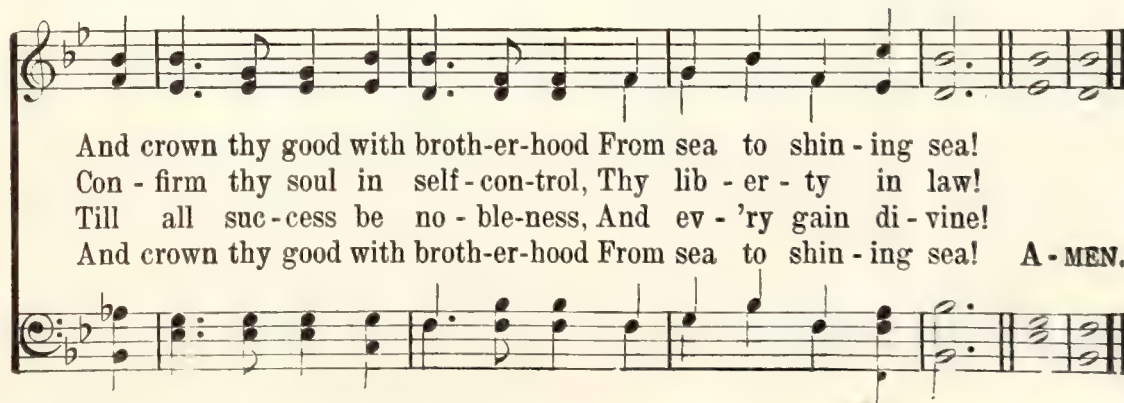
1. O beau - ti - ful for spa - cious skies, For am - ber waves of grain,
2. O beau - ti - ful for pil - grim feet, Whose stern, im - pas - sioned stress
3. O beau - ti - ful for he - roes proved In lib - er - at - ing strife,
4. O beau - ti - ful for pa - triot dream That sees be - yond the years



For pur - ple moun - tain maj - es - ties A - bove the fruit - ed plain!
A thor - ough - fare for free - dom beat A - cross the wil - der - ness!
Who more than self their coun - try loved, And mer - cy more than life!
Thine al - a - bas - ter cit - ies gleam, Undimmed by hu - man tears!



A - mer - i - ca! A - mer - i - ca! God shed His grace on thee,
A - mer - i - ca! A - mer - i - ca! God mend thine ev - 'ry flaw,
A - mer - i - ca! A - mer - i - ca! May God thy gold re - fine,
A - mer - i - ca! A - mer - i - ca! God shed His grace on thee,



And crown thy good with broth - er - hood From sea to shin - ing sea!
Con - firm thy soul in self - con - trol, Thy lib - er - ty in law!
Till all suc - cess be no - ble - ness, And ev - 'ry gain di - vine!
And crown thy good with broth - er - hood From sea to shin - ing sea! A - MEN.

THE BRETHREN EVANGELIST

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the last week in December.

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Items of General Interest

CORRECTION: In Brother Henry Bates' recent report of his meeting with the Cameron, W. Va. Brethren, a part of his article was not printed correctly. We here print it "as he said it," and, incidentally, encourage you to give very serious thought to the very pertinent truth which he thus expresses. Professor Bates states: "We have felt for sometime that if all of the present church members could be spiritually revived it would not be necessary for churches to hold special evangelistic services; for the present members would, as the Lord commanded in His great commission, go forth evangelizing the world."

We are very sorry, Brother Bates for this error, but more than glad to be able to give special emphasis to your very timely words of truth.—W. S. B., Editor.

ST. JAMES, MARYLAND. Total receipts for the Christmas Tree sale conducted by the Laymen amounted to \$215.80, which sum is to be turned over to the St. James Building Fund. According to Brother Freeman Ankrum's Bulletin, work on the building improvement is soon to start.

GATEWOOD, WEST VIRGINIA. Pastor Cecil Bolton informs us that Holy Communion was observed Sunday evening, January 4th.

BETHLEHEM AND MT. OLIVE, VIRGINIA. Brother John F. Locke was a recent guest of the Shenandoah County Education Association, where he spoke on the subject, "The Education of the Common Man." Other re-

cent addresses include one at Bridgewater College Chapel as a guest of the Student Christian Movement; his subject being, "Christmas on the Lay-Away Plan." At Strasburg, Virginia, he spoke to the Tri-Hi-Y Club dinner (A High School Christian Association for girls with a very fine set of ideals to live by.) Brother Locke also addressed a W. C. T. U. dinner meeting on the subject, "What's Wrong With Taking a Drink?"

He reports one new member received into the fellowship of the Mt. Olive Church in December, by letter.

BERLIN, PENNA. John F. Locke, Pastor of our Bethlehem and Mt. Olive Brethren Churches, Virginia, was Week of Prayer speaker in Berlin.

Word comes to us of the engagement of Miss Regina Hendershot, of Berlin, and more recently a student at Ashland College, and John Rowsey, son of Rev. and Mrs. H. H. Rowsey, Milledgeville, Illinois. John, a former student of Ashland is now in the U. S. Navy, stationed at Bainbridge, Maryland. We wish for this well known couple a life time of happiness.

**MEYERSDALE, PENNA. MAIN STREET BRETH-
REN.** Miss Miriam M. Bird, Church Secretary, informs us that services are being continued even though they are as yet without a Pastor. Rev. Harold Garland has been supplying, and Miss Bird was the speaker on January 4th. Christmas programs, one by the boys and girls, the other by the Choir, were given on Christmas Sunday.

Our Church at Meyersdale, joined with other local churches in the Annual Christian Emphasis week services early in January, with the service being held in our Church on Tuesday evening. The Annual Business Meeting of the Church was held on New Year's Day.

Brother Peter F. Housel, layman in the Meyersdale Church, reports the organization of a Laymen's organization, with a charter membership of nine.

MASONTOWN, PENNA. Necessary church repairs are being taken care of in a very fine way. Brother Keeling says that, "Our Church will soon be in good repair."

MT. PLEASANT, PENNA. Rev. George J. King reports the baptism of one young man on a recent Sunday morning, making 13 baptized during his ministry there.

PITTSBURGH, PENNA. World Wide Week of Prayer Services were held in Pittsburgh the week of January 5th, with the Monday service being held in our Church.

We note that Brother Ralph Mills is posting on the Church bulletin board, the exchange bulletins he receives from other Brethren ministers. Here is another way in which local churches can share the news of other Brethren Churches.

ASHLAND, OHIO. GARBER MEMORIAL CHURCH. Professor Delbert B. Flora, of Ashland Seminary, was the guest speaker on January 4th.

GRETNA, OHIO. Brother George Solomon reports a very fine Christmas program and party on December 21st. The program was presented by the children, and was followed by the showing of a Christmas film, and treats for the children. The Pastor and family were presented with a fine basket of meat and groceries. Attendance was around 75.

(Continued on page 10)



The Editor's Pulpit



Let Us Worship God

THE ATTENTION OF THE AMERICAN people is focused at this time on Washington, as once again, in the history of our great nation, we inaugurate a president. Christians should be vitally interested in this event. Every four years, since the days of George Washington, a similar event has taken place. Into our homes, by radio and television, every portion of this national drama will come.

In a serious vein, we would remind you that the whole make-up and process of our national government did not just happen. Our pioneer fathers knew what they were doing. For all the liberties and blessings we have, we owe to them and to their God, our undying thanks. Truly the precious heritage of a "government of the people, by the people, and for the people" is a gift not to be taken lightly.

To rest upon that heritage is fatal. We must keep our heritage active by adhering to the same moral, ethical and spiritual principles by which they lived. In short, we must, if we are to survive, honor and worship the same God in which they put their faith.

This is America, in which we live. This is the land of "amber waves of grain." This is the land of "purple mountain majesties," the land of "the fruited plain." To live here is a privilege. To live here is a responsibility, a Christian responsibility. As a nation, God hath made us great, hath given us liberty. Our national songs bear out this thought. Study the words of "The Star Spangled Banner," and "America." Study the words of the song on the frontis of this Evangelist, and you will know what we mean.

Someone from another country may ask us what makes us a nation of free men and women. Do you know? Is it not our laws, our moral principles, our ethics of good citizenship? From whence came these? These, we firmly insist, have come from the Word of God.

By following the Bible, the pilgrims with their stern moral and religious convictions and practices, whose feet beat a thoroughfare for freedom across the wilderness brought to pass a nation "whose God is the Lord." If we have had a tendency to forget this basic fact, it has certainly not helped our nation at all.

The record of our nation in liberating strife, whose records contain the names of thousands who loved their country more than life, is not to be passed off carelessly.

If we forget, and we turn to selfishness and greed and hate— then what?

We pray God that such shall not happen. As long as Christians pray for their country and as long as we worship God, such shall not happen. But, clouds are on the horizon, yes, sinister clouds of Communism, dwarfed only by the cloud of our own people's godlessness. To an alarming degree America has departed from a believing, trusting faith in the true God of heaven.

What can we do about it? Time and time again throughout the troubled war years, our national leaders have called us to pray, to trust in God, and to seek His help. Next Tuesday, the Presidential party will attend church prior to the inaugural ceremonies. In prayer and worship of God is the answer. We must pray, we must worship God. Solomon, when the Queen of Sheba visited him, was asked by the queen to tell her the secret of his success. In answer, he showed her around the palace, and then he showed her the passage way "by which he went up unto the house of the Lord." This example can well be followed by all Americans today.

Our leaders cannot do it all alone. No leader, no group of leaders, national, state or local, can stand up for righteousness and good government unless the people uphold them at the throne of grace. We Americans, in our homes, in our churches, must ever join our hearts and our lives with our leaders in prayer and worship of God.

The Cross is the symbol of our salvation. To those who perish, the preaching of the cross is foolishness, but it is still the way to eternal salvation. The Church spire is the symbol of our national strength, our prosperity, our government, our security. The Christian Lord's Day (Sunday) is the symbol of our faith and trust in the God "who hath made and preserved us a nation." These things, we dare not neglect.

As Christians, as Brethren, we do have a responsibility to our nation. Romans 13:1 instructs us that we are to be subject to the higher powers, for God ordains and controls those who reign over us.

As, we again are on the eve of another inaugural day, and as our leaders enter the house of the Lord to honor Him and seek His help, let us, too, join our hearts in worship and prayer. But then, let us not cease our supplications as of January 20th, National well-being rises and falls in an exact ratio to that people's reverence for.

(Continued on page 10)



The Beginning of The Brethren Church

Rev. Clarence S. Fairbanks

(Delivered at the 1952 General Conference Sunday morning service as the first of five annual messages on Brethren Church History, as proposed by the Anniversary Program Committee.)

BEFORE WE ENTER INTO A DISCUSSION of the Brethren Church's origin, it might be well to consider the name of our church. The first name selected was "The Brethren" and this has been the name that has found most favor among all of our people, but to distinguish us from other denominations and to give recognition to our origin, the legal title is "The German Baptist Brethren."

Several other names have been applied to our church since its founding in 1708. The names "Dunker" and "Tunker" and their plurals, come from *dunken* or *tunken*, meaning to dip, or immerse. The word "Dunkard," or "Dunkards" is used by two classes of people. (1) Those who are unfamiliar with the laws of good language and (2) by those who want to use it with its true meaning of contempt. According to the laws of language, the word "Dunkard" is a hybrid, and therefore should not be used by anyone who desires good English. The root is derived from the German, "*dunken*" and the suffix, "*ard*" from the French and always carries with it the idea of contempt, in such words as *blackard*, *laggard*, *sluggard*, etc. The word "dunkard" therefore should be used only by the unfamiliar and the malicious.

BACKGROUND: From the days of the Lutheran Reformation, Germany became the center of religious agitation. After a thousand years of unchecked control, the Catholic Church found a worthy rival in Protestantism. This influence may be traced to the eleventh century when Peter Abelard of Paris made a bold and defiant charge against the existing dogmatism. He taught that only "that faith is well assured which is founded

on reason." His motto was "Understand that thou mayest believe."

It was Abelard's defense of human reason as opposed to church dogma that led to the development of scholasticism and to the creation of European universities. From this sprang the reformation under Martin Luther. These men agreed on one essential principle—religion must be an appeal to the individual human reason. In due course of time this principle led to a general upheaval of religious organization. The supremacy of the Catholic church was gone.

When Germany found herself free from the complete rule of the Catholic church, all sorts of religious organizations began to appear from the unyielding creed of the Catholics to the utter rejection of all creeds and all organizations. Each faction became intolerant of all others and persecution, plunder and war followed in swift succession to compel all dissenters to acceptance of now this, and now another form of worship. The outcome of all this was the fateful thirty years war from 1618 to 1648 which involved all of continental Europe.

The valley of the Rhine became the theatre of war. The treaty of Westphalia 1648, sometimes called the treaty of Munster, ended the bloody struggle and leagued the Catholic, Lutheran, and Reformed Churches into a new persecuting force. In principle nothing was settled. Other wars, notably the wars of Frederick, lasting from 1620 to 1688 followed by the French wars, made the Rhine Country from 1618 to 1748 a continuous field of carnage. To get a better understanding of how these wars must have affected the peo-

ple of the Rhine land, let us suppose that the Civil War that began in 1861 was just settled a few years ago and that upon its settlement another war broke out which would still be in progress and that it would not be concluded for another thirty-nine years. Is it any wonder that these war weary people came to hate war with all of their hearts and that when they found passages of scripture to support their views that they made the most of them.

The three state churches denied to all others the right to exist in the German Empire. Each prince determined which church would be permitted in his province. Whoever found his religious convictions running counter to these, whose faith was of a different sort, who worshipped God in his own way, found life a burden and a cross. Church and state vied with each other in their persecution of the Mennonites, Pietists, and Mystics. What happened to these in the closing years of the seventeenth century became the fate of the Brethren in the opening of the eighteenth century. Upon these God fearing people fell the full fury of church and state. Their sufferings were awful. The flaming torch of persecution nightly lighted the valley of the Rhine for a hundred miles. The agonized prayers of burning saints were heard re-echoing up and down the Rhine Valley. Sturdy, devoted, God strengthened men and women were these who heroically suffered for the faith they loved. They had counted the cost and were willing to pay the price.

The reformation, though it was a step in the right direction did not accomplish all that the reformers had hoped it would. Soon the Lutheran Church was bogged down in cold ritualism and ceremonialism. An over emphasis on the doctrine of justification by grace led many people to the conclusion that the deeds of men did not matter much so long as they believed the right creed. This attitude led to gross sins within the church that were many times worse than those that had existed in the Catholic church. As one historian has observed "The doctrine of justification by faith alone was directed more to the pacification of the conscience than to the sanctification of life."

Those who became dissatisfied with conditions in the established churches withdrew and were called dissenters. In England the dissenters were called Quakers. On the continent they were named

Pietists because they believed in living a life of piety every day of the week.

These Pietists were hopelessly divided and never could form an organization partly because there never was enough of them that could agree on enough subjects to form even a small organization and partly because most of them did not believe in forming an organization for fear that their church would one day become another persecuting force. These devout, Godfearing people believed in following the scriptures literally, but they also believed that every person had the right to interpret the scriptures as light was given to them from above.

Among these Pietists were two men who became extremely important in the formation of the Brethren Church. The first of these was Earnest Christoph Hockman and the other was Alexander Mack. Hockman probably remained a Pietist all of his life, Alexander Mack did not. These men were close friends and had much in common. They studied, prayed, worshipped, preached, and traveled together. Together these men traveled over Germany consulting the best Biblical and church history scholars of the day. After a time came a day when Alexander Mack arrived at the conclusion that it was necessary to practice the teachings of Christ and the Apostles, and consequently it was necessary to form an organization. He could not see how Matthew 18:15-17—"If thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as an heathen man and a publican," could be carried out without a church organization. Hockman could not agree. Here then, painful as it was to both, they had to part company. The probability is that they never fully came together again.

Alexander Mack gathered around him a small group of people who covenanted together to lay aside all creeds, catechisms, and confessions of faith and to give themselves individually to Bible study and prayer and with the help of the Holy Spirit to search for the truth in God's word and having found it to follow it wherever it would

lead them. As a result of this study they resolved to take the New Testament as their guide to faith and practice and to declare in favor of a literal observance of all commands of our Lord.

It was on the basis of this decision to take the commands of Christ literally that they arrived at the doctrine of Non-swearing—that is of not taking an oath. Rather, they would let their yea be yea and their nay. When they read the thirteenth chapter of John, they found that Jesus had said, "If I then your Lord and Master, have washed your feet; ye also ought to wash one an-

other's feet. For I have given you an example, that ye should do as I have done to you." From their consultations and discussions with scholars all over Germany and from a prayerful study of the scriptures, they were convinced that Triune immersion was not only the apostolic method of baptism, but it was also in accord with the command of Christ when he said, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

(Continued next week)

This month we are asking that you give special recognition to your Sisterhoods and Brotherhoods. You can do this by:

1. Giving them a public worship service
2. Holding a banquet in their honor
3. Sponsor a parents' night at one meeting.
4. Put on a drive for new members
5. Study and present the values of these two fine youth groups.

If you don't have either of these organizations in your church then this is the month to organize. Each pastor and youth director has received, or will receive, a kit of materials which will explain the organizations and give ideas about how to get started. Perhaps you have been thinking about starting a Sisterhood and Brotherhood, well now is the time to do it.

The work depends on you—have you done all you can for youth in your church?

LOOK AT YOUR CHURCH BULLETIN BOARD FOR THE COLORFUL POSTER, AND ASK YOUR PASTOR TO SHOW YOU THE SISTERHOOD AND BROTHERHOOD KIT.

This special month is sponsored by your National Brethren Youth Board.

JANUARY IS THE MONTH

TO HONOR

SISTERHOOD AND BROTHERHOOD



January - Publication Offering Month

Have You Made Your Contribution?



Missionary Department



Janet King

Flies To

Jos, Nigeria

Janet King left Ashland on December 24 for Louisville, Ohio, where she spent Christmas with her family. From Louisville she traveled to New York, where she boarded a plane on December 30 for Jos, Nigeria.

Janet's plane was scheduled to make a stop in London for New Year's Eve. Upon arriving in Jos, she will teach grades four, five and six in the Hillcrest School. Her address is as follows: Hillcrest School, Jos, Box 145, Nigeria, British West Africa.

According to a cable from Janet received by the Kings on January 3, she arrived safely in Jos on January 2.

Will You Volunteer or Be Drafted?

What is this that I am called upon to volunteer for or be drafted? Haven't you heard of the great number of Brethren that are giving up the old method of giving to the Church and the spreading of the good news? Yes, the Brethren are joining the S. and T. way to pay their debt to God for His great love to mankind in giving His only begotten Son, that whosoever believeth in Him shall have everlasting life.

S. and T.—yes, stewardship and tithing are the way the book of rules has planned for all Christians to follow. Malachi 3:8-11 is God's tithing contract for Chris-

tians to use. Have you kept your part of this contract? Or haven't you started on this straight road to cheerful and happy giving? Have you ever seen or known a long-faced tither? Now is the time to start.

The only reason the Brethren Church finds herself way down the list—in fact, number forty-six (46)—on the National Stewardship Report is that too few of the Brethren are taking advantage of the 20% reduction that the Internal Revenue Bureau allows for gifts to church and charity.

The fifteen percent allowance meets with the standards of the Jewish people who, without being followers of Christ, give that amount to church and charity. Can we, as Christians who truly love Christ, give less? Let us give the fifteen percent or more, not from compulsion, but from compassion.

Are you loyally supporting the entire program of the church by making your pledge to missions and benevolences as large as your pledge to current expenses?

Do you pledge without urging because you count giving a privilege? Why not try the new way?

YOU WILL BE SURPRISED AT THE AMOUNT OF MONEY YOU WILL HAVE FOR THE LORD'S WORK.

YOU WILL HAVE A DEEPENING OF YOUR SPIRITUAL LIFE IN PAYING TITHES.

YOU WILL FIND IT EASIER IN MEETING YOUR OWN OBLIGATIONS WITH THE NINE-TENTHS.

YOU WILL FIND IT EASIER IN GOING ON FROM ONE-TENTH TO LARGER GIVING.

YOU WILL HAVE THE JOY OF BEING A WISE STEWARD.

YOU WILL WONDER WHY YOU DIDN'T BECOME A FAITHFUL STEWARD AND TITHER LONG AGO.

I am sure I need say no more, for we have the living God and the risen Christ to worship and serve as faithful stewards. So let each one get on this train bound for glory and be not counted in that number that has robbed God in tithes and offerings.

John C. Eck, New Lebanon, Ohio,
Representative of Benevolent Board
Stewardship Committee Advisory Council.

The "Perish" of John 3:16

Rev. Milton M. Robinson

IF JESUS CHRIST SHOWED NOTHING else by His death. He showed what the wages of sin are. When a man works for wages he expects a just reward for his investment of time and energy. Jesus showed that when men invest their time and energy in sinning that there is also a just reward. That reward or return for their time and energy is sorrow and grief in this life and in eternity the terror of Hell. Christ collected the wages of sin for the entire world. He showed the treachery and the horror that awaits the one who indulges in wilful and repeated sin. A life of sin is death.

John 3:16 says, "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life." Let's read it another way, which will give it the same meaning. "For God so loved the world that He gave His only begotten Son, that whosoever refuses to believe in Him shall perish, and not have everlasting life." You understand what I'm driving at? John 3:16, as quoted in the Bible is a positive statement. A positive statement, oftentimes is the backside of a negative one. If we read a positive statement in a reverse manner, the negative sometimes jars us to our senses. Therefore, we may conclude that the "perish" in John 3:16 is for those who live negatively.

To live a life in Christ is to live positively and constructively. To live a life of sin is to live negatively. To live a life of sin is not to live at all. There is no real joy in sin. Anyone who is impartial can see that. To live a life of faith in Christ is to dwell in the presence of God. To live a life of sin is to be separated from God. Whether you like to believe it or not, God cannot and will not countenance sin.

When we studied "The God of John 3:16" we learned that if God is anything, He is Holy. He is righteous. He is Just. He is perfect. We are commanded to be perfect as He is perfect. If we fall short of His perfection, we have sinned.

In seminary, when we were studying Greek, we learned that the word for sin means missing the mark. We can best illustrate this meaning with athletic terminology. In archery, we shoot at a mark. The perfect score is hitting the bullseye every time we shoot. In bowling a perfect score is 300. Anything over 200 is considered a very good score. But it isn't perfection. To attain a perfect score in bowling, we must knock all the pins down every time we throw the ball. One miss is less than perfection. God is perfect. Jesus Christ, His Son, is perfect. Christ was perfect not only in this life but in His life with the Father. He perfectly did the will of His Father. He never missed the mark. His life was perfection. Anyone, who does not attain to that perfection has missed the mark. He is guilty of sin. The wages of sin is death. One sin is less than perfection. One sin, therefore, means that our just desserts are death.

God knows that no one could attain perfection in this life. They could not accomplish it without His help. Therefore, He did two things. First, He sent His Son into the world. He lived in the flesh a perfect and sinless life. He collected the wages of our sin. He had them nailed to the cross. Christ suffered the pangs of death. For the first time, He was separated from His Father. He cried, "My God, my God, why hast thou forsaken me?" He and our sins were buried in the tomb, where they will be remembered against us no more. Because of His perfection, Christ rose from the dead. Because, by one man, sin came into the world, it is possible for one man to pay the penalty of sin. Christ paid the penalty for your sin and mine. Since sin came into the world through the voluntary act of man, so the penalty of sin is circumvented by the voluntary act of man.

It adds up this way. Adam voluntarily sinned. He exercised his God-given choice to obey God or disobey God. Whatever His choice, he would reap the result. He chose to sin and the whole world, as a result, inherited what is known as original sin and are guilty before God. Another result of Adam's sin was that man had no choice to choose between God and Satan, between good and evil, unless another way was provided. Christ is the other way that God has provided. Once more, each man can make his own choice as did Adam. He can choose God or Satan. He can choose good or evil. He will receive the full reward of his selection. But remember this, your choice to sin is a God-given right. God could force you to live according to His will if He desired. But He wants your affection to be freely given or He doesn't want it at all. It just doesn't make sense for a person to choose any other way than God's. When a man has a choice between life and death, it is difficult to understand why so many choose death.

The second thing that God did, beside sending Jesus to die for us, was to promise His Holy Spirit. It would have been impossible for us to have lived a Christian life, even upon our acceptance of God's gift, His Son. By ourselves, it is impossible to please God, even if we want to. Satan is stronger than we. In order to perfect us, God sent His Holy Spirit to indwell our bodies and give us power to live victoriously for Him.

Just what and who is this Holy Spirit? The Holy Spirit is God. He is God just as the Father is. He is God just as the Son is. He is the third Person of the Godhead. God is three. Yet, He is one.

The best way to illustrate that would be to examine what makes a human being. A person is a trinity. He is three in one. He is body, soul and spirit. We can tell the condition of the soul and spirit, by the actions of the body. Also, when John Doe dies, we don't go to view John Doe. We go to view the body or the visible remains of John Doe. John Does isn't in the casket. Only his body is. The spirit of John Doe and his soul have gone elsewhere. Without body, soul, and spirit there is no John

Doe in an earthly sense. John Doe is a trinity in one being. So it is with God. He is three in one being. God is the Father, and the Son and the Holy Spirit. Each has a different function.

One of the functions of the Holy Spirit is to come to earth and indwell those who accept Christ and obey the will of the Father. He testifies to the truth. He gives power to the Christian to live according to the will of God. Without Him we are powerless to please God the Father or Jesus Christ His Son. You see all three persons in the Godhead have a part in our salvation. Without any one of them, our salvation is impossible. Therefore, we should give due reverence to all and each of them.

Another thing that God did so that we might not perish, is to provide a means to escape the penalty of occasional sin. We do not become perfect upon acceptance of Christ as our Saviour. Satan still tempts us and tries to seduce us into destroying ourselves. Because we are born with the tendency to sin, sometimes we forget ourselves and commit sin. One sin is enough to separate us from God. But, He has provided for our weakness and our proneness to sin. It is summed up in the first epistle of John. This letter was written to Christians. He says, "If we confess our sins, he is faithful and just to forgive us our sins, and the blood of Jesus Christ cleanses us from all unrighteousness." So you see God has provided for occasional sin.

I did not say willful sin. I said sins of weakness. By that I mean just this. In the first place, when we become Christian, we are born again. We are born into the family of God. Our desire is to do His will. As a child cannot forget his mother, neither can we forget our Father God. As it grieves us to bring grief to our parents, so it grieves the true Christian to bring grief to His Father God. Sin brings grief to the depths of God's heart. Therefore, we, having His seed in us, will seek to do His will. But, should we in a moment of weakness sin, as soon as we're made conscious of our failure we will seek His forgiveness. As our earthly parents forgive us, so will our heavenly Father forgive us. Our repentance will be genuine. We will not ask forgiveness with the idea of going out and doing the same thing over again. If we do, we're not genuinely sorry. We're just praying condemnation upon ourselves. I care not what others may say, you cannot live in known sin and get to heaven. You must live in your heart and life as Christ did, or perish. That is part of your belief. God has made no provision for the "faker" in His plan of salvation. There is no such thing as a **Christian adulterer**, a **Christian thief**, or a **Christian liar**. What God wants and what He will have is genuine belief, genuine repentance, and genuine obedience. He has no time for the "fakes" or the "hypocrites." The "fakers" will perish and will not have everlasting life.

Friends, it is a terrible thing to have to write as plainly as I've been writing in this article. It would be much pleasanter to be able to tell you that everybody is going to heaven. It's an awful responsibility to have to tell anyone that they are going to perish. But what can one do, if he is a Christian minister? If the minister says that you can live as you please, without accepting Christ, it won't change God's Word one iota. If I should say that

everyone will get to heaven regardless of how they receive Jesus, it will not change the fact that those who do not believe on Christ are going straight to hell. And why should I, in order to win a following, cause my soul to perish by lying to you? No, friends, the job of telling the world that it will perish if it doesn't accept Christ is not a pleasant one. No one likes to believe that outside of Christ all perish. But, our God, who is perfect in wisdom and in judgment has commanded us to teach all nations everything that He has commanded. The judgment is part of His commands. Therefore, it must be preached.

In the long run, those who are on the road to perdition, have made their own choice, have they not? God has provided a way of escape from the penalty of sin. They haven't accepted God's way. God isn't willing that any should perish. It grieves Him to see men so hardened as to scoff at their only hope of salvation. But in order to be true to Himself, God has no other alternative. He must allow them to go their own way. He has done all He can to woo them. He has given His Son. He has promised them His Holy Spirit. He has given them material blessings because of the presence of Christians in the world. He has given them their freedom. They can do as they please. If they please to sin, they may. If they please to follow Him, they may. Those who haven't accepted Christ have chosen to perish. They, therefore, must perish.

There's another way to look at the matter. People, who live in sin, are not comfortable in the presence of those who don't. They don't like to be around them. They are not at home in Church, God's house. They are not comfortable in the company of those who love and worship the Lord. If they are not comfortable in the presence of those who do not live in sin here, how will they be comfortable in their presence in heaven? If they don't like to be around Christian people on earth, what makes them think they will like them any more in heaven? And if they scoff at those who love the Lord here, how can they feel at home with them in heaven? My friends, those who have given themselves over to a life of sin and derision for God's people, will not be at home in heaven. They will be more at home in hell. And that's where they'll go too.

John 3:16 emphasizes the positive. Those who accept Christ accept the only positive approach to the problem of their sin. They accept the only solution to their sin. Those who refuse to accept Christ, refuse any solution to their sin. They're happy, if that's the word, as they are. True Christians live positively. They try to make a contribution to the world. They leave the world a better place as a result of having been here. Those who reject Christ live negatively. They live for themselves. Any contribution they make to the world is purely accidental. They have a code, their own code. They cannot and will not accept the code God has set up. It's too high. It involves complete surrender to God's way of doing things. God's way is the best way, but they don't seem to realize it. Therefore, since they will not and cannot accept God and His righteousness God will not and cannot accept them as candidates for everlasting life. They refuse to accept God's Son. They will not receive Him. God refuses

to accept them. He will not receive them. "For God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish but have everlasting life." What do you say friends? Will you believe? Will you have life? Accept Him now.

Items of General Interest

(Continued from Page 2)

BRYAN, OHIO. The Bryan Church participated in a community religious census, supplying about 40 workers for their share of the work. Plans are being made to build an addition to the church and to redecorate the interior of the Church, according to Brother Alvin Grumbler's bulletin.

GOSHEN, INDIANA. The Men's Brotherhood finished laying tile on the floors of the church kitchen; the ladies of the church participated in the event by furnishing "a most excellent meal" for the men. Fellowship and cooperation are two important factors in a church, and are evident in this church.

PERU, INDIANA. Cash Day was observed January 4th, with the money going for the redecorating of the church.

FLORA, INDIANA. One new member was added to the church on Christmas Sunday. This one, added to the 10 reported last week, makes a total of 11 which this church has gained in recent weeks.

NORTH LIBERTY, INDIANA. The young people held a community Christmas carol sing on December 22nd, with the Sisterhood and Brotherhood groups taking part.

LANARK, ILLINOIS. New hand made robes for the Junior Choir are now in evidence, the work of Mrs. Ralph Flickinger and her workers.

TUCSON, ARIZONA. Brother Vernon D. Grisso reports Sunday School attendances for the last three Sundays of December as 92, 90 and 96. For Christmas Sunday, the Church attendance was 125, with 165 present for the evening program. This, one of the newest Brethren Churches, is gaining ground rapidly.

We learn that the Pastor's father, Rev. C. C. Grisso, who has been spending some time in Tucson, has gone to our church at Morrill, Kansas, for three months, where he will pastor this Church.

LET US WORSHIP GOD

(Continued from page 3)

and worship of God, and that people's neglect of God.

Good government, good laws and good citizenship come out from material things; they arise from individuals, leaders and people, who live faithfully under the laws of God. From unrestrained graft, dissipation, immorality, drunkenness, corruption, to self-control and a trust in Christ as the Supplier of strength, men and women arise to the peaks of righteous living in their homes, their communities and their nation. So, in addition to pray-

ing for our leaders, we should pray for, and exercise self-control in our own lives. We cannot expect more from our leaders than we are willing to abide by ourselves. With Christ in our hearts as the light of our lives, we can exert an influence in our land which will increase the fellowship of Christian brotherhood, "from sea to shining sea."

Brethren, God never fails to honor the sincere prayers of His trusting children. In this solemn hour let us also go into the house of the Lord, in person if possible, in spirit, surely. Let us worship God. Let us pray God's blessing upon our President, our Congressmen, our state and local leaders. Under God, the glorious freedom of Christian worship and Christian witness shall go on unhindered in this wonderful land. Isn't that the way you want it to be?

Laid to Rest

STUCKMAN. Mrs. Anna Stuckman, 73, was called to her eternal home on Friday afternoon, December 26, 1952. She had suffered a stroke of paralysis in her home two weeks previously, but her condition had steadily improved, yet taking a sudden turn for the worse on Friday.

Mrs. Stuckman was born at Lanark, Illinois, on January 17, 1879, a daughter of Mr. and Mrs. William Harrington. She was the widow of Rev. Harley F. Stuckman, who passed to his eternal home in 1938. Rev. and Mrs. Stuckman served the Brethren Church for many years in various pastorates. Theirs was a fruitful ministry in the Church with its value far beyond human calculation. During their ministry, from 1923 to 1932, at Goshen, the present beautiful Church edifice was constructed.

Mrs. Stuckman was a graduate of Lanark, Illinois, High School, and had attended Ashland College, Ashland, Ohio. For some time, after the death of her husband, she served as house mother for the Allen Hall Girl's Dormitory at Ashland College.

Surviving are a son, William H. Stuckman, of Manchester, Iowa; a daughter, Mrs. Eugene (Mary Elizabeth) Sammons, of Fort Belvoir, Virginia; two grandchildren, and two sisters, Mrs. C. W. Franks, of Sunnyside, Washington, and Mrs. Oral Skiles, of Langley, Washington. A daughter, Dorothy, died at Ashland, Ohio, in 1940.

Services for Mrs. Stuckman were held in the First Brethren Church, Goshen, Indiana, at 2:00 P. M., Monday, December 29, 1952 with the writer and Rev. W. I. Duker officiating. Burial took place in the Union Center cemetery, near Nappanee, Indiana.

Rev. Willis E. Ronk, Goshen, Indiana.

COBER. Albert M. Cober was born March 12, 1886, a son of Eli and Mary Cober, and passed to his eternal reward November 25, 1952, being aged 66 years and 7 months. He is survived by his wife, Mrs. Erla Brant Cober and three sons, Paul, Garrett, R. D.; Charles, Berlin, R. D.; and William, Berlin. Also three brothers and one sister, Emmanuel Cober, Wilkinsburg; William Cober, New Florence; P. G. Cober, Somerset; and Miss Emma

Cober, Rockwood. He was graduated from Public School, Normal School, and Bucknel University, Lewistown, Pa.

Brother Cober accepted his Lord in the Maple Grove Brethren Church, later placing his membership in the Berlin Brethren Church, of which he was an active member, and at the time of his passing was its Moderator.

Brother Cober's life speaks louder in this community than any feeble words could express. He was a man beloved by all who knew him. He will be missed from his circle of friends.

BOWSER. D. Ross Bowser, 60, died at his home in Berlin, Pennsylvania, on November 17, 1952. He was born October 30, 1892 at Cessna, Pa., the son of William and Sarah Claycomb Bowser. Funeral services were conducted by the undersigned at 2:00 P. M., on November 19, 1952.

D. C. White, Berlin, Pa.

SARGENT. Mrs. Daniel Sargent was born on Pennsylvania Avenue north of Morrill, Kansas, November 13, 1873. She suffered a stroke six and one half years ago and since then was a semi-invalid. On Wednesday, December 3, in the early morn, she suffered another stroke and heart attack from which she did not recover. She passed to her eternal reward at her home in Falls City, Nebraska, near midnight on December 5, 1952, at the ripe age of 79 years and 22 days. Her husband preceded her in death in January of this year.

Mrs. Sargent was a life-long member of the Brethren Church in Falls City, Nebraska. It was the writer's privilege and joy to visit and pray with her and take communion to her regularly for a little more than four years.

She left immediate relatives as follows: one son; one brother; two grandchildren; and one great-grandchild. Services were conducted in the church she loved, her church home during life, by the writer.

H E. Eppley.

DETRICK. Mrs. Sarah Kimmel Detrick, born August 10, 1873, passed away to be with her Lord, December 3, 1952 at the ripe age of 79 years. She was a life member of the Brethren Church, at the time of her death being a member of the Hillcrest Brethren Church, Dayton, Ohio. She is survived by one son, David Detrick, and one daughter, Mrs. Walter S. Brown, both of Dayton, Ohio. Services were held by the writer.

Percy C. Miller, Dayton, Ohio.

STUTZMAN. Mrs. Elmer Stutzman, of Seward, Pa., passed from this life December 5th, 1952. She suffered weakness and affliction nearly two years. Besides her devoted husband, she leaves five children and six stepchildren, and 25 grandchildren. Also two sisters, both of Johnstown. Mrs. Stutzman was a member of the Third Brethren Church and was faithful when health permitted. She was a lovely Christian soul. Last rites were conducted at Seward by her pastor, the undersigned.

E. M. Riddle, Johnstown, Pa.

Knock and find God at home. His personal interest in us is first on His daily schedule.

He who has no cross will have no crown.

RIVERSIDE TRAINING SCHOOL ALUMNI TAKE RENEWED INTEREST IN PROGRESS OF THE SCHOOL

A RECENT APPEAL went out to the former students of our school at Lost Creek, Kentucky, for additional support for the work of the school work there. In the letter that was sent out under the name of Mr. Elbert Strong President of the Riverside Christian Training School Alumni Association, a touching incident was recorded. It ran like this:

Can you visualize a 14 year old husky mountain boy placing his suitcase atop the desk, behind which sat the graying scholarly professor, who glanced up.

"What is it my young man?" he inquired with a smile.

"A few clothes and books—that's all I got," answered the boy. "Pap said I shouldn't come here with no money, but another feller said you'd take me. I'm willing to work hard to learn things." He twiddled his thumbs and his eyes twitched in uncertain anxiety.

"Sure I'll take you," said the graying professor. "Nobody is turned away from Riverside for the reason that he hasn't any money."

Today that boy may be the pastor of a church, teacher, merchant, lawyer, salesman, farmer, business man, missionary, or an ambassador for good wherever he is; had it not been for Riverside and the praying, kindly professor this would not have been possible.

We know you want to share a little of your prosperity to help the sun shine on and brighten the mind and put courage in the heart of another boy or girl that has just a few clothes and books, and that is willing to "work hard and learn things."

With reference to the above, Brother W. C. Berkshire makes the following comment: "This letter is an indication of the interest of the officers of the Riverside Christian Training School Alumni Association in the future of their Alma Mater. Riverside has been directed for these many years by Rev. and Mrs. George E. Drushal. The letter was sent to every alumnus of the school under the signature of the above named president and Mrs. Mable Wilkins of Newark, Ohio, Secretary of the Association. Each contribution helps in this work.

Mr. Strong's address is P. O. Box 125 Hazard, Kentucky, and Mrs. Wilkins' address is 354 Clarendon Street, Newark

A NOTE FROM THE DRUSHALS AT LOST CREEK

To our Friends over the Brotherhood:

During the Holiday Season, we received nearly 100 boxes of clothing, also several boxes of toys and candy for the children, plus several gifts of money. Then some personal gifts were received. For all of these things, we are truly grateful, and we thank the Lord for His gracious provision for our needs.

We will write to every one personally who sent these things, but with so many things crowding in upon us to be looked after, we are sure it will be at least two weeks before everyone is written to. We want to take this opportunity to say through **The Evangelist** to all of you. "Thank you and God bless you." You will hear from us later.

Mrs. G. E. Drushal.

Brethren Youth Crusaders

Devotional Topics

J. D. Hamel Program Editor

Topic for January 25, 1953

LIGHT FOR A DARK WORLD

Matthew 5:14-16

THE GREATEST PRIVILEGE, the most sacred obligation belonging to you as Brethren Youth, is that of bringing light to those in darkness. In our last week's study we learned that Christ was the Light of the World. Now we are going to study in God's Word where He calls His disciples by this name. How can we be what He is? Let us see.

1. DO YOU REFLECT THE LIGHT OF JESUS? When we go out at night and the moon is shining clearly, we know what a beautiful soft light it sheds everywhere. Does the light come from the moon? "Yes, certainly," perhaps some one will say. But it does not. The sun, that has sunk below the horizon so that we can no longer see its rays is scattering them through space, and the moon like a great reflector catches some of them and sends them back to us. The moonlight is really sunlight, only softened and weakened by reflection. The moon in itself has no source of light—it derives all its power from the sun. Just thus are we to be with Jesus Christ. We are to catch His rays and pass them on to others. We have no light in ourselves but what we get from Him.

2. IS THE WORLD BLOCKING YOUR LIGHT? Sometimes when the moon is quite full we notice a dark shadow coming up over its face, and yet the sky is clear of all clouds. What is it? We call it an eclipse. It is the earth coming between the sun and moon, and casting its shadow upon the latter. It may only be a partial eclipse, or, hiding the whole of the moon, a total eclipse. There are people in the world in all these stages. Some show none of the light of Christ at all. The world, their own self, and their sin hides Him entirely. Others show a tiny bit of His light, but are for the most part in darkness, while some are half eclipsed.

3. DO OTHERS SEE JESUS IN YOU? After Leonardo da Vinci had finished his great picture of the "Last Supper," he called his truest friend to see it before it was publicly exhibited. As that friend stood before the picture, his first exclamation was, "Oh, what a wonderful goblet in the hands of Christ!" With one stroke of the brush da Vinci blotted out the goblet from the picture. "I would have you see nothing," he said, "except the face of the Christ." The world is to see in your faces His face. If you young people are to succeed in so glorious a purpose, you must relentlessly blot out from your lives whatever keeps Jesus from having the central place. You should want to show more and more brightly and clearly His light, to catch it so perfectly that you shall be able to illumine every one within reach with its beauty. There

is one of the children's hymns which always seems to me most helpful in reminding us of our duty in this matter and of leading us to Christ as our only source of power.

"Jesus bids us shine with a clear, pure light,
Like a little candle burning in the night;
In this world of darkness we must shine—
You in your small corner, and I in mine."

4. JESUS IS THE LIGHT OF THE WORLD. One of the most famous of modern religious works of art is Hunt's painting entitled, "The Light of the World," a copy of which was hanging for many years in the old Chapel at Founders Hall at Ashland College. It pictures Jesus standing before the door of a house with a lantern in His hand. A rich white robe indicates His perfect purity. The replica of a high priest's breastplate shows His status as the head of His church. The gold band about His brow with thorns projecting from it represents that He, though King of kings, was crucified for the salvation of mankind. The lantern throws a strong light upon the brambles and weeds about the door. The large rusted hinges suggest that the door has seldom been opened. Untrimmed ivy hangs over it. On the face of Him who declared that He was the light of the world (John 8:12) there is an appealing tenderness as He knocks on the fast-closed door that can be opened only from the inside. He seems to be saying: "Behold I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." (Rev. 3:20). Plainly, the house symbolizes a human heart, hardened by sin and enclosed in spiritual darkness. Will that soul respond and let in the glorious light of the Gospel of Christ? Whenever the spirit of Jesus enters into a person's life, a transformation occurs. He becomes one of those of whom the Master said: "Ye are the light of the world . . . Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

5. ARE YOU LETTING YOUR LIGHT SHINE?

I do not know what glorious light
Makes this heart thus to glow,
And why my spirit longs and cries,
I vow I do not know.
But when my Saviour touched my sight,
My slumbering soul awoke in light,
And since that day I've known no night.

—McGirt.

Young people we have a Saviour to show to the nations! Ye know that in this light, most truly, the earth must find itself and men be led from the darkness of war and greed and passion, that a greater light there cannot be than that from the love of Jesus Christ in the souls of men and in the heart of the church.

He who appreciates the help of others most, will get the most good out of others.

The most difficult instrument in the world to play is second fiddle, and the easiest—to blow your own trumpet.

Prayer Meeting Studies

By C. Y. Gilmer



HE GIVETH GRACE

He giveth more grace when the burdens grow greater,
He sendeth more strength when the labors increase;
To added affliction, He addeth His mercies,
To multiplied trials His multiplied peace.

When we have exhausted our store of endurance,
When our strength has failed the day is half done,
When we reach the end of our hoarded resources
Our Father's fullgiving is only begun.

His love has no limit, His grace has no measure,
His power no boundary known unto men;
For out of His infinite riches in Jesus
He giveth and giveth and giveth again.

---Log of the Good Ship Grace.

GOD ADMONISHES US TO COME "boldly"—not fearfully, hesitatingly, not necessarily with a consciousness of guilt, or sorrow, or inadequacy, but to "come boldly unto the throne of grace" (Heb. 4:16). The Scriptures convict us that we need to come (Heb. 4:12). The Scripture that convicts us that we need to come plays a vital role in salvation (Romans 1:16; 10:17; James 1:21; 1 Peter 1:23). The Bible finds us. We need not look long to find a Scripture that has to do with our meanness (Heb. 4:12). We are encouraged to come to the throne of grace because our whole life, motives, conduct and deeds are known to God (Heb. 4:13). We cannot deceive God. His eye sees through us (Gen. 16:13). Since we cannot deceive God the thing to do is to come to Him in surrender at the throne of grace (Prov. 28:13).

We are encouraged to come to the throne of grace because of the wonderful priesthood of our Saviour (Heb. 4:15). Others may misunderstand, criticize and find fault with us, but Jesus knows all about our shortcomings and understands. It is consoling to remember this (Psalm 42:4, 5).

"If when you give the best of your service,
Telling the world the Saviour is come;
Be not dismayed when men don't believe you,
He understands; He'll say, "Well done."

The Saviour has been over life's road and has knowledge of thirst, hunger, tiredness, burden bearing, and the temptation with pride by the allure and glamour of this world (Heb. 2:17, 18).

At the throne of grace we find two things: "mercy" and "grace" (Heb. 4:16). Mercy is for our past failures; grace is for our future needs. There is no place at the throne of grace for the Pharisee, but it is a wonderful place for the publican (Titus 3:5; Matt. 5:3). We need mercy to cover our past; we need grace to help in the

future. Unaided and alone man cannot live the Christian life (1 Cor. 10:13; 2 Peter 2:9).

Paul had a thorn in the flesh from which he sought relief (2 Cor. 12:7, 8). The human way is to have all troublesome things taken away, but the Lord said, "My grace is sufficient for thee." If the Load is heavier than we can carry we should pray, "Lord, either lift my load or strengthen my back." When Paul learned that if he had power he had to keep the thorn he was willing to have the thorn plus the power rather than no power (2 Cor. 12:9, 10). "He giveth more grace when the burdens grow greater" (James 4:6).

"But if you try and fail in your trying,
Hands sore and scarred from the work you've begun;
Take up your cross, run quickly to meet Him,
He'll understand, He'll say, "Well done."

God's mercy is without measure; His love and grace can never be rationed.



Lesson Comments by Fred C. Vanator

Lesson for January 25, 1952

CHRISTIAN HUMILITY AND FORGIVENESS

Lesson: Matthew 18:1-4, 15-22

HOW OFTEN IN THE PAST YEAR have you spoken words of forgiveness, "I forgive you!" and when they were spoken, were they from the heart as well as from the lips? To this may we add the question as to the real humility in our lives? For it is to these two phases of our lives that we look in our study today.

In the first part of our lesson we find Jesus teaching humility. So we begin by asking ourselves, "What do we mean by humility?" When we turn to the dictionary and find the word "humility" we get very little help, for it merely says, "the quality of being humble." Then when we go to the word "humble," we are told that it means "having or expressing meekness; of being without pretense; lowly in feeling or manner." Jesus compares it to the trustfulness of a little child; the simplicity of the child's attitudes, which are candid, yet are unassuming in the early years of its existence. A child never takes on an overbearing or haughty attitude until it is coached to such by those about it. That is why Jesus tells us that unless we become as little children in our attitudes of humbleness and acceptance of His Word we are not fit subjects for the kingdom of heaven.

It has been said that "to become a Christian one must turn from selfish purposes and an independent spirit and trustfully depend upon God, through faith in Christ. No Christian can enter into a larger place of kingdom influence and service by selfishly seeking it." Jesus never

expected a person to be "childish," but rather he must be "childlike."

The second part of our lesson deals with the act of forgiveness. Here is a human relationship which is a touchy subject to a great many people.

I am reminded of the story of Sam. Sam was very sick and the doctor gave him but little hope of recovery. His "parson" called upon him and counseled him concerning certain differences which he had had with Mose, once his closest friend. The sick man said that he too felt that since he was about to die, he should call Mose in and forgive him. So Mose was summoned and when he arrived Sam said, "Mose, yu' an' me, we been mad to each other fo' a long time now. Effen yu' all forgives me, I forgives yu'." Mose answered him by saying, "O dat's all right, Sam. Ise ready t' meet yu halfway, an' I forgives yu' too." So they shook hands and Mose started to make his departure.

But just as Mose was about to shut the door, Sam called out to him, "O by de way, Mose. Effen I dies, I forgives yu'; but effen I gets well—it's all off, and yu' betta look out."

Far too often that is the nature of our forgiving. Yet Jesus laid down a rule when Peter sought to justify his attitude toward forgiveness by asking if seven times was not a sufficient number of times to forgive one's enemy or even his brother, when He said, in effect, "No, no, Peter, you have the wrong conception of forgiveness, for there can be no end to the number of times you must forgive them." It is not a matter of a stated number of times as we reckon, but an unlimited number—or as oft as we are sinned against.

When we think of forgiveness let us place our "little" grievances and sufferings in contrast to the shame, humiliation and suffering of our Lord, and having done so we will surely realize that "to err is human, but to forgive divine." The test of true forgiveness is always and ever the ability to forget, and is brought to fruition in the relation which is the after-effect between the two individuals.

Now we can see the relation which exists between humility and forgiveness as they are combined in our lesson.



News From Our Churches

LINWOOD, MARYLAND, REVIVAL

It was my great good fortune to return to Linwood, Maryland for another week's meeting. This was the third time these good people had offered me their hospitality. Previously I had assisted Dr. Charles A. Bame during his pastorate there, and then our able historian friend, Rev. Freeman Ankrum for a two weeks' meeting during his pastorate about a decade ago. Time had made some changes in the membership of the church and in the vil-

lage itself. It was good to renew friendships of former times, and I hope to have acquired new ones. The meetings began on Monday night following the very notably unique Homecoming which this beautiful church is the scene of every year. The Honorable Theodore McKeldin, Governor of Maryland again made the evening address which filled the church to capacity. Governor McKeldin has been doing this for more than a quarter of a century. I heard many echoes from his fine presentation of his recent tour of the Holy Land which was his subject for the evening. I greatly regretted that it was impossible to arrange to be there and have the part offered me on this Homecoming Day, October 12th. But it happened to be Communion Sunday at the Bethlehem Church.

The week, of course, passed quickly in fellowship with the Belotes and in the various homes of the hospitable congregation. My home was with the Pastor and his wife who were most kind in every way. Even today, December 10, I have had a magnificent reminder of their kindness in the form of an excellent pumpkin pie baked from one of the splendid ones they gave me.

The Linwood church is a beautiful edifice. Recently the laymen have erected a fine new church sign near the road and made a new concrete walk. The church property is in a splendid condition of efficiency, cleanliness, and beauty.

While the attendance at the services was not taxing to the seating capacity of the church, a goodly number came faithfully and were very good listeners. The weather was beautiful, the hospitality and freewill offerings generous. It was especially good to get to know Brother Belote better. Although I had great respect for him, seeing him at Conferences for many years, this was my first real visit with him in his home. It was a happy and profitable week of fellowship from my standpoint. So I say a very sincere and hearty "thank you" to all these kind Linwood friends. May the Lord bless and keep you all.

John F. Locke.

FLORA, INDIANA, REVIVAL

November 11 through November 24th it was my privilege to live in the parsonage home of the Rev. and Mrs. C. A. Stewart and preach in the Flora church. Brother Stewart held a fine meeting for our Mt. Olive Brethren some years ago and Mrs. Locke and myself had spent two weeks in a meeting at Bryan, Ohio when he was pastor there. So this was a chance to renew pleasant fellowship. I have always been a great admirer of Brother Stewart as a minister, and as a man. With a host of others I was greatly troubled when I learned of his serious illness which kept him from General Conference this year. The joy of meeting with him again was increased by the fact that he looked so well and seemed his usual, genial self again. The Stewarts made me at home and treated me with perfect hospitality and kindness at all times. We had very happy fellowship at home and in visiting among the people of the congregation. The Flora people were most gracious to me in every way, sumptuous meals, generous offering and many other expressions of goodwill. For all these things I am very humbly thankful. I deeply appreciate the opportunity and blessing of this visit with you Brethren in your beautiful house of worship and in your homes.

This occasion was not just a visit with Flora Brethren either, for there were many visitors every night. There were large delegations from the Burlington Church several nights, and some were there every night from this congregation. Mr. and Mrs. Wright Hendrix who recently completed fifty years of married life together (though they look mighty young for such a happy achievement) never missed a night in the meeting. We wish these good friends many more years of happiness together. The Burlington pastor, Brother Dodds and wife, were with us a number of times.

Friends came from Loree, one night, a fine delegation accompanied by my staunch friend, Dr. Studebaker, their pastor, came to worship with us. One night Brother Minegar led a delegation from his church, another night our beloved friend Brother Austin Gable and Mrs. Gable and some of his people came and helped us in the service. And talking about preachers one should not overlook the fact that a former pastor, now retired, lives in Flora. The Rev. W. T. Lytle and Mrs. Lytle were among those that missed none of the services. Another retired pastor, Rev. J. W. Brower and Mrs. Brower who reside at the Home could not attend but we were assured of their prayers and deep interest when we called upon them in one of the new cottages recently built there.

The Brethren Church is most fortunate in having the Charles McDaniel family in the position of leadership at the Home. The residents of the home all speak highly of them and appreciate their fine spirit of understanding and kindness. This is a fine family doing a fine work for the Brethren church which all its members should appreciate, and would appreciate it if you could make a visit to the Home as I did. Besides speaking at a service of worship in the reception room to all of those able to attend, and eating a grand meal in the dining room which was attractively furnished with Thanksgiving decorations, it was my privilege on the last day I was in Flora to assist Pastor Stewart in the administration of the Holy Communion at the Home. It is a sight long to be remembered.

The weather for the meeting was almost too good to be true. There was some rain one evening, I believe. Most of the days were rather warm. After participating in the Holy Communion on Monday night I returned home on Tuesday, finished preparing a Thanksgiving Sermon on Wednesday and after a very blessed Thanksgiving Day on Thursday, I preached at the Maurertown church that evening at the kind invitation of the Pastor, Rev. E. L. Miller. The many blessings of this meeting were included in my reasons for thankfulness. I am very thankful to the Stewarts and all these other Indiana friends for their kindnesses and hospitality. May the Lord continue His blessings to us all.

John F. Locke.

FLORA, INDIANA, REVIVAL

I am late in reporting our meetings which came to a close on November 24th, on Monday evening, with a Communion Service. We began on Sunday, November 9th, and carried on until Tuesday evening when Brother John F. Locke arrived and took the helm. He brought the message each evening and followed up with his pictures taken

in the Orient some years ago. They were very good and well received. It goes without saying, to all those who know Brother Locke, that his sermons are of the highest type, thought provoking, and true to the Word. His presentation of the Word of God, his congenial spirit and high Christian character has endeared him to the heart of our people here at Flora.

The results from the visible standpoint was not all that we had hoped for, which was in no way the fault of the Evangelist. We had exceptionally good weather and many of our people were in their corn harvest. Also, the basketball season was on, and if you know Indiana, you are aware of the fact that basketball takes the right of way above everything but death and high water. However, the membership was loyal to the services and there were a goodly number that never missed one service. Our Communion on the closing night was well attended and how much good was accomplished only eternity can tell. However we baptized four young ladies on the following Sunday evening, and a father, mother and three children on December 14th. We also took the confession of an elderly gentleman who is seriously ill. This makes ten in all as a result of this meeting. We praise our Lord for those who accepted Him as their personal Saviour. We want to thank Mt. Olive and Bethlehem churches for loaning us their pastor. His coming was no experiment for us for we had worked together in meetings in the past and we were happy that he could help us.

The congregation responded nobly in entertaining the evangelist and pastor and wife, or supplying food at the parsonage. We are very grateful for their kindness and thoughtfulness. This congregation is outstanding in their kindness to their pastor and wife.

The church is moving forward in every department. The Laymen's Brotherhood have their regular meetings. The committee entertained to an oyster supper at the last meeting. The W. M. S. had their regular Christmas meeting at the Brethren Home in early December and gave every resident there a gift. Mrs. Stewart had charge of the devotions and she prevailed upon Brother Locke, before he went home, to give a short sermon on Christmas which was recorded and which was followed by a recording of Christmas music on the organ by Mrs. Russell Rodkey of Burlington. There were several number of our ladies and all seemed to think it was a success. The S. M. M. had a nice meeting and an exchange of gifts. The Brethren Youth meetings have been better attended than usual. We covet the prayers of all in behalf of the work here.

C. A. Stewart, Pastor.

Our New Intertype Is Here

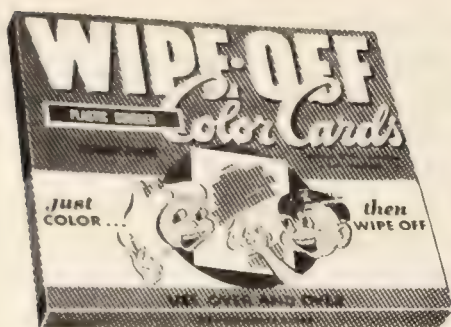
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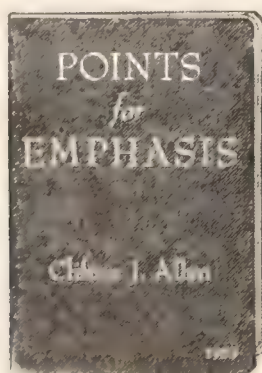
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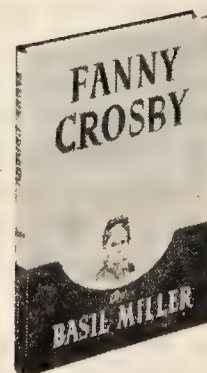
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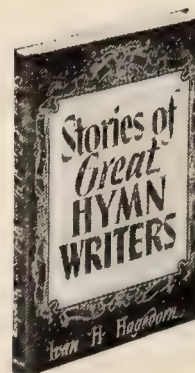
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Items of General Interest

ST. JAMES, MARYLAND. Brother Freeman Ankrum reports over \$4,200.00 as contributed to the building fund during 1952. He says that they hope to have this work completed in time for the District Conference in June.

A Committee was named to make plans for an Evangelistic meeting.

GATEWOOD, WEST VIRGINIA. The Men's Fellowship enjoyed a meeting which was held recently in the Gatewood School.

WAYNE HEIGHTS BRETHREN WAYNESBORO, PENNA. Brother N. V. Leatherman says that with the floor laid, and with the securing of doors and trim, the interior of the new church will be finished. Commendable progress has been made in the building of this new Church. Cash Day was held on December 28th.

JOHNSTOWN, PENNA. SECOND BRETHREN. Brother Bruce C. Shanholtz, Pastor, reports average attendance for November and December as 85 for the morning worship service, and 36 for the evening.

Their new electric Hammond Organ was recently dedicated. Miss Delores Kline presided at the organ for the services.

JOHNSTOWN, PENNA. THIRD BRETHREN. Brother E. M. Riddle, Pastor, was morning devotional speaker on Johnstown radio stations the week of January 5th.

MEYERSDALE, PENNA. MAIN STREET BRETHREN. Miss Miriam M. Bird, Teacher of the Bible Follower's Class, sets a fine example in encouraging her Class to

become interested in Denominational affairs. She reports that her Class has contributed \$50.00 toward the new building for the college, and that her Class gave to the local Cash Day offering, to the White Gift offering, and also sent a Christmas present to the Drushals in Kentucky during December. Pastors and Teachers should constantly encourage their class members to take an active interest and participation in the work of the Church.

PITTSBURGH, PENNA. Announcement reaches us of the 64th Birthday of the Pittsburgh Church on January 20th. In honor of this event, special loyalty Sundays are being observed.

JONES MILLS, PENNA. VALLEY BRETHREN. Rev. and Mrs. Keck were guest speakers at the Vandergrift (Penna.) Brethren Church Watch Night Service.

ASHLAND, OHIO. PARK STREET BRETHREN. The new Pastor, Rev. Clarence S. Fairbanks, was officially installed in a special service on Sunday morning, January 11th. Rev. Fred C. Vanator was in charge of the service, reading the scripture, leading in prayer, and giving the charge to the congregation. Professor Edwin Boardman, of Ashland Seminary, brought the charge to the Pastor and made brief appropriate remarks. The message of the hour was brought by the Pastor.

DAYTON, OHIO. January 17th was the 10th anniversary of the dedication of the Hillcrest Brethren Church. Special services were held on January 18th, with a covered dish dinner at noon. Dr. Glenn L. Clayton, President of Ashland College, was guest speaker at the afternoon-service.

The Evening service featured the dedication of the new organ. An organ, piano, and vocal program was presented. Robert E. Kline is the organist, Mrs. Bernice Kem, the pianist, and Robert Duderstadt, the soloist.

AKRON, OHIO, FIRESTONE PARK BRETHREN. We note from Brother J. G. Dodds' bulletin that they had an "Official Board Public Service" recently. Members of the Official Board conducted and took part in the service even to rendering a special number. Several of the members then spoke on the subject, "The Ideal Church."

The Akron 1953 year book has arrived at our office. It contains an interesting arrangement of vital facts about the work of the Akron church—finances—membership roll—organizations, etc. This handy booklet was printed by the Pastor and distributed to the entire membership.

GRATIS, OHIO. Three Junior age girls were recently baptized and received into the church.

BRYAN, OHIO. It was voted to continue the Radio program sponsored by the Bryan Church. This broadcast takes place for 30 minutes each Sunday morning at 8:30 o'clock over radio station WONW.

FLORA, INDIANA. The Sisterhood girls engaged in a bandage rolling project at the church recently. Family night, with a baked ham carry in supper, and a program was enjoyed on January 13th.

ELKHART, INDIANA. Brother Robert Higgins, Pastor, has sent to the Editor a copy of their 1953 year book, containing a very complete record of past accomplishments, reports, finances and membership. (Since books have come to us from several of the churches, we might say that we

(Continued on page 10)



The Editor's Pulpit



"Whiter Than Snow"

THERE IS SOMETHING FASCINATING about the new-fallen snow. Even though as an aftermath there are traffic tie-ups, tasks of snow shoveling, cold, exposure, inconvenience, and even deaths—yet there is a spiritual significance we cannot overlook.

Many of us have had the experience of trudging through a new-fallen snow—of shovelling that part of it which fell upon the walk. And we have seen in it a lesson from God.

WHAT IS THAT LESSON? God seeks to teach us lessons of spiritual living in the everyday experiences of our lives—we should be ever open in our hearts to His teaching voice.

THE LESSON OF CLEANSING

First of all, the new-fallen snow teaches us the lesson of cleansing. Two hymns have been written which bring out the comparison of the pure, white snow, and man's sin. "Whiter Than Snow," and "Though Your Sins Be as Scarlet." When David became conscious of his dreadful sin, and as he writes in the 51st Psalm, he says, in the seventh verse, "Wash me, and I shall be whiter than snow." The Lord, speaking through the prophet Isaiah, says in Isaiah 1:8, "Come now and let us reason together, saith the Lord: though your sins be as scarlet, they shall be whiter than snow . . ."

As we gaze upon the new-fallen snow we think how beautiful and white everything looks. Everything is beautiful, pure and clean. We look upon it and there comes an exhilaration, or joy, because the dark earth is clean. Our lives and hearts are the same way. Dingy, dirty with our lusts, our sins, our hatreds, our selfish ambitions, we become pure and white and refreshing by the operation of God's grace in our hearts. Through the blood of Christ, our sins are all washed away, "for the blood of Jesus Christ, God's Son, cleanseth us from all sin," (I John 1:7) and we are clean. When we are thus cleansed, we have the same feeling within our souls, as we do when we see the new-fallen snow. It is truly a "joy unspeakable." It enables us to forgive one another, to forget those who have hurt us, and to see everybody through loving eyes and hearts.

This purity and this cleansing will stay that way as long as we walk in God's paths of righteousness. Life will be a symphony of spiritual joy to ourselves and to others.

However, this thrilling experience so often has an abrupt ending, and we find ourselves in the depths of old habits, desires and patterns of living not pleasing to God. The

things which spoil this celestial, ethereal atmosphere are not of God, but are of man's and the Devil's workings.

Look again at the beautiful new-fallen snow. It does not long remain white, pure and clean. Why not? Because the doings of men make it dirty—ashed streets, sooty chimneys, etc., leave their mark of blackness upon God's beautiful snow. Layer upon layer of dirt is deposited, and the result is so sickening that we pray for another beautiful snow, or a heavy rain to wash the filth away.

Spiritually, it is the same way. A beautiful, soul cleansing experience is followed by times when our lusts, hates, etc., dirty up our lives. Into our spiritual atmosphere, Satan, who is the Prince and the Power of the air, seeks to come in and dirty our lives. The result is often such that we pray for spiritual washing again. Here is the reason that we Christians should always attend Church services regularly, read our Bibles and pray—to receive the new-fallen beauty of God's cleansing power in our lives.

THE LESSON OF BEAUTY

In the second place, there is the lesson of Beauty.

Let the beauty of Jesus be seen in me,
All His wonderful passion and purity;
O though Spirit Divine, All my nature refine,
'Till the beauty of Jesus be seen in me.

How often, after the falling of a pure-white "sticking" snow, we have said, or have heard some one else say, "Oh, how beautiful it is!" Wouldn't you like to have people say that about your life? Well, it is truly possible for people, to say that about you. Remember, the new-fallen snow came from God. It is the handiwork of God, pure, undefiled, a miracle from His creative hand.

Our heart, our soul can be just that. "In Christ we are new creatures. Old things are passed away; all things are become new." (From II Cor. 5:17). The cleansing, refining power of the blood of Christ is the way to a life of beauty. This miracle is performed in our lives by our acceptance of the miracle of calvary, of Christ as the Son of God. There is no other way, although men have tried, and are still trying to cleanse their lives by their works. Our life may look beautiful, by our standards, but according to God, we may not be very beautiful.

We remember a story told by another Brethren minister of a time when he was walking down the street one mild winter's day when he passed a house where the lady

(Continued on Page 7)

The Beginning of The Brethren Church

Rev. Clarence S. Fairbanks

Part Two

(Delivered at the 1952 General Conference Sunday morning service as the first of five annual messages on Brethren Church History, as proposed by the Anniversary Program Committee.)

The founders of our church were not Pietists. They left the Pietistic movement just as the Pietists had left the state religions that were federated by the treaty of Westphalia.

Like the Anabaptists who preceded them, the Brethren Church ignored the historic continuity of the church. To them the intervening centuries between their time and the apostles were an apostasy. Setting no value on the past, they broke with it completely. Their court of appeal was the New Testament. Therefore, they founded a church upon no tradition and caring not at all so much for apostolic succession in priesthood as they did care for apostolic succession in doctrine. They did not worry about being able to trace their lineage back to the Twelve, but they did devoutly resolve and gloriously succeeded in establishing in our modern civilization the religion which the Leader of the Twelve gave to the world.

In 1708 after prolonged searching of the scriptures, a group of people in Schwarzenau, Germany decided that of all the then existing sects there were none who adhered and practiced the commands of the scriptures as they felt divinely led to do. Alexander Mack, a wealthy, cultured, and brilliant scholar of the Bible, was their natural leader. Study had convinced them that Triune immersion was the correct method of baptism. Alexander Mack was then asked to baptize those who had designated their willingness to follow him in the founding of a new church, but Mack refused on the ground that he himself had not been baptized by this method and therefore should not administer it to anyone else. It was then decided to cast lots among the other four men of the group to determine which one should baptize Mack by Triune immersion and then permit the baptismal service to continue.

These eight people took a vow that they would not reveal the name of the man who baptized

Mack lest the church should become the follower of a man rather than of Jesus Christ. These eight kept their vow so well that we shall never know who it was that had the honor of baptizing the first member of the Brethren Church. All that we can say is that it must have been either George Grebi, Lucas Vetter, Andrew Bony, or John Kipping.

This done the company of eight souls wended their way down to the river Eder, that wends its meandering course through the little village of Schwarzenau. It was early in the morning, in 1708. This is all we know. They have left us no record of the month of the year, week, or day.

One of the men read the scripture from Luke 14:25-33 and great stress was placed upon the words "Count The Cost." Alexander Mack was baptized three times forward by the one upon whom fell the lot and was then led to the water's edge. Then he led the one by whom he had been baptized into the water and baptized him. Then Mack proceeded to baptize the other three men and three women.

After the organization of the church, this group of people were wonderfully blessed of God. The church membership increased rapidly and branch congregations were organized in addition to the mother church at Schwarzenau, in Marienborn, Epstein, Creyfelt, Surestervain, and in several parts of Switzerland and Holland.

These people were the most ardent products of the reformation. They did not stop on middle ground with Luther, Calvin, and Zwingli. They believed in "No exercise of force in religion."

This uncompromising spirit led to no small amount of persecuteion. At times whole congregations were driven out of their homes and went almost bodily to a new location. In 1715, the church at Marienborn fled to Creyfelt. In 1720 the congregation of Schwarzenau escaped to

West Friesland. But generally the persecution in the new location was as severe or worse as in the previous locations. Notwithstanding fines and imprisonments, cast out of their homes, and driven from province to province, this church increased in numbers constantly. They found temporary refuge in Prussia, Holland, and Switzerland, but there was no promise of an abiding place anywhere. Their persecutors pressed them hard wherever they went. Finally their hearts almost sank within them. Regretfully, they turned their eyes away from the "Fatherland" and looked wistfully, hopefully to the land of promise in the new world. Brave souls were those, who could face the horrors of an ocean voyage in those days in unseaworthy, uncomfortable, death breeding old hulks. But there was hope beyond, as an anchor to their souls.

Did they not count the cost or measure the sacrifice? They could not realize all, but they trusted Him whom they followed, and for His sake they were willing to endure all things. The uncivilized Indian was to be preferred to the enemies at home, inhospitable shores to the land of the persecutor; they would find new friends for those they left behind, and at a great sacrifice, they would have other homes for those of their childhood. The enjoyment of religious liberty, in the "province of peace" would pay for all they would leave behind, all they should endure, and the darkness of the hour of sacrifice of all things proved to be just preceding the dawn of their salvation. To borrow an idea from Winston Churchill when he spoke of the passing of the King of England, we might say of these people that they had learned to walk with death as a constant companion and learned to meet him without fear and without malice. These people had learned again to count the cost and they were willing to pay the price.

In 1719 about twenty families including Peter Becker, who was their leader, set sail for the new world. They came to Philadelphia and settled in what is now known as Germantown. In 1729 Alexander Mack came over with another company of members and in a few years the whole denomination had migrated to the new world. This uprooting of a whole denomination and the planting of it on a different continent is in itself unique in church history.

What a challenge we have here in the first few years of our church's history for the twen-

tieth century Brethren Church. Have we counted the cost? Are we willing to pay the price? The men and women of our church decided a few years ago that we needed a chapel here at Ashland College. They counted the cost and decided to pay the price. Our Home Mission Board has launched a program of building new churches here in the home land, but this is going to cost a lot of money and it will take a lot of men to fill the pulpits. Are we willing to pay the price?

Our Foreign Mission Board is extending our work in Argentina and expanding our work in Africa. Are we willing to give of our sons and daughters to man these outposts on the frontiers of Christianity? A few years ago the missionaries from Japan and China were pleading with us to send more missionaries with the stern warning that if we did not we would have to send our soldiers to maintain order in the orient. Well, we didn't send the missionaries, but we did send the soldiers. The islands of the Pacific are dotted with little white crosses that are not the symbol of victory and hope, but a shameful reminder to the church of its failure to count the cost and to pay the necessary price.

With a few regiments of missionaries and a small fraction of the cost of the recent war in the Pacific, we could have maintained the peace, preserved American good will in the Orient, and brought the saving gospel of Jesus Christ to untold millions.

We give our thanks to Almighty God for those who have given their lives to preach the gospel of Christ throughout the whole world, but these few cannot do the work alone. We are going to have to back them up with our prayers, we must give liberally of our money, and we must see that our children go to these places, not as soldiers to fight against oppressors, but as ambassadors of the King of Peace. Let's face the facts. Let's count the cost. Let us not be afraid to pay the price.



How About Your Offerings? ?

PUBLICATION DAY OFFERING

Make checks to The Brethren Publishing Company, and address The Brethren Publishing Company, 524 College Avenue, Ashland, Ohio.



Missionary Department

Janet King Writes From Jos, Nigeria

(Taken from Janet King's letter to the Mission Board office, received January 12)

Note: She wouldn't even have needed to sign the letter; it sounded so much like her.

Greetings from Jos—

... The whole trip was just swell—from beginning to end. We heard Ruth Clapper Lindstrom sing hymns at the Grand Central Station in New York City. She has been singing for about a half hour every day during the Christmas holidays. She sang from the balcony over the big main lobby. It was interesting to see how the people would stop rushing and stand quietly listening.

The plane was a big four-engined British Overseas Airways Constellation—seats for about seventy, but there were only about fourteen passengers. I had three seats all to myself; in fact I sat all over the plane so I could see things. Many of the people were English and they are not too easy to get acquainted with; so I didn't have too many to talk to.

We flew 19,000 feet high—over the clouds—very pretty and smooth. Our only stop before London was Prestwick, near Glasgow, where they took us through customs. They didn't even open my bags—just asked what I had!

The sun was shining when we landed at London—imagine! BOAC put me up at a real nice Hotel—the Ruben—on Buckingham Palace Road, just across the street from the Palace. I had a good bed and a huge bathroom. The only thing that bothered me was that it was a little chilly.

... After dinner at the Hotel (the place was kind of dead—not a very busy season) I did phoning, etc., trying to find a church for a watch-night service. Even took a bus down to Central Hall where I thought the Methodists were having a service, but found it was in another part of town. Then I planned to go to the beautiful St. Paul's Cathedral, but there was such a crowd expected; they gave out tickets. I walked around looking for the little Westminster Chapel—couldn't find it and so finally gave up on that score. There were some Catholic Masses, but I decided I'd better stay in my room.

... Everyone drives like mad. I was surprised at how fast the Englishmen walk—faster than Americans. The cars and taxis all look so funny—just little ones. The peo-

ple are so interesting too—with their derby hats, canes, children with long stockings and short pants.

Off for Jos

I had a wonderful night's sleep—they forgot to wake me up in the morning; so I slept late. Good thing there wasn't a plane to catch that morning (I don't think I ever did get to a train, bus or plane early though—it seems I always just made it.) Determined not to pay another big sum for excess baggage to Africa, I repacked all my things and for a little over a dollar mailed one of my suitcases to Jos. It will come by way of Lagos in a month or six weeks (I hope.)

The BOAC sent a cab for me at 12:30 and took me to the Airport. The plane left Wednesday, January 1 about 2:30. It was raining and cloudy, but it didn't take long to get above the clouds—the sun is always shining there. This plane—not quite so big—had four motors and held about forty passengers. It was almost full but I had two seats—I guess because I was alone.

We stopped at Tripoli—the capital of Libya; here I tried very hard to get in touch with Jack Royer, but couldn't locate him in time. Because of some engine trouble when we reached Kano, I had breakfast and visited with the Helseners while the spare parts for the plane were being flown in.

On the trip from London to Tripoli the Captain let me go up and sit in the co-pilot's seat for about a half hour and watch all the controls—it was fun. He let me wear the earphones and listen to him talk to Tripoli just before we made the landing. He answered lots of questions and was real nice. They really aren't supposed to let people do it, but if the Captain wants to, he does.

The meals on the plane were fine; it seems they were always bringing tea or something.

The two and a half hours' flight from Kano to Jos was the roughest of the whole trip. I was surprised, because the sun was shining brightly, but the plane was smaller—2-motored with about 14 seats, and couldn't fly as high. Over the bush and desert-like land there was so much heat—the waves bounced us around. The scenery was fascinating to see from the air, but I surely would hate to make that trip by car. There were just miles and miles of flat bush land with scattered trees. Everywhere there were little African villages and compounds with their little round mud, grass-roofed houses.

We made a stop about half way to Jos—a place called

Kaduna—way out in the middle of nowhere, it seemed. It was very hot here and they served us a cold (fairly cold) drink called "squash" made of fruit juices. At Kaduna four new members boarded the plane—all members of the British Parliament making a tour of Nigeria. As we neared Jos we saw lots of tin—there are tin mines at Jos.

(This is just about half of Janet's letter—condensed. We'll let her tell you about Jos in a later issue.)

BIRTHDAYS

Anyone interested in remembering our missionaries and missionary candidates please note: Missionary Candidate Mary Lee Eicher—January 29.

WHITER THAN SNOW

(Continued from Page 3)

was hanging out her white wash. He stood and chatted a few minutes, complimenting her on the whiteness of her wash. Several hours later he passed the house, again this time after one of these beautiful snows had fallen, covering the brown earth. Secretly in his heart he could not fail to see how dirty and dingy the woman's "beautiful" white wash looked when compared with the perfect whiteness of the snow.

To have a truly beautiful and useful life, to have a truly cleansed soul, we must be washed "whiter than snow" by the blood of the Lamb of God. All of secret sin, and the filth of our lives, must be brought to Christ—confessed to Him—and then washed away by His precious blood. When that is done, we feel refreshed, pure and clean. It's a wonderful feeling, isn't it? So, if there is sin in your life, bring it to Christ and be rid of it—and you will feel in your soul an even greater thrill, than that which you feel when you see the new-fallen snow.

THE LESSON OF PEACE

The third lesson is that of peace. Christ spoke of peace—now and eternally. Ever notice how quiet, and peaceful it is after a heavy snow-fall? Things seem so still, so soft, so muffled. That's because the new-fallen snow is acting as a cushion to earth's harsh sound. Again, spiritually, the same is true. Life's harsh sounds—turmoil, war, uncertainty, fear, privation, hatreds, jealousies, and tears—become as nerve-wracking, and as "soul-wracking" as life's audible sounds.

However, the soul that has placed its faith and trust in God, through Jesus Christ, has a wonderful "cushion" to absorb the harshness of life. The hurts, the harsh words, the strife, are all softened. Doubt and fear, misery and pain are all softened by the product of our faith which says, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." II Timothy 1:12. We call this wonderful quietness—peace. Call it "soul-peace," if you will—it really works.

Cleansing, Beauty, Peace. Cleansing from the sin and filth of life through His blood. Beauty through the strength of our secret fellowship with Christ. Peace, resulting from the quietness and assurance of a life that has found its all in all in Christ. IS THAT YOUR POSITION

IN LIFE TODAY? If it is, then you know what we mean. If not, then we urge you to seek that cleansing, that beauty, that peace, in Christ, Who loved us and gave Himself for us. W. S. B.—Editor.

YOU ARE NOT TOO LATE

Brethren Youth is sponsoring a contest to get an emblem to depict the work being done by the youth of the church. This contest closes on January 31st, so you still have time.

HERE'S ALL YOU DO

Make a drawing depicting world outreach, inward searching, and the preaching, teaching, working done by Brethren Youth.

Make your drawing in pencil or ink and send it to Brethren Youth, Ashland College, Ashland, Ohio.

BRETHREN YOUTH RALLY

The Pleasant View Church of the Brethren, Gatewood and Oak Hill Brethren Churches held their second United Youth Rally, at the Oak Hill Brethren Church, Sunday, December 7, 1952, at 3:00 P. M.

These union meetings are held quarterly on each fifth Sunday afternoon, if possible. An effort is being made to promote a common fellowship between the youth of these Brethren Churches. Nearly fifty were present for this meeting.

A fine program as follows, was presented:

Song: "O Worship The King"

Scripture: Luke 2:1-14" by the President, Harry Payne, of Oak Hill.

Prayer: Rev. Arthur H. Tinkel

Song: "O Come, All Ye Faithful"

Poem: Judy Foy

Discussion: "Friendship" by Mary Lula Pennock

Solo: Camillus Coleman

Reading: Martha Bragg.

Business

Talk: Rev. J. Ray Klingensmith

Announcements: Rev. Tinkel

Reading Exercise: Church of the Brethren young people.

Song: "Give of Your Best to the Master"

Benediction: Paul Dean Tinkel.

Refreshments were served in the church basement. The next meeting is to be held in the Gatewood First Brethren Church, March 29, 1953.

Arthur H. Tinkel, reporting.

ATTENTION: SUNDAY SCHOOL TEACHERS AND SUPERINTENDENTS:

A new shipment of 1953 Higley's Sunday School Lesson Commentaries has been received by the Publishing Company. These can be used with our Adult Quarterlies and our Youth Quarterlies.

PRICE: \$2.00 EACH. Order from the Brethren Publishing Company, Ashland, Ohio.



North Georgetown Church Featured In Newspaper Review

Robert Hoffman, Pastor

(The Alliance, Ohio, "Review" in its regular feature of presenting its area churches to its readers, recently printed a review of our North Georgetown Brethren Church. The Church is pictured above. The major portion of the article, together with additional comments to the Editor by the Pastor, Rev. Robert Hoffman, is printed here. —W. S. B. Editor.

In the fall of 1892 Rev. I. D. Bowman, pastor of the Louisville-Middlebranch Brethren Church, held a two weeks' revival service at the English Lutheran Church. Fifty-four were converted. From this series of meetings came the desire on the part of some for a church.

The first business meeting of the group was held October 25, 1892 with such men as Marion Heastand, Joseph Heastand, Grant Dellenbaugh, A. J. Connel, G. A. Ruff, Daniel Whiteleather, and Henry Hahn playing a prominent part. At this first meeting, Marion Heastand and A. J. Connell were elected deacons and a committee was named to engage a suitable meeting place.

For the first winter meetings were held in the Town Hall. Plans for a new church building were in charge of a committee of three, Henry Hoffman, Joseph Heastand and Leander Stoffer. The present building was begun in the early spring of 1893 and the dedication services were held June 18, 1893.

At the first business meeting in the new building it was voted that each member pay two cents weekly, if possible, to support a pastor. The mortgage was cleared in 1900.

From 1894 to 1920 ten pastors served the church: Joseph Kimmel, 1894-1898; W. A. Welty, 1899-1901;

Alvin Byers, 1902-1906; W. M. Lyon, 1906-1908; E. H. Smith, 1909-1911; Alvin Byers, 1911-1912; A. B. Cover, 1912-1914; Willis E. Ronk, 1914-1915; E. S. Flora, 1915-1916; George S. Baer, 1916-1919; E. M. Riddle, 1919-1920. At this time North Georgetown was on a circuit with Louisville. In 1920 Louisville became a full time pastorate and North Georgetown again called Alvin Byers to serve the church. Rev. Byers served the church until 1941 when he retired.

The work of digging a basement and installing a furnace was completed in 1918. The present heating system was installed last year and other improvements have been made since.

Since 1941 the church has been served mainly by student pastors from Ashland College Seminary. Gil Dodds served the church from October to December 1941. Archie Martin was then called and served from 1942-1944. From 1944-1947, Dr. L. E. Lindower, a member of the Seminary faculty, occupied the pulpit. During the years 1947-February 1950, Spencer Gentle served the church. Since then, Robert Hoffman has served the church. During the present pastorate, the pastor lived on the field during the summer months.

Forrest Albright is the present Moderator of the Church, and Otis Stoffer is the Sunday School Superintendent.

The Church has one home missionary, Miss Carrie Stoffer, who is working in the Kentucky mountains.

A little laughter smoothes away the rough spots of a busf day.

ORDER YOUR STEWARDSHIP SUPPLIES NOW

IDEAS FOR PASTORS, Church Leaders, and Stewardship Secretaries

At the opening of the New Year every church ought to have a supply of Stewardship material to place in the hands of church members. Every home should have some vital suggestions as to stewardship and tithing. This is an invitation to venture in faith with other churches who want to help build a vigorously active church of Christian stewards.

The main emphases in this program are as follows:

1. Total commitment to Christ
2. A working faith
3. Use of offering envelopes
4. Christian tithing or proportionate giving
5. Year-round stewardship education.

Write to the Missionary Office of the Brethren Church
NOW and be off with the new year.

YOU —are part of the problem
—are part of the answer

Reverend E. M. Riddle, Chairman
Stewardship Committee Advisory Council.

Boys' Brotherhood Program

Percy C. Miller—Topic Editor

Program for February

TOPIC—WASHINGTON AND AMERICA OLD GLORY

She has flown through many battles,
But her colors still are bright;
She has witnessed lots of shooting,
And she saw our heroes fight.

And her lofty place is cherished
By each citizen who's true;
And the other countries envy her,
The Red, and White and Blue.

She will ever be a symbol
Of our Land of Liberty,

And she'll fly through endless ages,
In America, that's free.

For this great three-colored emblem,
Men will fight and bleed and die;
High above all other colors,
May Old Glory ever fly.

Washington won a good name with loving favor. Lee said, "First in war, first in peace, and first in the hearts of his countrymen." Lincoln said, "To add brightness to the sun or glory to the name of Washington is alike impossible." Washington's name comes from nothing less than character. Mary Wingate has expressed it so well in her poem:

O noble brow, so wise in thought.
O heart so true. O soul unbought.
O eye so keen to pierce the night,
And guide the ship of state aright.
O life so simple, grand and free;
The humblest still may turn to thee.
O king uncrowned. O prince of men.
When shall we see thy like again?

Why is a good name so greatly to be desired? Why is loving favor so rich a reward? First they have life in themselves. Money lies in the pocket; these men live in the soul. It is always better an empty purse than an empty head. "Better be poor and have friends, than be rich and friendless." Character—character which is personality; character which is you—character alone brings direct and satisfactory blessings.

How is a good name and loving favor won? How did Washington win his? First of all they are won; never are they gifts. Never are they an inheritance. I may receive at birth and carry to age of accountability my father's good name, and loving favor of my mother, but as my parents won them by generous thinking and right living, so must I win mine.

George Washington had a running start for a good career. He was well born. He had clean blood coursing his veins. He had a perfect environment. His family behind him had a social status second to that of no man in the world. However these things did not win for him his good name. Aaron Burr and Benedict Arnold had these advantages too. Washington won it by unselfishness; desiring nothing of gain for himself. He said, "Let us impart all the blessings we possess or ask for ourselves to the whole family of mankind. Lafayette, in speaking of his beloved friend when news reached him of Washington's death testified, "In my idea he is the greatest man, for I look upon him as the most virtuous."

He won for himself a good name. Charles F. Adams said, "More than all, and above all, Washington was master of himself." NOW, Washington helped to make our flag possible. Someone said, "The school of the Bible that fails to make true patriots, fails to develop the highest type of Christianity." What a difference the history of America might have been had Washington not been obedient to high ideals and impulses. Mrs. Washington, mother of George Washington, was asked how she managed to raise such a splendid son. Her reply was: "I taught him to obey." NOW, I come back to his character:

Kipling says of his poem "IF," in which he outlines his ideal of a strong, wise and noble man, that it was written by him as a tribute to the character of Washington, who seemed to him to have realized that ideal most perfectly.

"Lives of great men all remind us that we can make our lives sublime and departing leave behind us footprints on the sands of time."

Questions:

How can we win a good name?

What does it mean to have loving favor?

Added feature:

Have someone read Kipling's poem "IF" and discuss it. See wherein we may apply parts of it to our own lives.

Items of General Interest

(Continued from Page 2)

feel the year book is a very helpful asset to a church's yearly program, for it puts into the hands of the membership the things the membership wants to, and should know, about the work of the church.)

Approximately 150 people attended the Fellowship supper and Watch Night service on New Year's Eve.

NAPPANEE, INDIANA. Our church joined with other churches of the community in a union service on January 4th, which was held in the First Mennonite Church. This was the first of their union week of prayer services which continued throughout the week.

ROANN, INDIANA. Revival services were scheduled to begin on January 18th.

WARSAW, INDIANA. Brother Eugene Beekley, Pastor writes, "We have gone over the top in our organ fund drive, and will have a dedication and concert as soon as the sound chamber is completed and the whole instrument balanced."

SHERWOOD, MICHIGAN. BRETHREN MISSION. Baptismal services for new members were held recently, using the baptistry of the Elkhart Church.

MILLEDGEVILLE, ILLINOIS. Rev. H. H. Rowsey has instituted a program for the young people which has worked so effectively elsewhere. The young people were invited to the parsonage after the evening service for "fun, food and fellowship." An increasing number of our churches are seeing the value of giving this extra special emphasis on the welfare of our young people.

UDELL, IOWA. Mission Sunday in Sunday School takes place the first Sunday of each month, with the offerings going toward a definite mission project. We say, "Mission minded churches are growing churches."

MORRILL, KANSAS. Brother C. C. Grisso writes, "I am just beginning a three month pastorate here. Would love to remain and serve this fine church, but my interests in Indiana forbids me."

CHEYENNE, WYOMING. With Rev. Frank W. Garber, Pastor and Rev. C. C. Grisso as Evangelist, an Evangelistic meeting is scheduled for the Cheyenne church from January 20th to February 5th. Brother Grisso will present

his chart, "God's Plan of Redemption" in these services.

TUCSON, ARIZONA. Improvements continue, according to Brother Vernon Grisso, Pastor. Recently drapes were hung in the mother's room of the church; a Public Address system, drinking fountain, etc., were installed. All of these things help to make a church more "liveable" and useful.

MANTECA, CALIFORNIA. Horace E. Huse, a student at Ashland Seminary. "brought a good message to a good sized congregation," according to Brother Wesley Platt's bulletin. Manteca is Brother Huse's home church.

SPECIAL: From a card received from Mrs. E. L. Kuns a daughter of Rev. and Mrs. J. W. Brower: "Just a line to have you run a little note in *The Evangelist* concerning the 50th wedding anniversary of Rev. J. W. Brower and wife on January 28th. We are having a card shower for them. Rev. Brower is bedfast now." The Editor is sure that many of you readers will want to bring a bit of happiness to these faithful servants of God. They are residents of the Brethren's Home; their address, c/o The Brethren's Home, Flora, Indiana.

SPECIAL: The Publishing Company received a box of rags from Mr. and Mrs. Walter C. Wertz, Conemaugh, Pennsylvania. We express our thanks.

Contributions of rags to the Publishing Company are always gladly received, as there is a constant need for them in the operation and care of our printing press and other equipment.



LICHTY. Barbara Ellen Gnagey Lichty was born in Somerset County, Pennsylvania, July 29, 1860. Her parents, Joel and Catherine Gnagey: the father a faithful minister of the Gospel and the mother a noble Christian and an ideal helpmeet and mother.

Sister Lichty accepted the Lord Jesus as her Saviour when she was fourteen years old and was baptized in the Casselman River in 1874. She was a charter member of the Milledgeville (Illinois) Brethren Church where God used her as one of the outstanding leaders. She was married to Samuel Lichty at Milledgeville, January 6th, 1898. To this union was born one daughter, Ruth, March 6th, 1899. From Milledgeville they moved to Falls City, Nebraska, where they lived for many years. They took an active part in the Falls City Brethren Church. Sister Lichty held in this church, the office of Deaconess and took a leading part in the Sunday School and Christian Endeavor work. After the homegoing of her husband, she moved to Pasadena, California, in 1920 where she lived until 1951. Then she and her daughter moved to Long Beach. On December 23rd, 1952, she was called to her eternal home. What a glorious Christmas for her.

Sister Lichty was tenderly and efficiently cared for by

her daughter, who is a graduate nurse. God will bless her for the way she honored her mother, giving her every comfort possible. In addition to her daughter, Sister Lichty is survived by three sisters, Mrs. Ella Sweitzer of Pasadena, Mrs. Grace Warner of Florida, and Mrs. Sadie Sweitzer of Maryland.

For over forty years Mother Lichty (as we call her) has been a real friend to the writer and his wife. We stayed in her home while in revival meetings over forty years ago. The home was ideal, the family altar fires burned daily. Sister Lichty was a mother with true love. Death cannot destroy a mother's prayers, for they go up to God and there they are. Death cannot destroy a mother's faith for it is stronger than castles, than walls, than iron gates, as its highway leads to the heart of God.

Services were held in the Little Church of the Flowers, Forest Lawn, in Glendale, California. The writer was ably assisted by Rev. William H. Grubb, Assistant Pastor of Westminster Presbyterian Church of Sacramento, California. He is a nephew of Mother Lichty, and a son of Mrs. Wilma Grubb.

Mother Lichty was a life subscribers to **The Brethren Evangelist**, which paper she enjoyed so much. (I, myself have been a reader for forty-five years.)

The text: Revelation 14:13, so fitting for the occasion, "Blessed are the dead which die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." Sister Lichty had a song in her soul. On our last visit with her before her home-going, she sang sweetly one stanza of the "Ninety and Nine," and one of "Pass Me Not, O Gentle Saviour." Kneeling at her bedside for the last time, we had fellowship in prayer together. So, we say good night here for a little while, then good morning, where the sun never sets.

Brother N. W. Jennings,
1696 Fiske Ave., Pasadena, Calif.



CLARK. Edwin LeRoy, 12 year old son of Mr. and Mrs. Durwood Clark, was laid to rest from the First Brethren Church of North Liberty, Indiana.

Eddie lived but three hours after being dragged by a horse upon riding with a companion at the home of friends on the eve of November 16. He was one of our most active and well-liked boys of the Brethren Body here. A few days previous he was chosen secretary of our Boys Brotherhood recently organized. Two other youngsters are those of the home which are younger, Louaine and Gordon.

Service conducted by the pastor.

J. Edgar Berkshire.



LESLIE. Mrs. Sarah C. Leslie, daughter of Joseph and Lydia Myers Early, was born in Montgomery County, Ohio, on December 21, 1859 and passed away at the Faddis Rest Home in Ashland, Ohio, on January 4, 1953, in which home she had been for the past four years. She had attained the age of ninety-five years. She was the wife of Guilford Leslie, who passed away twenty years ago.

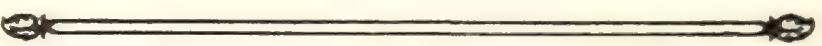
She lived in Indiana during the early part of her life, but had been a resident of Ashland, Ohio, for the past

forty-three years. She has been a member of the Brethren Church for seventy-five years, and a member of the W. C. T. U. for fifty years.

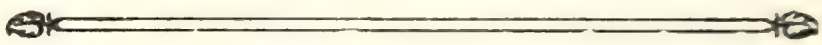
One son and one daughter preceded her in death. Surviving are three daughters: Mrs. Miles J. Snyder of Lakewood, Ohio; Mrs. B. T. Burnworth of Toledo, Ohio; and Mrs. M. C. Beechley of Nappanee, Indiana; one son, Dr. Hugh J. Leslie of Cleveland, Ohio; also ten grandchildren and nineteen great grandchildren.

Funeral services were conducted from the Gilbert Funeral Home, with the undersigned officiating. Burial was made in the Ashland Cemetery.

Fred C. Vanator.



Wedding Announcement



WEDDING BELLS

PUCKETT-ESTEP. Gloria Estep, daughter of Mr. and Mrs. Charles Estep, and B. Forrest Puckett, son of Dr. B. F. Puckett, all of Oak Hill, W. Va., were united in marriage in a beautiful double ring ceremony, which was read in the Oak Hill Brethren Church, at 3:00 P. M., Sunday, November 30, 1952, by the undersigned, their Pastor. Mrs. Puckett is a member of this church. A reception in the church basement followed the ceremony.

Mrs. Puckett is employed by the Coleman Packing Company of Oak Hill, and Mr. Puckett is a local mine inspector. They are at home in this city.

May God bless them as they walk down life's pathway together.

Arthur H. Tinkel.



TADLOCK-WALTERS. At three o'clock, Sunday afternoon, December 7th, 1952, at the East Side Presbyterian church in Stockton, California, John Paul Tadlock and Dorothea Mae Walters were united in marriage by the undersigned, before a great gathering of relatives and friends. The bride is the very efficient and popular Superintendent of the Stockton Sunday School. The groom is a member of Uncle Sam's navy, and has just returned from service in Korea. He is to be stationed at the Alameda Navy Base at Alameda, California, where the happy couple will make their home. The best wishes of a great host of friends go with them.

Charles E. Johnson.



How About Your Offerings? ?

PUBLICATION DAY OFFERING

Make checks to The Brethren Publishing Company, and address The Brethren Publishing Company, 524 College Avenue, Ashland, Ohio.

Brethren Youth Crusaders

Devotional Topics

J. D. Hamel Program Editor

Topic for February 1, 1953

SHARING OUR TESTIMONY

Isaiah 43:10-12

YE ARE MY WITNESSES. As you look to the year ahead you can make it possible by your testimony for Jesus and His way of life to have Him reign supreme in the hearts and lives of other young people. LOOK UNTO JESUS and find in Him your way of life! WORK WITH JESUS and share with Him the tasks of tomorrow's world! LIVE LIKE JESUS and discover the secret of His power over lives.

1. THE PERSON FOR OUR WITNESSING. What is the message that we are given to preach? Is it our experience that we are told to shed abroad? Is it what we THINK the Bible says about any given subject? Is it a message of reformation or the gospel of "do better" that we must preach? I'm sure that you will agree with me that the answer to all of these questions is definitely NO! But what then is our message for this and every generation?

It was told to us in the Book of Isaiah, "Ye are my Witnesses." It was shown forth through the message Peter and John preached. This message was the secret of their successful witnessing. In Acts 3:6 we find Peter and John going up to the temple to pray at the hour of prayer. As they go, they come to a man who is helplessly lame. Peter's attention is drawn to this man as he begs for alms, but Peter, being a poor preacher, is not able to help in the way expected but he does have something worth while . . . yea, even priceless! Getting the lame man's attention, Peter utters these words found in verse six—"Silver and gold have I none; but such as I have give I thee: IN THE NAME OF JESUS CHRIST OF NAZARETH, RISE UP AND WALK."

There certainly was no mistake about the One in whose name this lame man was to be healed. There is no room for misunderstanding here. It was "IN THE NAME OF JESUS CHRIST" that this man received healing. It wasn't Peter's powerful testimony or personality that caused this man to walk, it was the life-giving, transforming name of the Lord Jesus Christ. CHRIST is the answer to every problem of life. CHRIST is the message we have to give to a world that is saturated with sin today. There is no other message that will satisfy the longing of the human heart.

2. THE POWER FOR WITNESSING. You may be like other young people I know and say that you are not so sure that once you have started to give the message of Jesus that you would be able to finish. But in God's Word we see that according to Acts 1:8 "Ye shall receive power, after that the Holy Ghost is come upon you."

Once again we see the intervening hand of God. Not only does He give us the MESSAGE, but He gives us the POWER with which to proclaim the message.

Our Father knows how weak and helpless we are, so He, in His mercy, has supplied us with HIS power with which to preach CHRIST.

Before the coming of the Holy Spirit, Peter could only deny ever having known Christ, but after Pentecost he becomes a fire brand for God. This same POWER is ours today, to do the same for us as He did for Peter, if we will but let Him have full sway in our hearts and lives.

3. THE PROGRAM FOR WITNESSING. We have seen the Person and the Power for our witnessing. Now I would like you to see the Program for our witnessing. Our task seems clear; we have three things to do in the modern world if we are to make it what it ought to be.

(1) We must bring more and more persons, individually, into the Christian fellowship, seeking and wooing for the Church every last man, woman, and child.

(2) We must develop a new concern for human souls. It is not ours to keep the Gospel to ourselves, but to give it out to those in need. We are so interested in learning more of the Word ourselves sometimes, that we forget that we need to give it to others. This is one of the chief causes of our lives becoming stale and stagnant and our testimony becoming meaningless to the unsaved world. We often forget that someone went out of his or her way to bring us the Gospel, and if they hadn't, we might not belong to Christ ourselves.

(3) We must infiltrate our whole society with Christian influence, bringing that gospel to bear on every nook and cranny of life. This third task implies that we shall seek to develop real Christian businessmen, scientists, artists, teachers, and workers in all walks of life—men and women with a sense of vocation, expressing their faith through the specific talents they are exerting in their work.

The message for the Brethren church in this great hour is "GO!" The time is short, the signs of the coming of our Saviour multiply and the hour is late! I pray that some young person reading this article may answer the call and take the Gospel to "the uttermost part of the earth." We need trained workers for our mission fields. We need YOU for a witness.

4. WE HAVE BEEN GIVEN THE MESSAGE. God promises to supply the power if we will but yield. We see His program clearly defined through the revelation of His word. NOW THE QUESTION IS—WILL WE BE WITNESSES FOR HIM? Will we lift high the banner of the cross? Will we rise to meet the challenge? These are questions that only you can answer. I pray God that each reader will rise to meet the challenge of the hour by living and giving the Gospel of Christ in the power of the Holy Spirit, according to God's revealed program in His world.

All who have had close dealings with God feel the need of being led by the Spirit.

Thinking costs nothing—Speaking often does.

Prayer Meeting Studies

By C. Y. Gilmer



SPIRITUAL WARRIORS

IT IS NOT ENOUGH TO ENJOY the wealth of a Christian as an heir of God (Romans 8:17), feasting on the riches of His grace (Eph. 1:7, 18; 2:7; 3:6). It is not enough even to walk worthy (Eph. 4:1; Phil. 3:14) of the high calling in Christ Jesus, and to be filled with the Spirit (Eph. 5:18). God does not think that this is the place to stop (Eph. 6:10). However, no one is by any means prepared for the Christian warfare who is lacking in the wealth and the walk of a Christian (Eph. 6:10-12). It is only such qualified ones that God can trust in terrific spiritual warfare.

"See the mighty hosts of evil
Spreading death thro'out the land;
Who is there will answer quickly,
And the hosts of sin withstand?"

It is not enough to witness, to be a worker. One must be a warrior to have victory over real spiritual conflict in home, church, and community. There is a place in the ranks for everyone regardless of his age (Eccl. 8:8).

"Thro' the land a call is sounding,
And it comes to age and youth;
'Tis a summons to the conflict,
In the cause of right and truth;
To the standard of our Captain,
Lo, there comes the faithful few;
But the victory, my brother,
May depend on you."

Every saint is called to arms. It is an intense struggle (Eph. 6:12). The conflict is not against a visible foe but a superhuman adversary (Eph. 2:2), who has authority over evil spirits. Satan has governmental authority over men (John 14:30). He has spiritual authority over men (2 Cor. 4:4). The only way we can defeat Satan is through the power of Christ Who has won a decisive victory over him (Heb. 2:14). As Jesus was led in the wilderness filled with the Spirit (Luke 4:1), and had as His only weapon the Word of God (Matt. 4:4, 7, 10), so we may gain the victory by being filled with the Holy Spirit, and with the precious Word in the mind and heart. We have to be alert and resistive (1 Peter 5:8, 9; James 4:7). We are the only visible part of Christ's body which the devil may now touch (Heb. 4:14-16).

Satan's objective is to retain sinners in his captivity and to regain the saints under his control (Luke 22:31). We are to put on the "whole armor of God, that ye may be able to stand against the wiles of the devil." The devil is probing for standing room in our lives (Eph. 4:27) by trying to get our eyes off of Christ (Heb. 12:1-4) by depression of spirit, delusion of mind, distraction of

heart, deflection of will, distress of body, discord in the home, division in the church.

We are no match for the devil but we are assured of power in Christ (Eph. 6:10). We can be "more than conquerors" through Christ Who is more than a match for Satan (Eph. 6:2, 13, 16). We are to be where Christ is in the heavenlies (Eph. 2:6) "far above all principality and power and might, and dominion." Our position in Christ gives us protection so that God may fight our battles for us as He did for the children of Israel (Exodus 14:13; 2 Chron. 20:17). The spiritual armor is for every part of the body except the back. God expects us always to face the foe in the time of trial, affliction or dark hour. Only the deserter exposes himself to the enemy.

"Our God is calling, calling us today,
Armies of Jesus, quickly obey,
And 'neath His banner high unfurled,
On to the conquest of the world,
Go to the nations fierce and wild,
Go with the gospel meek and mild;
The Word of life to them proclaim,
And conquer in the Saviour's name."



Lesson Comments by Fred C. Vanator

Lesson for February 1, 1953

POSSESSIONS: HELP OR HINDRANCE

Lesson: Matthew 19:16-26

THE MESSAGE OF OUR LESSON can pretty well be summed up in the words of our Golden Text, "Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth," and the greatest emphasis must necessarily be placed on the word "Things."

In this lesson we meet the possessor of "things" which stood in his way, as he was asked to relinquish his love for them in order to become worthy of eternal life. It is the familiar incident of the rich young man who came to Jesus to ask Him what essentials were required in order to be worthy of life everlasting. Note the seeming simplicity of his question, "Good Master, what good thing shall I do, that I may have eternal life?" But was it a question that could be answered by the mere telling of something to do? Let us see!

Jesus first approaches the answer by telling him that he first of all must have the proper relationship with others, morally and physically; that he is to keep the commandments, evidently assuming that he has had the proper relation to God. This the young man could truthfully answer, saying that this he had done from his youth up, but that he realized that there might be something that should be done on his part, over and above this.

However, he seemed entirely unprepared for the requirement which Jesus presented, and was astonished when he was told to "sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me."

Now let us stop and endeavor to sort of analyze his position. Here was a rich man who evidently had not gained possession of his wealth through false means or by stealing it; he had caused no man to lose his life in order that he might obtain this wealth. He could look every man in the eye and say, "I have never defrauded you in any way." He was an honest man. But his life was bound up in the possession of "things." He was at the place where he no longer possessed his wealth, but now his wealth possessed him. Jesus knew this and immediately placed His finger on the root of this man's trouble.

How true the saying, "The love of money is the root of all evil." The reason the young man turned away sorrowful, was because "he had great possessions, and when he came to the place where he had to choose between the known and the unknown, between the material and the spiritual, he was unwilling to relinquish his hold on what he had to exchange it for what he had possibly thought he already possessed.

But had this young man stopped to think over what Jesus asked him to do? Probably not. For let us remember that Jesus did not ask him to impoverish himself; He only asked him to let go of his hold on his possessions in such a manner that would permit him to see the need of others as well as that of himself. After he would have sold his possessions he would still be in possession of them or their value, but he would have been required to have a different attitude toward his fellowman. He would then exchange his selfishness for liberality; change his manner of living from that of mere satisfaction of personal desires into one of helpfulness to the less fortunate; the changing of a life of "getting" into one of "giving." He would be laying up treasures in heaven instead of burying his treasures on earth. But this he was unwilling to do, and without giving proper thought to the ultimate reward, he simply "turned away sorrowful."

If he had been willing to "sell and give" there is no doubt that he would also have been willing to "come and follow" Jesus.

Possession can either be a Help or a Hindrance. It is up to the individual to make the choice of which it shall be. Jesus definitely points out the way in this incident.

NEW INTERTYPE MACHINE IN OPERATION

Monday, January 12th, the new Intertype machine, which we announced had arrived in Ashland, was placed in operation. However, most of the articles in this issue of *The Evangelist* were set in type before the new machine was installed, to forestall any delay which might occur during the installing of the new machine. However, the type for this notice, and the type for the Interesting Items and the Editorial (which are always set "at the latest possible time") is being set on the new machine.

YOUR OFFERINGS for the Publication Day offering will help to pay for this very essential piece of new equipment in your publishing house. W. S. B.



News From Our Churches

LANARK, ILLINOIS

Christmas activities included the presentation of the cantata, "Glory To God," by C. F. Gounod, directed by Mrs. J. D. Hamel and accompanied by Mrs. Max Sisler at the organ. This presentation in music of our Lord's birth and its implications in the Gospel story showed tireless effort on the part of the director, accompanist, and choir. Given by candlelight, it was well received.

Christmas Sunday, the Youth Choir, led by Mrs. Hamel, made its first appearance in new white robes, with black bows. They sang, "Dear Little Stranger." Following Longfellow's "Bells on Christmas Day," by the Senior Choir, Rev. Hamel spoke on the subject, "The Christmas Message."

On Monday evening before Christmas, the children of the church gave their program with a number from each group or class. Presents and treats were distributed from the tree after the service.

The Hamels entertained the choir the following Sunday after the evening service. During the evening the members of the choir listened to the tape recording made of their cantata. Carols were sung and delicious refreshments were served.

This Christmas will long be remembered by the Lanark Church as the time that they "adopted" Mrs. Kenneth Solomon as their own missionary. Following a recommendation made by the combined W. M. S. groups to the official board, the church voted to support Mrs. Solomon in her work in South America. This move on the part of the church is sure to unite the congregation in its missionary efforts and to add new meaning to all missionary undertakings.

The Builders Class recently undertook a landscaping project and began it this fall by beautifying the front of the church and the bulletin board with evergreen plantings. Contributions came from the entire membership many given in memory of departed loved ones. The Class plans to continue the project in the spring as funds come in, planting along the west side of the building at that time.

Mrs. Willard Rahn, Church Correspondent.

CANTON, OHIO REVIVAL

We were privileged to have as our evangelist Brother Floyd Sibert, pastor of our church at Pleasant Hill, Ohio, during our November (10-23) meeting here in Canton, Ohio. The pastor was somewhat smitten in his heart when he looked out over the heads of the embarrassingly small congregation the first evening of our campaign. It was hard work for the evangelist to begin a series of powerful sermons on judgment and salvation to such a small congregation. He came through victorious, however, in spite of fatigue, coupled with a bad cold. The spirit of the meetings slowly picked up, though the crowds at no time except Sunday mornings were encouraging.

The "old faithful" ones of the congregation are certainly to be commended. They are the busiest people the pastor has ever seen—both husbands and wives—but still they came to most of the services and backed them up and undergirded them with their prayers. We have the finest, most talented group of "faithful" ones here in Trinity Brethren Church that one can find anywhere. The difficulty lies in the fact that too many men are holding to their wives' apron strings in hopes of being dragged into heaven. They are good men—BUT THEY WON'T COME to church! (May I say that those who do come are the best readers any pastor could wish for.)

Brother Sibert threw the BOOK at US. He pulled no punches, as the pastor does not. He told us our weakness, as well as our strength. Brethren could use more of that type of preaching. The pastor was revived, even if a percentage of our people were not. I might say, though, that there was an undercurrent which is still stirring as a result of our efforts. Four were baptized, three re-dedicated their lives to the Lord, one Catholic man accepted the Lord (but because of a fear of water has not yet been baptized), several others were deeply impressed by the personal contacts that were made. Since the services the pastor has taken two confessions—an airforce Sergeant who was formerly a Catholic, and another young man—and baptized them and taken them into the church. He now has the promise of another young man to step out for the Lord next Sunday.

Since our coming to Canton in September, 1951, seventeen new members have been admitted. The Sunday School attendance averages approximately 120. Our highest attendance was last Easter when we had an attendance of 175, which exactly reached our goal for that day.

The pastor is still attending Ashland Seminary. He feels that these people are going along well under his slow methods, pressed from every side by duties here and tasks there. We love our people, and we have reason to believe that they love us. They gave us such a tremendous Christmas this year that it would take two-thirds of an 8½ x 11" sheet of paper, typewritten, single-spaced to list the gifts! (We have them listed.)

Right now we are entering into a great campaign with fifty-eight other Canton churches to bring the unsaved and unchurched in. Rev. Charles Templeton, a noted evangelist from Canada, will be the speaker. Pray for us, Brethren.

Clarence A. Stogsdill, Canton, Ohio.

WITH THE CANTON BRETHERN

It was our privilege to enjoy two weeks of wonderful fellowship in evangelism with Rev. Stogsdill and the Canton Brethren. Having read so much about these loyal and energetic Brethren it was a real blessing to learn to know them personally.

They have a very nice church and are using it to the glory of God. With the exception of the need for some individual class rooms they have a very completely equipped plant. The Laymen are working on this project.

When it comes to talent and leadership they have a most efficient group. The musical talent was varied and abundant. Not many new congregations are so blest. It was most encouraging to see young people using their talents to serve the Lord. The pressure of High School and community was just as great on them as in any other community, but they took time to serve their Lord.

The weather could hardly have been better. With the ex-

ception of rain one night and a typical "Pittsburgh Smog" another, we had autumn-like weather. The attendance, except for Sunday, was not large. They face the usual problems of twentieth century working habits. The round-the-clock shifts in the mills together with the fact that both husband and wife worked in some instances made regular attendance difficult. It would have been interesting to know how many of the members were in the service some time during the two weeks. The Lord knows all about these problems. In fact He foreknew them when in Luke 16:2 He said, "... give an account of thy stewardship." We are stewards of time. Most ministers will concede that when church members become as exacting with their stewardship of time for the Lord as they are for industry, revivals will come relatively easy. It takes time to be holy.

The audiences were unusually responsive. It was easy to speak to them. They were most appreciative and a real inspiration to the speaker. The warmth and power of the Holy Spirit radiates from every born-again person who sits in a revival service. But empty church pews are cold, lifeless things. We do thank our Lord for the privilege of working with the Brethren who came night after night out of their busy walks of life to be used of the Lord in a soul saving effort. It was a fellowship that will never be forgotten.

Under the direction of Rev. Stogsdill the membership started a visitation program that began to pay off during the meeting. If it is continued it will certainly be the means of a steady growth in the regular services. They have made much progress in the past months and seem to be girded for a steady push forward with Christ. Young people were present every Sunday evening and conducted their own service before the worship service. Any pastor would be proud of such a fine group.

The church is blest in having such a splendid young couple in their parsonage; and little Gwen is tops with everybody. Rev. Stogsdill is carrying a heavy load, including two days a week in Ashland, but he has done a wonderful job of organizing his people into a working force for the Lord.

There was quite a lot of sickness in his pastorate, some of it very serious. We had the opportunity of fellowshiping with him in just about every type of pastoral service. He has an easy approach to people and seems to find it natural to adapt himself to the need of the occasion. He has a grasp of spiritual truth that is commendable. It is refreshing in these days of liberal trends to find young ministers who are not willing to water down the truth of God's Word.

My home was in the parsonage and it was a real home. Every bit of my stay there was most enjoyable. Mrs. Stogsdill not only entertained the evangelist in her home but both she and little Gwen attended almost every service. We enjoyed the fellowship of a number of the Brethren during the noon and evening meals. We enjoyed every one of these occasions and thank them for their good Christian hospitality. Their love gift was generous. It was received with a thankful heart.

We left these Brethren friends feeling that they are on the move for the Lord and that we shall hear of steady growth in this vineyard of the Lord. Surely the Mission Board will never regret having assisted this group of Brethren.

Floyd Sibert, Pleasant Hill, Ohio.



20¢ dozen
\$1.35 per 100

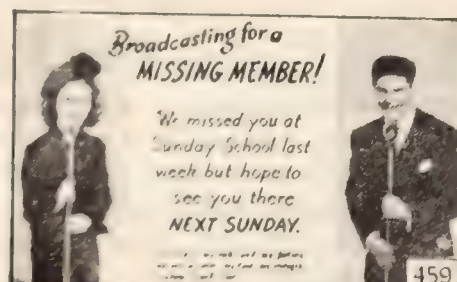
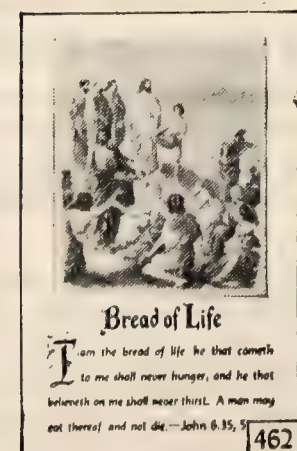
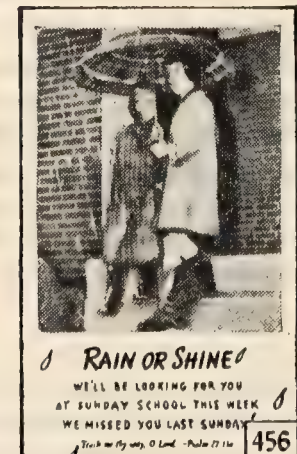
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12 different cards—a choice variety for any age, preschool through adult. Try them out in your Sunday school—you'll be glad you did. Order by number.



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THE BRETHREN EVANGELIST

Official Organ of The Brethren Church

MY CHURCH

I love my church!

'Tis there, in reverence, I seek

New inspiration for the week;

To free again my heart and mind

Of thoughts unhelpful and unkind;

To marvel at that love sublime

Which, through the centuries of time,

Has held a countless multitude

In faithful, trusting servitude.

I love my church!

'Tis there that I can lift my voice

And in loved songs of praise rejoice

That care and trouble fade away

When prayer and thankfulness hold sway

'Tis there I go to hear again

The story of the Son of Man,

And thank my gracious God above

That I can share his wondrous love!

THE BRETHREN EVANGELIST

Published weekly, except the last week in August and
the last week in December.

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ance Council of Rockingham County, January 4th, to a full house. Some of the players were young people of this congregation. The adult director of the Y. T. C. is Mrs. Max Kyger, a member of this church. This play, with its fine message, will be given twenty-one times, all in a wide area at churches and schools. It is receiving wide recognition and acclaim, according to Brother John F. Locke, Pastor.

WAYNE HEIGHTS BRETHREN, WAYNESBORO, PENNA. "Cash Day paid off again," according to Brother N. V. Leatheman's bulletin, and if we are correct in our addition, the total was around \$317.00. Additional contributions came from the Junior and Senior Sisterhood, totalling \$5.00. Their "Birthday light house" netted \$15.68, which fund goes for class room signals and clock. All this shows progress in this church which is now in the final stages of a new building program.

JONES MILLS, PENNA., VALLEY BRETHREN. Brother Elmer Keck reports one new member received into the church on January 4th, making a total of 17 since the beginning of his pastorate in July, 1949. This represents a 30% increase in church membership.

JOHNSTOWN, PENNA., THIRD BRETHREN. One new member was received into the church on January 11th.

MASONTOWN, PENNA. Brother William Keeling in
(Continued on page 11)

PLEASE NOTE

Since any letters intended for the Editorial Office of the Brethren Publishing Company and addressed to the undersigned under first class mailing will be forwarded to my new address in Sarasota, Florida, by the Ashland Post Office, thus causing delay in arriving at the editorial offices because of the necessity for additional time elapsing in the return, PLEASE ADDRESS ALL OF SUCH MAIL TO: REV. W. ST. CLAIR BENSCHOFF, 524 COLLEGE AVENUE, ASHLAND, OHIO. This will save delay and confusion which would come otherwise. All personal mail, which should reach the undersigned, will come more rapidly if addressed to the Retiring Editor's new address below.

Fred C. Vanator
925 North Lime Avenue
Sarasota, Florida

Items of General Interest

ST. JAMES, MARYLAND. Work on excavating the church basement has begun, with an estimated 500 loads of dirt to be removed, in this the start of a well planned program of church improvements.

The Sunday School's offering of \$175.00 on January 11th, was turned into the building fund.

HAGERSTOWN, MARYLAND. The January issue of "Church News" from this Church has been sent to the Editor. It contains much valuable information for the people of the parish.

Sixteen new members were received into the church on January 18th.

740 students and teachers of the Antietam School, Hagerstown, participated in our Church in a pre-Christmas worship service. The program was provided by Rev. and Mrs. James Ault, Terry Hourigan and Kemp Kretzer.

BETHLEHEM, VIRGINIA. By letter, two new members joined the Church recently.

The Clericus Chorus of Bridgewater College led the worship service at Bethlehem on January 11th. These singers are all young men preparing for the ministry and Christian service. The evening service was in charge of Elder Timothy D. Swartz, and featured the motion picture, "Simon Peter, Fisherman."

MT. OLIVE, VIRGINIA. The fine temperance drama, "The Blue Angel," was presented by the Youth Temper-

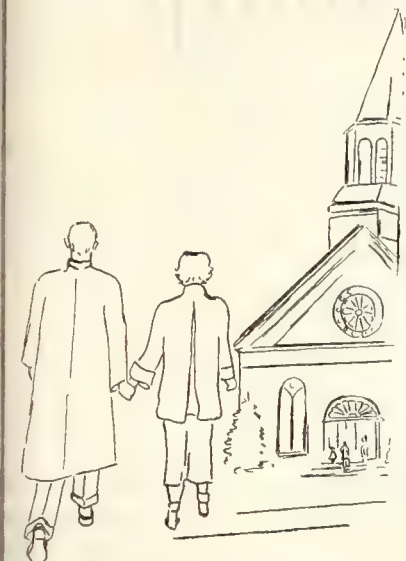


The Editor's Pulpit



January Is Sisterhood And Brotherhood Month

YOUNG PEOPLE and adults as well, cannot help but be familiar with the heading of this Editorial. The little picture here, is also familiar to members of the Brethren Church, for during this month, special emphasis has been given to two of our youth groups—Sisterhood and Brotherhood.



We are, perhaps, a little late to give recognition Editorially to this worthy effort in the Church—yet perhaps, we can help, by reviewing the special effort in retrospection.

Christ calls youth, and the Church is the instrument by which young people come to Him. Our youth program merits our full support to insure a going church, now, and in the years to come. Let us think about the month just past, and look ahead into the future.

WHAT DID YOU DO ABOUT IT?

Our concern is not so much in what was suggested to be done, as, "What did you do about it?" The Youth Board suggested giving the youth a public service, holding a banquet in their honor, sponsoring a parents' night, and putting on a drive for new members. Plans and suggestions are wonderful, and are the result of hours of consultation and thinking on the part of responsible persons. But they must be put into action.

It should be the concern of every Pastor, church leader and adult member, of what was done for Sisterhood and Brotherhood this month. If not, you might as well close the door of your church, for good, and save the pain of slow death. No church can survive one generation of neglected youth.

Our National Brethren Youth Board was organized to bring the young people of the church into a valuable, spiritual, working fellowship in our churches. Far sighted leaders recognized that the future of the Brethren Church rested on a continuing enlisting and training of boys, girls, and young people as potential leaders.

Much good has been accomplished already. More could have been done had there been, in the over all picture, better local effort, support and cooperation. That's why

we ask—"What did you do about special emphasis on Brethren young people this month?" We commend those churches which gave special recognition to their youth this month. To you, and to those who didn't, but who now have a pang of regret, we suggest the following things to help your youth, your future church, henceforth.

THE PASTOR

Pastors always have broad shoulders, so we begin with them.

There are two reasons why Pastors do not support youth programs. First, because they are not interested. These are very, very few in the Brethren Church. In fact, we doubt seriously that any of our Pastors are actually "not interested in youth." So, we come to the second reason why Pastors are "not interested" and that is—that they receive little or no cooperation from parents, church leaders or the youth themselves. This is discouraging to any Pastor. Often his hurt and disappointed feeling is misinterpreted to mean that he is not interested. If the youth program is not going 100% in your church, look closely—see where the Pastor, perhaps, has not received 100% cooperation in his present, or past, efforts.

PARENTS

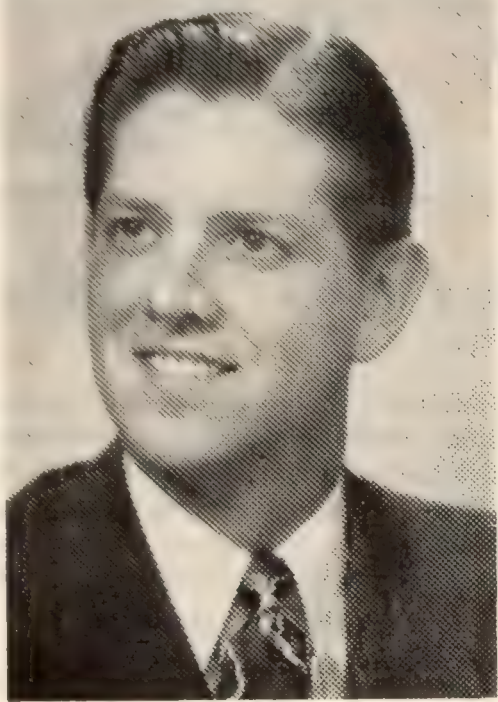
We believe the parents to be the key to the success or failure of the youth program of your church. Let this fact sink into every parent in the Brethren Church—**your young people will be in, or out of the church in direct ratio to your cooperation in your church's youth work.** If there are no youth leaders in your church, then out of you parents who are interested will come those who will "do or die" to effect a growing program for youth.

Parents who see that their young people are in the services will see a thriving young people's group. Parents who take an indifferent attitude will soon see their young people outside the church.

CHURCH OFFICIALS

Next in line, in our effort at "trouble-shooting" to help our youth program, are church officials. Wide-awake officials are 100% back of their youth. Having enjoyed the benefits of the church from "their youth up" they see that others must be trained to continue the work, or there will be no church. Yet cases are on record where church officials were actually opposed to youth programs.

(Continued on page 10)



Operation Stewardship

Rev. W. Clayton Berkshire

WHAT IS STEWARDSHIP? That is a good question for those who know the answer as well as those who do not know the answer. While attending a stewardship conference recently I received amplification for my conception of stewardship, through a brief definition which had a unique origin. Dr. C. C. Stoughton of Wittenberg College picked up the definition while attending the Lutheran World Federation meeting in Hanover, Germany, last summer. Dr. Stoughton told of speaking on stewardship to approximately twenty thousand people in the East Zone in Berlin. There the people had grasped the concept of stewardship but had no word for stewardship in their German vocabulary. They felt that it was necessary to have some term to express the stewardship idea; so they came up with "glaubens praxis" which is translated "practice of our faith." This was striking to me, and the more I pondered upon it the more I realized that stewardship was really "glaubens praxis."

IDEA OF STEWARDSHIP GROWING

I would like to testify to the growing interest in the promotion of stewardship within the churches across America and in other areas of the world where the Gospel has gone. I would like for you to realize that there is growth in stewardship in denominational bodies, in local churches, and in individual Christians. My deepest regret, which grows out of this picture is this: that our own Brethren people are not moving with equal fervor in this exceedingly important field. What blessings are coming to those realizing more completely their stewardship before God!

Some of you who have read the writings of Bishop Cushman on stewardship know how down-to-earth and funda-

mental he is in his treatment of this subject. It was inspiring to be led in periods of devotion in the conference as he read scriptural passages on stewardship and commented upon them. It was refreshing to listen as he set forth the basic principles with due emphasis upon money, (which is only a part of stewardship), life, truth and prayer. In emphasizing "life" the Bishop quoted I Corinthians 6:19, 20, giving special accent to the words—"Ye are not your own . . . ye are bought with a price." One other statement he made in speaking of the stewardship of prayer was that the greatest sin of the ministry was the failure to pray. It gives us something to think about.

PUTTING LAYMEN TO WORK AIDS STEWARDSHIP

This is a phase of stewardship we may easily miss in our concept of this great subject; nevertheless it is most important and extremely practical. Since time and talents must be put to use for the Lord if men are going to be good stewards, there must be avenues of service available to the laymen in the local church; laymen must be trained by the pastors to make use of their time and talents to the glory of God. Many denominations are realizing the need of cultivating this area of stewardship and are beginning by training the seminary students to know how to put laymen to work in the local church.

WILLS, ANNUITIES, LIFE INSURANCE—AND OUR STEWARDSHIP

We are told that sixty percent of our citizens who die, leaving property, have made no wills. Of course we know that a certain percentage of these people are the children of God by adoption and have missed stewardship opportunities in failing to let their life's earnings continue

to work for the cause of Christ after they depart to be with the Lord. People are aware that the laws of our land provide a way whereby material possessions may be channeled, in perpetuity, to those causes so dear to their hearts, but the privilege is not properly appreciated. Herein lies a means of improving our stewardship.

Annuities and life insurance provide additional ways of letting our earnings work for God. Annuities provide the nearly ideal situation of "eating your own cake and having it." By making an annuity gift, the individual is guaranteed a certain income for life, with the residue automatically going to the Christian institution with which the annuity agreement is made, without red tape or expense.

The use of life insurance, either present existing policies or new policies created for this special purpose, has the definite advantage of transferring funds to the designated beneficiary upon certain determined conditions without cost or delay of legal administration.

How marvelous it is that after our stewardship of life, truth and prayer is completed our stewardship of possessions can continue on through the afore-mentioned ways!

Among the pieces of literature gathered from the large display at the Conference was a series of brief articles written by Sam Edwins, personnel man for Lockheed Aircraft, Burbank, California. I would like to share a couple of these with you.

THE STEWARDSHIP OF THE GOSPEL

In the seventeenth chapter of John, usually referred to as Christ's high priestly prayer, we are impelled to recognize that Christ considered Himself a steward. In the loving but urgent words of His prayer we find Him giving a steward's report to His Father. How careful He is to account for the souls of the men entrusted to His care. And how sure He is that they will be kept for eternity—because they have been given God's, the Father's word. The souls of men and the word of God—this was Christ's stewardship.

We who follow Him and call Him Lord must admit to the same responsibilities. Our great objective must be that souls are brought to Jesus; and furthermore, they must "be kept" for Him!

Not only is our objective made clear, but the method is prescribed by and through the Word of God. This is the way of Jesus—it must be the way of His church. Each individual, every organization and function of the church must be motivated by this purpose to expose the souls of men to the Word of God. Either they must be brought to the Word, or the Word must be brought to them. This is the way they will come to a knowledge of Christ, and this is the means by which they are kept—in His Word. This is the sum total of evangelism whether at "home," in the local parish, or in some foreign mission field.

Is there a "soul" for which you are concerned? Perhaps it is a member of your family, someone in your class, your congregation or your neighbor. Give them the Word! It will not be those who are the best educated in worldly wisdom and science who will bring the most "sheaves" into the Kingdom, but those educated in the Word of God.

We often hear the remark today "Let the Church be the Church." It will not be the church unless it stands where Christ stood—upon the inspired word! Let this be our hope, our encouragement, and the impelling urgency of our mission!

Jesus said, "For their sake I consecrate myself, that they also may be consecrated in truth. Consecrate them in the truth; thy word is truth." We are the stewards of this truth!

WHY STEWARDSHIP?

There are at least two good reasons for the emphasis which the Word of God places on stewardship.

First, stewardship is an antidote for covetousness. Paul in his letters repeatedly warns against this insidious form of idolatry. It is this sin which prohibits a full surrender of one's life to the way of Christ. It is this same covetousness which is the underlying motive for breaking the Commandments. The Word of God says that "a covetous man shall not inherit eternal life." But stewardship with its principles of loving surrender to the plans of God counteract the poison of covetousness. As we, with God's help, successfully advance in the Christian way of life seeking to put Him first in every area and avenue of our individual world, we find the tentacles of covetousness losing their hold and the ways of God becoming clearer and easier.

Second, stewardship is the exercise bar of faith. Like a newborn child, faith will soon die unless fed and exercised. As a young Christian puts his faith to work it not only develops, but as it grows it searches the Word of God. Listening to the guidance of the Holy Spirit, it is enabled to find larger and more complete channels in which to work for God, accomplishing His plans and glorifying His name.

It is always interesting and tremendously challenging to note that these two reasons or purposes for stewardship apply equally well and just as surely to the life of the congregation and Church as they do to the life of the individual parishioner.

If the Church really desires to grow, if it sincerely wants to break with the choking and immobilizing effect of congregational covetousness, then let it enter into an active and fruitful life of congregational stewardship—exercise its faith and put its creed into deeds.

Christians will be recognized, not by their roots but by their fruits.

THE RESULTS OF STEWARDSHIP

It wouldn't be quite right to conclude these thoughts on stewardship without looking at the results that may be expected to ensue.

Of necessity some of these have already been mentioned, but the greatest result is that we finally come to see God and man in their proper light and perspective.

Like the Greeks of old who asked to see Jesus, so we too find ourselves seeing the Triune God in a new light. As stewardship and its ensuing way of life take hold of our daily experiences, we see God as a loving Father, who went out on to the dump and junk heap of sinful humanity and paid a price above all price to redeem worthless man and make him worthwhile. We see God, the Son, surrendering to the will and purpose of His Father's plans, giving His years and finally life itself that we might live as God intended.

We see God the Holy Spirit leading and guiding us into this life of stewardship thereby enabling our faith to grow, increasing our spiritual strength, clarifying our vision and

(Continued on page 10)

Missionary Department

Jane Byler And Family Occupy Shively Missionary Home



Two views of the Shively Missionary Home (courtesy of the National Laymen)

Jane Byler and the three children moved into the Shively Missionary Home at 1014 Grant Street, Ashland, Ohio, on January 15. This is the former home of Dr. and Mrs. Martin Shively; it was purchased by the National Laymen's organization as a missionary project and is held by the Missionary Board of the Brethren Church as a home for furloughed missionaries.

Since the purchase of the property last fall, some necessary repairs and interior decorating have been done, largely by volunteer labor. We are deeply indebted to all who helped. A special word of appreciation goes to Reverend Willis E. Ronk, Charles Munson, Professor Henry Bates and R. A. Hazen. Others who gave of their time and talents were the following: Rex. Martin, Gerald Radcliff, Arthur DeLozier, Virgil Meyer, Jack Dovey, Janet King, Marjorie Berkshire, George Solomon, W. S. Benshoff, Bob Hoffman, Mrs. A. G. Carpenter, Mrs. Delbert Flora, Mrs. Charles Munson, Mrs. R. A. Hazen, Phil and Dave Lersch, Jim Berkshire, John Mills, Bob Byers, Boyd

Hostetler, Mike Miller, Fred Ramsayer, Homer Ebersole, Ron Ritchey and Bill Howard

FURNISHINGS NEEDED

Some weeks ago we ran a list of items needed for the missionary home. A few inquiries came in, but we had hoped for more. Some things have been purchased; others must be before long. If your class or church is interested in such a project, we would be glad to hear from you.

The following can be taken as projects yet:

2 Occasional chairs

1 bedroom suite (Individual pieces can be taken as projects)

1 floor lamp

2 table lamps

2 Congoleum rugs

4 Throw rugs

1 kitchen sink

Send correspondence to The Missionary Board of the Brethren Church, 524 College Avenue, Ashland, Ohio.

NEWS BRIEFS FROM OUR MISSIONARIES

It hardly seems possible that it has been five months since I arrived back in Nigeria. And they have been months filled with many and varied experiences. First of all, being in charge of a large school was very new to me. Our

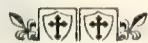
Veda Liskey
Marama, Nigeria

school has a few over 200 children with 7 teachers and school board. I have learned many things about a school with British rules and curricula. I have been most pleased with my teachers, for they have been very cooperative and helpful. School closed for a six week holiday with a

program in the church here. Just today a teacher and I prepared reports for pupils who are being chosen to go to our Training Center for further schooling. They have finished six years of work here and plan to go two years at Waka and then after that they will choose the occupation they wish. This term I taught them all their English classes and enjoyed it very much.

The highlight of activities of our mission this year was a wonderful district meeting held here at Marama this month. People came for miles and miles—many by foot,

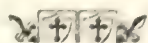
more by motor. For three days we had a Bible Institute: for two days business session and we closed with a communion service. There were 398 Africans in attendance and about 15 missionaries.



As I look out toward the high mountains that surround us here, I see that the clouds have obscured the sun for a time and made everything darker, but over the mountains I can see the rays of the sun looking through to dispel the darkness. How picturesque this is of the coming of the wonderful Christ into the world and human hearts to dispel the darkness of sin with His marvelous light and love. We do so rejoice this season of the year that we are His

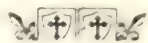
Kenneth Solomon
Costa Rica

and He is ours, and also that we have the great honor and privilege of being ambassadors of His to a lost and needy world of people. We pray that we may be found faithful to our Lord and to the Brethren Church, which we love.



Though this is being written too near New Years' Day to reach you on that date, I do want to wish you a most successful and happy year. What a marvelous opportunity we as Christians have . . . to live in the will of the Lord. Knowing that nothing can befall us except He permits it, and that we work, not in our own strength, but in His might!

June Byler
Cordoba, Argentina



The Sunday Night Service

by Rev. J. D. Hamel

Editor's Note: This article which came to us in the form of a clipping, is important enough to share with all our Evangelist readers. It was clipped from the Lanark (Illinois) Gazette, and sent to us by Mrs. Willard Rahn, Lanark Brethren Church Correspondent. Rev. J. D. Hamel, the author, is Pastor of our Lanark Church—W. S. B.

One of the great problems of the Christian church of every denomination in all parts of the country for several years has been how to draw and help a large congregation on Sunday nights. A great many experiments have been tried.

Sometimes it has been thought that people were prejudiced against the church itself, and so in many instances this has been closed on Sunday night, and the hall, the theatre, or the opera house hired for the service. These experiments have proven themselves to be of only a temporary character because they were not given to the satisfaction of church atmosphere.

In other places the Sunday night service has been secularized so as to appear just as little like a church as possible. Expensive music has been provided to catch the ear of the multitude. A public reader is sometimes billed as one of the attractions. The discourse of the preacher is not called a sermon, but a lecture, or an address, and is upon some new book of popular interest, or some problem of sociology, or kindred theme.

Still others go on their way with fairly filled pews in the morning and only here and there a scattered listener at night.

In an effort to bring and help more people in our community through the evening services, the First Brethren Church is going to start a

series of sermons for the 7:30 evening worship hour which will be entitled "The Great Sinners of the Bible." These sermons will end Sunday evening, March 29th.

Then starting April 2nd, Thursday to the 12th, which is Sunday, we will have a revival meeting.

To all of these services the public is cordially invited. If your church does not have any services, come and worship with us.



"OPINION"



H. A. Gossard

ONE'S WORTH IN THIS WORLD is not measured spiritually by what one acquires materially, but by what one distributes or contributes spiritually. . . And that distribution is not supposed to be more materially than spiritually. . . If one of the two sources must be discontinued, it can be none other than the material source. . . "Matthew 6:19, 20, 21: Material and Spiritual Treasures . . . One cannot send material treasure to heaven, but material treasure can keep you from heaven: Matthew 19:16, 21-25, read it, please. . .

I do not believe in cancelling names from the church roll because certain persons do not (because they cannot) cast into the offering expected portions; nor do I believe anyone should occupy a position of honor in office simply because he or she donates a larger portion simply because he has it. . . Remember the Widow's Mite and what Jesus said of her when she cast it in at the same time the materially rich cast in of their abundance, which evidently was small in comparison to their wealth and the Widow's Mite . . . Read, please, what Jesus said of the result of the two different ways of giving: Mark 12:41-44 and Luke 21:1-4.

I really believe if the human family in general were less selfish it would have more of that which is needed and less of that which becomes a barrier to that which is spiritual.

The Editor, in reading through the current issue of "Life Today," came across the following article which appeared first in the Norwalk (Conn.) Hour, as that daily newspaper's "front page story" on November 19, 1952. The "Hour" Editor, Charles E. Kellogg, states that it was handed to him by a man who said, "Why not put it on the front page?" We present this challenging article to you for you to think about. W. S. B.—Editor.



In The Balance -- The Christian World

(Reprinted from the Norwalk (Conn.) Hour and "Life Today")

THE SITUATION OF OUR WORLD today is so grave that every American must be ready to face facts and be willing to seriously ask himself, "What can I do about it?"

We think the situation boils down to asking yourself this simple question:

Just how important is it to me to be living in what is generally called a "Christian World?"

Reply to this question honestly and you will have the answer to where this nation and the world as we know it are headed.

All signs are pointed to another great tragedy in history. Read the history of the rise and fall of the Greek, Roman and French empires and you will recognize so clearly that those same signs are present in our nation today.

The tragedy is that in the short space of time since our forefathers founded our nation, we see these signs of decay that brought about the collapse of those modern world empires.

With the firm belief that hard work and real faith in God would bring forth their reward, the Pilgrims laid the foundation from which has grown the richest and most powerful nation in the world today.

This priceless heritage of ours is in danger.

THE GREAT ADVANCES MADE in science and technology have brought to us richness and an easier way of living. But man's need today seems to be primarily for the material things of life—such things as a television set, a refrig-

erator and automobile. A Bible and a seat in a church seem to have lost their importance.

God definitely has been forsaken.

What then is happening? No one can deny that there is a serious decline in moral concepts. Too many of us are willing to say that we are Christians but when it comes to living a Christian life we do so on our own terms.

SOMETIMES THE TRUTH HURTS and it makes us ready to deny it, or go into a shell, or try to justify ourselves. Sometimes, thank God, though the truth hurts it brings an awakening and a willingness to do something to set things aright. That time is now—it must be now if you, like other men and women, want to safeguard your heritage so that your children will have a better chance to live in peace, happiness and security in a truly Christian world.

We urge our religious leaders to teach if possible with greater wisdom and understanding that moral concepts and faith in God are things worth living and fighting for. We also urge that leaders of religious faiths make greater efforts to bring about a unity of purpose in extending Christian fellowship to all corners of the world.

We urge each American—you and your friends and neighbors—to give a little more of yourselves to God's purpose when He gave you your life.

Is all this possible? It should be simple.

MAN HAS INHERITED from God the power

(Continued on page 10)

NEXT WEEK READ ABOUT

DAYS OF DEVOTION AND FELLOWSHIP AT ASHLAND THEOLOGICAL SEMINARY

February 12th and 13th, 1953

DR. ARNOLD C. SCHULTZ, Special Speaker



DR. ARNOLD C. SHULTZ

For a considerable number of years it has been the custom at the Seminary in Ashland to set aside several days in November and February of each year for special addresses by guest lecturers and ministers. Last November no guest speaker was engaged, but the Seminary Student Organization took charge in several periods of devotions and prayer on the usual dates. Special attention is now being called to the days of devotion and fellowship in February.

Dr. Arnold C. Schultz, Professor of Old Testament at Northern Baptist Theological Seminary of Chicago, will come to Ashland Theological Seminary to speak on Thursday morning and evening, and on Friday morning, February 12 and 13. His general theme for the morning addresses will be "The Present Status of Biblical Studies in the Light of Archaeology." On Thursday evening he will speak in the Memorial Chapel in a public meeting. The evening lecture will be illustrated by means of his own color moving pictures of the Holy Land.

Ashland Theological Seminary is very fortunate to secure the services of Dr. Schultz. He carries the degrees of Master of Arts, Bachelor of Divinity and Doctor of Theology. He has studied in the University of Chicago, and Northern Baptist Theological Seminary. He lived for a year and a half in Palestine and studied for a year at the American School of Oriental Research at Jerusalem under the influence of great archaeologists such as Flinders Petrie, William Albright and others. He has done archaeological research in Alaska and Central America. He has travelled in thirty countries. He has directed two student tours in the Holy Land. He has served as special lecturer in the Graduate School of Wheaton College and for a number of summers has taught in the Winona Lake School of Theology.

Dr. Schultz is thoroughly sound and fundamental in Biblical theology and Christian teaching. The present writer studied under him during three terms at Winona Lake School of Theology.

Scheduled hours are as follows:

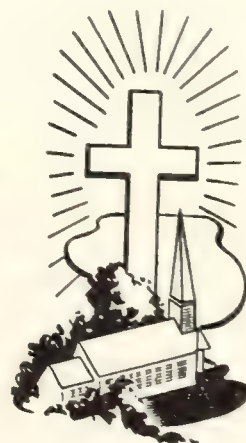
Thursday morning, 11:00 o'clock

Thursday evening, 7:00 o'clock

Friday morning, 8:00 o'clock

A special invitation is extended all Brethren and others to attend these sessions, for they will be of help and interest to all.

Delbert B. Flora
Faculty Chairman
Ashland Theological Seminary.



BENEVOLENT INTERESTS

OPERATION STEWARDSHIP

(Continued from page 5)

enlarging our horizons as we climb the way that is eternal.

And secondly we see ourselves — once sinful, destitute and worthless. Now through the redeeming blood of Christ the shackles of sin have been broken, we are sons of the King and have become immeasurably valuable, for we are worth the very blood of the Son of God. We have become possessed of a potential which will tax all of eternity to fathom and enjoy. For we have become the very "righteousness of God."

As one man put it, "This stewardship is a wonderful thing. It has put the puzzle of life together for me. Now all the pieces fit." That man saw Jesus and surrendered his life to Him—that is stewardship!

In the Balance—

(Continued from page 8)

to do great things. If this inheritance and this latent power that is in every man are harnessed, if the minds and hearts of all men will be moved, the world we want for our children and grandchildren is possible of attainment.

We need not fear a tragedy that can be avoided.

Remembering the past, let us all, with courage and high faith in the promise of God, accept this challenge and start today to repair the damage to man's soul.

JANUARY IS SISTERHOOD AND BROTHERHOOD MONTH

(Continued from page 3)

and did all they could to sabotage the efforts of the Pastor and youth workers. Somehow they objected to any influx of young workers which might endanger the jobs which they had held for "years and years."

All church officials, all adults, should be interested, vitally, in building up a strong youth program—to win young people to a saving knowledge of Christ and to enlist their help and support in the work and program of the church.

THE YOUNG PEOPLE

Youth itself has a responsibility. Many adults have been saddened by the so-called recklessness, undependability and "come when it suits" attitude too often evident in young people's attitude to the Church. Adults like to see an appreciation for their efforts and gifts. So, young people, if there seems to be a lack of interest in your church by adults in your youth program, try and see where you might have failed to be appreciative, thankful or cooperative. The church in which you worship was planned, built and paid for by adults who want to see it appreciated and respected.

EQUIPMENT AND PROGRAM

Lastly, a successful youth program may be sabotaged by poor facilities or by poor preparation. Even the

humblest and poorest of churches can be "well-equipped" by surrounding poor facilities with love and care. Young people can gather in the homes of interested parents and adults for fellowship. Church facilities, when available, can be used to help the spiritual, physical and social welfare of the youth, not only on Sunday, but during the week. Well planned programs can be instigated.

Perhaps by now you are wondering what we are driving at by presenting so many cold, seemingly unrelated facts without much comment. We have a reason. All of what we have said thus far is to point out that "where there's a will, there's a way." A church without a going youth program is one that, for some reason or other, does not want a youth program; is not willing to pay the price of sacrifice, vision, faith, prayer and work. It points out that any church (pastor—parents—officials—young people) can have a going youth program—if it wants to—in spite of time, distance, or equipment difficulties. Don't you agree?

Your Youth Board thinks so, and planned this special month of emphasis to encourage you to pay the price, whatever it is, to revitalize and advance the youth work in your church.

SO, WHAT DID YOU DO ABOUT IT — THIS MONTH? Having been a Pastor for 13 years before coming to this office, we know something of the problems faced in the churches regarding youth. We do not belittle these problems, for they are great! But, through prayer, faith, work, patience, and vision, these problems can be overcome. There is no greater joy in working with youth than to see youth come to Christ, pledge their souls and lives to Him, and then to see those same young people mature through the years and take their places in the work of the Church.

Of course, any youth program must be centered in developing the youth as a Christian. It dare not be just an entertainment. We must, in our every activity with youth, help them to "grow in grace and in the knowledge of our Lord and Saviour, Jesus Christ." We must teach youth that "Whatsoever ye do, do all to the glory of God." We must let them know that as Christians they are the temple of the Holy Spirit, and that God dwells in their heart.

We must see in youth, not the raw material, but the finished product. We must build the youth rather than have to patch up the adult. In building for youth, we build for the years, yes, but we build also a temple of God, for now and eternity.

So, let us consider our youth with a new determination and purpose to bring about a real going youth program in these honored organizations. Then as we who are adults approach the last steps of our walk across the stage of life, we can look back with satisfaction upon those who are "coming up through the years," confident that they will carry on the work for which we worked and to which we have given our lives.

The words of the following poem, with which we close this Editorial, serve as inspiration, direction and encouragement, for all who work with youth, assuring us that our labors are not in vain in the Lord.

A builder built a temple;
He worked with care and skill:—
Pillars and groins and arches
Were fashioned to meet his will;
And men said when they saw its beauty:

"It shall never know decay.
Great is thy skill, O Builder,
Thy fame shall endure for aye."

A teacher builded a temple;
She wrought with skill and care;—
Forming each pillar with patience,
Laying each stone with prayer.
None saw the unceasing effort;
None knew of the marvelous plan;
For the temple the teacher builded
Was unseen by the eyes of man.

Gone is the builder's temple;—
Crumbled into the dust,—
Pillar and groin and arches
Food for consuming rust;
But the temple the teacher builded
Shall endure while the ages roll;—
For that beautiful, unseen temple
Was a child's immortal soul.

Items of General Interest

(Continued from Page 2)

reporting on the repairs to the church tells us that in addition to these repairs, a new floor is being laid in the rear of the church.

PITTSBURGH, PENNA. The W. M. S. Public Service was held on Sunday morning, January 18th.

AKRON, OHIO, FIRESTONE PARK BRETHREN. The Young Adult Class has started a project for securing new hymn books, and of sorting and repairing the old ones.

ASHLAND, OHIO, PARK STREET BRETHREN. The Sisterhood girls held their public program Sunday evening, January 18th. In addition to musical numbers by the girls, and devotions, Mrs. Robert Byler, Missionary on furlough from South America, brought a message about their work there.

ELKHART, INDIANA. Mr. and Mrs. Norman Smith, Song Evangelists and Chalk Artists, appeared in our church on January 4th. Their theme was, "The Light of the World."

Rev. Eugene Beekley, Pastor of our Warsaw (Ind.) church presented a lecture and pictures from his recent trip to Palestine, in the Elkhart church recently. Brother Beekley was a member of the air tour which was sponsored by the Winona Lake School of Theology.

PERU, INDIANA. Brother J. Milton Bowman reports that their first Cash Day resulted in an offering of \$195.44.

ROANN, INDIANA. With Rev. and Mrs. Harry E. Richer in charge of the music, and the messages being brought by the Pastor, Rev. S. M. Whetstone, the Roann church is engaged in Evangelistic Meetings January 18th to February 1st.

MILLEDGEVILLE, ILLINOIS. To raise money for their part in the Kentucky Gym project, sponsored by Brethren Youth, the Milledgeville young people are engaged in a scrap drive. Jim Rowsey, the Pastor's son is in charge.

LANARK, ILLINOIS. The Laymen's Organization has a "road signs" project. This is good advertising for a church, and definitely pays dividends.

Recently a special program was presented by the Brethren Youth Crusaders on a Monday evening. It featured the "Hurst sisters" with preaching and music. An offering was taken for the Kentucky Mission Gym project.

Better health will be enjoyed when we follow more closely the rules which permit it.

Spiritual Meditations

Rev. Dyoll Belote

THE CHURCH AND THE WORLD

"Come ye out from among them and be ye separate."
II Cor. 6:17

• • •

THE WORLD IN THE NEW TESTAMENT means three things: a place; an evil; the mass of mankind whom Christ loved and for whom He died. The business of the church is to change the world with the transforming power of the Gospel, without permitting the world to bring its blighting influence into the plans and activities of the church. In other words men—Christian men—must live "in" the world, and yet not be "of" it. The church in the world is an uplifting, cleansing, transforming power; the world in the church is a divisive, weakening, destructive force.

In our day there is no greater need than to emphasize the teaching of our text: "Come ye out from among them and be ye separate." We are told that we are to be a "peculiar people"; but that is one thing that most people abhor, being different from others. Too many seem to think that it is a sign of bigotry to insist on obeying the teachings of God's Word, to conform one's life to the outlines of the teaching of the gospel. Christians who do what everybody else does, that they may be "good fellows" with them, generally find themselves robbed of any power to show their "good fellow" friends of the world any better way. Christians too much given to the acceptance of the "easy ways" of the world never change those ways, nor are able to win the approval of the world to their faith.

This "separateness" is to run through all the affairs and relationships of life. It is salt and light, guaranteed to keep that sweet which without it will decay, and become an encumbrance rather than a blessing, and to scatter the darkness of ignorance, superstition, fear and doubt. The church is out to take the world for Christ or it has no business to be "out". No individual can live his best without Christ: so He told His followers to take His gospel everywhere and to everyone. Christ is the true Totalitarian, and the spread of His gospel is the ONE real hope for the accomplishment of human unity on earth. The preaching and practice of the peace principles set forth in the Gospel will bring about the cessation of war and the establishment of peace and good-will among men.

Brethren Youth Crusaders

Devotional Topics

J. D. Hamel Program Editor

Topic for February 8, 1953

SHARING OF SELF

Mark 12:41-44

YOUNG PEOPLE, all your life is a gift from God. You are only the caretakers, or stewards, of many precious gifts God has entrusted into your keeping: time itself; your minds and bodies; money; and the plan of a world in which every man should love his neighbor as himself, and should do unto others as he would that others do unto him.

The stewardship of life involves an acknowledgement that we are God's, that life is a swift and solemn trust, that we are responsible to God for what we are, and that we shall all render an account to Him of our stewardship.

1. **YOU ARE OWNED BY GOD.** Life is not ours to use as we please. It is a loan from our Heavenly Father, a loan entrusted to us. "The earth is the Lord's and the fulness thereof." "Ye are not your own, ye are bought with a price." All titles are vested in God. All possessions, powers, and possibilities are ours in trust only, and we control them only as stewards. God is the creator of all things. By Him, through Him, and for Him all things exist. Whenever and wherever the sovereignty of God is recognized, the Lord is made great and we find ourselves being lifted to higher levels of Christian living.

2. **YOU OWE GOD.** We owe it to God to make the most of ourselves. We are tenants, not owners of our lives. No tenant has the right to use a rented property as if it were his own. He has no right to let it run down through his neglect. He must see that it is kept up, and the property cultivated. Weeds must be kept out. Waste must be avoided. The estate must not be squandered. Making the most of ourselves means living so that God will approve of our lives. We are not made to drift aimlessly through life, not knowing whence we came, nor why we are here, nor where we go.

3. **YOU ARE GOD'S PARTNER.** "The gift without the giver is bare." More than that such a gift is positively insulting, particularly when offered to our Lord. He looks on the hearts of men. He knows why they give their time, their talents, or their money for His work. Every believer can and should be God's partner. From sonship to partnership, through stewardship, is the divine order and plan. Begin by acknowledging Him as the Lord of your life and the owner of all things you possess. Dedicate your talents and time to Him without reservation.

4. **YOU MUST SHARE WITH OTHERS!** We owe something to others. The foolish man would tear down his barns and build bigger ones that he might store his goods. Selfishness is death. The selfish person is standing in the shoes of the rich fool. The trouble with the rich man was that he had the mistaken idea that possessions counted. In reality a man's life consists in helping others to possess. The best possible possession is ETERNAL LIFE. The best use we can make of our time, our influence, our prayers,

our efforts, is to lead others to Christ. In this way both we and our friends may be rich toward God.

5. **YOU MUST SHARE WITH CHRIST!** Someone has said that one and one make more than two; that two together can accomplish much more than two working alone. There is power in cooperation. The task is easier, the distance shorter, the burden lighter when we share it with another. Strange, then, isn't it, how folks try to carry the world on their shoulders like Atlas of old; how they strain and struggle; how important to them are their little affairs.

Sit down near main street somewhere and watch the faces of those who pass. How tense they look; how worried; how worried! Do you suppose they would look that way if they were letting Jesus share their lives with them?

Try to pick out from your acquaintances those who seem to you to have some inner source of power. Talk with them about Jesus and His way of life. Jesus offers His way of life and source of power to everyone, but He forces no one to take it. Washington shared his burdens with God in Valley Forge. Lincoln found in Christ his strength to carry the Union through the dark days of the Civil War. David Livingstone was sustained by Christ in the jungles of Africa thousands of miles from home. **WE NEED** to pause in our mad rush and take Christ into our thinking and doing. Now is the time to begin to share your life with Jesus so that in your day of trouble you can definitely feel Him and His source of power.

THE POOREST MEN in the world are not the men with the least money. The poorest men in the world are those who become stumbling blocks, causing others to stumble. The richest men are not those who have the most money, but those who are Christians and endeavor to lead others to the Saviour; those who develop their own character and aid others in spiritual growth. Poor indeed is the young person who lays up treasure for himself and is not rich toward God. Rich indeed is he who is rich in faith, rich in hope, rich in love, rich in good works—rich toward GOD. Whatever our financial rating may be, we may be millionaires in character and heirs of eternal glory.

MAKE REQUESTS FOR BRETHREN YOUTH CRUSADER TEAMS EARLY

Each year Brethren Youth sends out teams of young people to teach Bible School in various churches of our denomination. If you plan to use a Brethren Youth Crusader Team this summer please make your request early so that you can be sure of a team.

If you need help in organizing and conducting a Bible Daily Vacation Bible School in your local church, write to Brethren Youth for details on a Brethren Youth Crusader Team.

MARCH 1951 TO OCTOBER 1952 BRETHREN YOUTH MAGAZINES NEEDED

As a result of Founders' Hall fire our file of Brethren Youth magazines was destroyed. If you can supply any or all of the magazines from March 1951 to October 1952 we will appreciate it very much. Please send magazines to Brethren Youth, Ashland College, Ashland, Ohio.

Prayer Meeting Studies

By C. Y. Gilmer



THE BIBLE—THERE IT STANDS

Century follows century—there it stands!
Empires rise and fall and are forgotten—there it stands!
Dynasty succeeds dynasty—there it stands!
Kings are crowned and uncrowned—there it stands!
Despised and torn to pieces—there it stands!
Storms of hate swirl about it—there it stands!
Atheists rail against it—there it stands!
Agnostics smile cynically—there it stands!
Profane, prayerless punsters caricature it—there it stands!
An anvil that has broken a million hammers—there it stands!
The flames are kindled about it—there it stands!
The arrows of hate are discharged against it—there it stands!
Radicalism rants and raves against it—there it stands!
Fogs of sophistry conceal it temporarily—there it stands!
The tooth of time gnaws, but makes no dent in it—there it stands!

—A. Z. Conrad.

Some object to the verbal inspiration of the Bible, thinking that such interpretation would make the Scripture mean too much. As long as we are not getting even half of its fulness, we, evidently, cannot make it mean too much (Romans 4:21; Eph. 3:20)! Do the Scriptures teach that they are verbally inspired (II Tim. 3:16, 17)? Surely we ought to consult the mind of God on this matter (II Peter 1:21).

Note how stress is placed upon single words as "seed" versus "seeds" in Gal. 3:16. Paul, quoting here, proves by verbal inspiration that Christ is the true seed of Abraham, and that this promise could not be annulled by the law which came 430 years later. Jesus used a one-word proof against the Sadducees, Elohim, and not Jehovah, a word which is used only with reference to the living to prove that Abraham, Isaac and Jacob are still living (Matt. 22:31, 32). When Christ was tempted of Satan, He met every assault by a quotation of the Word of God, relying, not upon a general idea of Scripture but that which "is written" (Matt. 4:4, 7, 10). Jesus said that there is not the dotting of an "i" or the crossing of a "t" in the law but what it is correct and will be fulfilled (Matt. 5:18). He is here saying that every account is verbally accurate and every inflection of wording is inspired and unchangeable. Paul declares that his epistles are not of man's wisdom "but that which the Holy Ghost teacheth" (I Cor. 2:13). Likewise Moses told the Israelites that he wrote down the exact words of God (Exodus 24:4).

God has conveyed His mind by exact words (Isa. 51:16). Even Christ claimed that He depended upon the Father for His words (John 14:10). See further how He regarded the words which He spoke as found in John 5:47; 12:47; 14:23; 15:7; 17:8. Could it then be that other messengers who needed it more than Christ had no precise expression

in revelation? The friends of God, Christ declares, receive God's Word as such (John 17:8). If the Scriptures were not verbally inspired then it is left to our finite minds to determine how much truth there is in the Bible! If God's Word does not mean what it says, of what use is it?

There is no blessing to those who walk in the counsel of the ungodly, stand in the way of sinners, or sit in the seat of the scornful, but the man who dwells upon what the Word says shall prosper (Psalm 1:1-3). Joshua was "strong and courageous" to do all that the Lord had directed through His Word (Josh. 1:7, 8). Solomon's success was contingent to his observance of God's laws (I Kings 3:14). The law-abiding Ezra was the man God used in the restoration of the temple (Ezra 7:10). Put the promise of John 7:38 to the test and see how God will prosper you spiritually.



Lesson Comments by Fred C. Vanator

Lesson for February 8, 1953

THE DIVINE GENEROSITY

Lesson: Matthew 20:1-16

SOMEHOW OR OTHER we do not seem to be able to get a certain verse in Malachi (or at least a part of it) from our minds as we begin to think about the idea of Divine Generosity. That portion of the scripture reads, "And PROVE ME now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to contain it."

This idea of generosity hits deeper than we realize, for there is more than one way of being generous and upon that which is behind the generous gift lays the secret of its effectiveness. A generous gift may be given in two ways: first, for purely selfish interests, or to gain praise for self for such a magnificent gift. Such gifts are usually found to bear the imprint of selfishness and are heralded to the world as a "There, see what I have done!" Reminds us of the praying Pharisee who bragged of the gifts he had given and how he had tithed the commanded things, but who "blew his trumpet" on the street corner that all might hear and that he might receive "the praise of men."

In the second place, there is the truly generous giver, that is, the one who bestows the gift from the heart—in other words, real "love gifts" like those bestowed by the poor widow, who gave her "mite" which was her "all" into the treasury, or the woman who lavishly gave of her treasure, the alabaster box of precious ointment, to anoint her Lord.

We might well say that the first type of generosity is purely human; the second is like unto the Divine Gift—the "Divine Generosity" which titles this lesson.

Now let us look at the lesson proper for a few moments and see if we can discern the nature of Divine Generosity.

Jesus gives another of His "Kingdom likenesses." Here

He likens the kingdom to the generous householder who needed men to care for the fruitage of his vineyard. Several things are to be noted here.

First, that the owner of the vineyard was in need of the assistance of men. Does that mean anything to us? Surely it should. God needs our help in His garnering process in this world today, even more than ever.

Second, we need realize that there are people who are "standing idle in the market place" because no one has approached them with the invitation to work for the Master of all things. When the Master asks people at the judgement seat why they stood idle, can it be that their answer will be "Lord, no man has approached us to offer us employment," and that answer will be the words which will incriminate us?

Then there is the third thought. Do we mistake God's generosity for favoritism? Do we become jealous of the progress of others—their evident financial success in spite of material handicaps—and say, "Lord, you gave them more than their due!" thus showing our own selfish and jealous nature? If so, we are very apt to hear the same words that the master of the vineyard spoke to the complaining workmen, "Didst thou not agree with me for a penny?"

If we trust God we are sure to find that His Divine Generosity far exceeds that of mere man, for His generosity has been proved time after time in all of our lives. Look over your life and see if you deserve the generosity of God.

1952 PUBLICATION DAY OFFERING

May-December 1952

Previously reported	\$4,650.49
Gratis, Ohio, Brethren Church	32.00
Johnstown, Penna., First Brethren Church	58.00
Park Street, Ashland, Ohio, Brethren Church ..	15.00
Fairview, Washington C. H., O., Brethren Church	5.00
Corinth, Indiana, Brethren Church	17.39
South Bend, Indiana, Brethren Church	225.00
Cumberland, Maryland, Brethren Church	7.26
North Manchester, Indiana, Brethren Church ..	100.00
Mrs. J. R. Stiffler	1.00
Hagerstown, Maryland, Brethren Church	13.48
Ruth Lichty	3.00
Elkhart, Indiana, Brethren Church	57.25
Roann, Indiana, Brethren Church	33.96
O. F. DeHaven	1.00
Goshen, Indiana, Brethren Church	53.96
Mrs. G. L. Maus	6.00
Elkhart, Indiana, Brethren Church	53.75
North Manchester, Indiana, Brethren Church ..	17.84
Hillcrest, Dayton, Ohio, Brethren Church	100.00
Goshen, Indiana, Brethren Church	61.04
Total	\$ 861.93

1952 TOTAL PUBLICATION DAY OFFERING \$5,512.42

Editor's note: The above report represents the final report on the 1952 Publication offering. The 1953 offering, which is being lifted this month, will be reported later.

W. S. B.



What's Doing in the Churches



FIRESTONE PARK BRETHREN CHURCH AKRON, OHIO

Two weeks of fellowship, November 10th to 23rd, in an evangelistic campaign, in The Firestone Park Brethren Church, Akron, Ohio, was a season of real enjoyment and inspiration for the Pastor, Rev. J. G. Dodds, and the Pastor-Evangelist, Rev. William S. Crick, of Gratis, Ohio.

This church group, with a membership of 160, just celebrated its sixth anniversary with a Homecoming program, Sunday, September 7th. They are splendid folk, loyal to the Word, diligent in the Scriptures, faithful in their attendance, gracious in their hospitality and generous in their stewardship. The average attendance for the series was not large, 42, but, 'the faithful' were in evidence night after night. There were twenty-three reconsecrations, and four adults were received into membership, one by baptism and three by relation.

Brethren here relish the 'sincere milk of the Word' and 'strong meat' is also assimilated. The fortnight of teaching and preaching was climaxed by the Fall Communion Services, on Monday evening. The visiting Pastor was invited to remain for the service, and participated in the Baptismal and Confirmation Service, and in the Communion.

Our labors together in Akron were a happy sequel to a two weeks' Evangelistic Campaign in The First Brethren Church of Pittsburgh, Pa., in 1946. Then, the Evangelist in the Akron Campaign was host Pastor, and the Akron Pastor was the Evangelist. We are optimistic toward the definite plans and expectations of The Firestone Park Brethren Church. If the Lord tarries, they will erect a more elaborate and commodious edifice, on the corner lot, which is adjoined by the lot on which the present well-designed house of worship was built, and dedicated in 1948. As Pastors, we concur in the keeping of accurate, specific and comprehensive records of the Church's activities and membership. The annual "Year Book" gives an accurate history of the group, with comparative tabulations of preceeding years. Any interested inquirer can ascertain "Who's Who" and "What's What"!

William S. Crick
J. G. Dodds

HUNTINGTON, INDIANA

Since our last report, which was at General Conference time, four adults have been added to our membership, two by baptism and two by letter. At conference, banner certificates were awarded to our W. M. S. and to Junior and Senior Sisterhoods. On September 26th a dele-

gation of the W. M. S. gave a worship service at the Flora Brethren's Home. The pastor gave a message, and Brother Jonas Brower, who was pastor at Huntington at the time of the dedication of the church edifice here, also spoke and gave reminiscences. Seven residents of the Home are former parishioners of the writer.

Our laymen continue to make improvements on our church properties, and still have a number of projects in view. The Men's Chorus gave its seventh sacred concert in the local church on Sunday evening, January 18th, to an audience of 125. Prior to Christmas they showed a film entitled, "The Guiding Star." The church, the W. M. S., Laymen, and the Friendship Bible Class lifted gifts in December for the Ashland College Building Fund.

Our Sunday school made an average attendance of 104 last year, which was a gain of 25.5% over the previous year. The morning church attendance averaged 87, and the evening attendance 37. In November our prayer meeting attendance averaged 40, and in December it was 32. Miss Letha Swain, our children's division superintendent, is confined to her bed with illness. For many years she has been a very faithful servant of the Lord, and we solicit the prayers of our readers in her behalf. She has taught our children to love to give. In addition to the regular Sunday offerings she has had the children giving for missions on the first Sunday of the month, for the parsonage on the second Sunday, for a Sunday school bus on the third Sunday, for flower fund on the fourth Sunday, and for "our needs" on the fifth Sunday.

One of our former workers, Miss Wanda Lou Kreiger, was wed to Merle Edward Vice in a church wedding on December 28, with the pastor officiating.

Our Watch Night service began with 51 present for prayer meeting. At the 8:30 hour the pastor's youngest brother, Herbert R. Gilmer, gave a film strip on the life of Christ, and also spoke on the subject of "The Holy Spirit." At 9:30 we had a "singspiration." Brother Carl Kreiger then conducted an hour of social activities. The W. M. S. served refreshments, and the Brethren Youth then closed the year with a candle light service. In October Mrs. C. Y. Gilmer served as flannelgraph narrator at my brother Roy's church, during their revival meeting.

At our last quarterly meeting a return call was given to the minister and his wife for a three-year period with an appreciable increase in support. Our fifth year of service ends next April first. Rev. and Mrs. A. H. Grumbeling of Bryan, Ohio, have been engaged to be our evangelists on March 16-29. We had our mid-winter rally on Sunday, January 18th. The money was given to finish paying the principal on our parsonage note, and a nice surplus remains for interior re-decorating of the parsonage. We expect to have a note burning service and "open house" when the re-decorating is finished. The parsonage was purchased on April 30, 1949. As we "labor on" we must have the continued prayers of our friends in every quarter, and may God give a greater increase!

—C. Y. Gilmer, pastor.

"BUSINESS AS USUAL": NOT ENOUGH

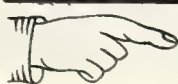
By Roy S. Nicholson

We are a nation that is given to slogans. Some of them challenge us into launching a crusade, while others tend to soothe us into fatal slumber. A famous restaurant chain was enlarging and redecorating one of its units. During this transition it displayed a big sign which announced: "Business As Usual!" Everyone knows that the sign meant that their business would be carried forward despite their remodeling program. The message of that sign was contracted with signs which an alert pastor placed in the vicinity of his church. They read: "Unusual services at the usual hours!"

Shall we be content with "business as usual?" Not when it is the Heavenly Father's business; not when we see conditions in their true light not when we witness the decay of the home life and realize that almost one-third of the marriages end in divorce; not when it is estimated that almost one-half of the American public indulges in drinking alcoholic beverages, making the worst drinking record in the history of our nation not when it is realized that over one-half the divorces granted in 1946 were caused by liquor. "Business as usual is not enough when one-third of our crimes are committed by young people under twenty-one years of age; not when a major portion of our population is unchurched and over one-half of those who belong to the churches do not attend their services, leaving only twenty-five per cent of our population actively identified with any denomination, and when it is reported that three-fourths of American youth be-

tween the ages of five and seventeen years are not receiving any religious instruction.

It is our complacency with "business as usual" that has produced these chaotic conditions which have broken up the homes, discarded conventions, broken down our moral ideals, and allowed teen-age children to roam the streets unchaperoned and has given the land a flock of unwed teen-age mothers. It is high time that we awoke and recovered our moral militancy and launched a crusade for decency and righteousness. "Business as usual" lets Modernism with its pantheism, materialism, humanism, totalitarianism, and all the other ills that it has bred flourish and causes Fundamentalism to fade. "Business as usual" makes nobody afraid of going to hell and does not create much interest in getting folk to go to heaven; it encourages secularism and stifles the development of spiritual values; and if it does deal with religion, it boosts the natural and blasts the supernatural; it substitutes human transformation for divine regeneration and education for evangelism. No, "business as usual" is not enough in days like these.—The Wesleyan Methodist.



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Gethsemane

Heart's Door

Good Shepherd

Children's
Friend

We Would
See Jesus

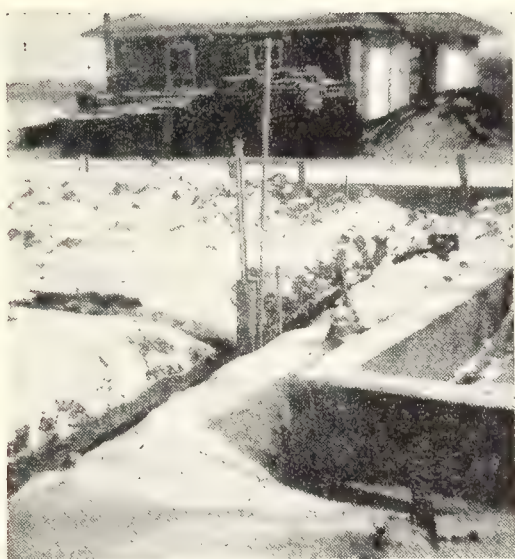
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THE BRETHREN EVANGELIST

Official Organ of The Brethren Church

THE COTTAGES AT THE BRETHREN'S HOME



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The Benevolent Number

THE BRETHREN EVANGELIST

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the last week in December.

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Items of General Interest

GATEWOOD, WEST VIRGINIA. Brother Cecil Bolton, Jr., Pastor reports that a special prayer service for Polio sufferers was held recently. (Much good can be gained in our churches by praying unitedly for specific things. This procedure could well be followed by more and more of our churches.)

BETHLEHEM, VIRGINIA. Brother John Locke reports that this church observed "Commitment Sunday" on January 25th. In the evening service, the film, "The Choice is Yours," by Dr. Ivey of the University of Illinois, was shown.

HAGERSTOWN, MARYLAND. The W. M. S. held their annual dinner recently with approximately 50 ladies present. A real surprise of the evening, according to reports, was the receiving of seventeen young women as members of the society.

The program centered around missions, with our Kentucky Mission Field receiving the attention of the group, followed by a review of the mission book, "Africans on the Safari," given by Mrs. Clarence Smeak, Jr. The program was in charge of Mrs. Blanche Boyer.

WAYNE HEIGHTS BRETHREN, WAYNESBORO, PENNA. Brother N. V. Leatherman announces that dedication services for the new church will be held on May 3rd. He says that they should be in the new church within the next few weeks.

The Sisterhood girls conducted the evening service on

January 25th, with the Pastor bringing the message on the subject, "Christian Education for Today."

The W. M. S. held their mission study on January 31st.

MEYERSDALE, PENNA. MAIN STREET BRETHREN. Rev. Charles R. Munson, National Brethren Youth Director, was scheduled to bring the messages on February 1st, under the sponsorship of the local Brotherhood organization.

Rev. Horace Huse, Senior in Ashland Seminary, is scheduled to be at Meyersdale, on Sunday February 8th.

NORTH VANDERGRIFT, PENNA. A card from the Pastor, Rev. Paul Naff, tells us that "The North Vandergrift Brethren Church has moved into its new building on Kepple Hill in North Vandergrift. Prayer Meeting on January 21st was the first service, all services on Sunday, January 25th, were in the new church." (A story and pictures on the achievement of this church building program appeared in a recent issue of *The Evangelist*.)

LOUISVILLE, Ohio. Holy Communion was observed Sunday evening, January 18th.

ASHLAND, OHIO, PARK STREET BRETHREN. A special "Parent's Night" was held on January 22nd, by the Sisterhood and Brotherhood. Games, and a devotional program were presented by the Brotherhood, and refreshments were served by the Sisterhood girls and their mothers.

The Brotherhood public service was given on Sunday evening, January 25th.

GRATIS, OHIO. The Gratis church is commemorating its 70th Anniversary this year. A very concise and comprehensive report of members, and other important data of the church is being presented to the congregation by our National Statistician, Brother William S. Crick, Pastor of the Church. Brother Crick is using the pages of his church bulletin to put this information into the hands of his members.

The Gratis church was host to the Miami Valley Brethren Youth Rally on the afternoon and evening of January 18th.

The Junior Choir is already practicing on their music for Easter Sunday. Such far-sighted preparation will certainly produce results on Easter.

NEW LEBANON, OHIO. The Miami Valley Laymen met with the New Lebanon Laymen on January 19th for a District Meeting in the form of a Father and Son banquet. There were 96 present, 64 of them from the host church, according to Brother John Byler, Pastor. Speaker for the event, was Dr. Raymond R. Peters, Executive Secretary of the Church Federation of Greater Dayton.

The New Lebanon church will engage in a Revival Service, beginning on March 1st. Rev. George Gardiner, former director of Youth For Christ in Dayton, and now Great Lakes District Evangelist for Y. F. C., will be the speaker.

Improvements to the Church interior are to be started soon, with a relocation of the pulpit, enlarging the choir area, an acoustic ceiling in the sanctuary, and a redecorating of main floor rooms and sanctuary. They hope to have the work all done by March 1st.

BRYAN, OHIO. "Accent on Youth" took place on Sunday evening, January 18th. It began with a supper meet-

(Continued on page 10)



The Editor's Pulpit



At Evening Time It Shall Be Light

These words from Zechariah 14:7, are intended to set the theme for these few words in behalf of the Brethren's Home residents and our retired Ministers.

February is the month for the lifting of our annual offering for the support of our Brethren's Home at Flora, Indiana, and for the Superannuated Ministers' Fund.

In the taking of this offering, we as a Church are doing, even at our best, the very barest minimum for those who have reached the sunset years of life. We should, and must do more.

Consider the recipients of our Benevolent offerings. Who are they? From whence came they? We must remember that they are people—good Christian men and women who have reached the glorious sunset years of life. God has blessed them with many years of life. In many cases, especially with the residents of the Home, the physical body is showing the effects of many active years of labor. Perhaps in the case of retired Ministers, they were unable "to get ahead" during their years of service to the Church so as to provide for their sunset years.

WE CANNOT "PASS THEM OFF!" Nor would we want to, would we?

WHAT THEN IS OUR OBLIGATION TO THEM? Consider that we were once babes in arms, cared for by loving parents. They sacrificed and loved and cared for us, to give us a start in life. Later, we became "on our own." But our parents—what about them? Giving to us, they were unable to lay aside for their final years. If they cared for us, put up with our cryings, our aches and pains, don't you think we owe to them a devoted attention in these later years of their lives? **THAT, WE THINK IS OUR OBLIGATION.**

Let us now consider as it relates to those of the Brethren's Home and the retired Ministers.

Adolph Hitler, once a power in Germany, took care of Germany's aged and dependent people—He killed them off in cold blood! If an individual was too old or too sick to work, Hitler killed them off, to save on food and medicines. We have not taken such a radical attitude here in America, but yet, we may be guilty of caring for our aged people out of a sense of moral duty rather than through tender love and care.

It is a sad state of affairs for children to consider parents, or other elderly people a burden to care for. Elderly fathers and mothers in the Bible were objects of devotion and respect on the part of children. "Honor thy father and mother" was God's advice. The faithful Jew

found the Patriarch a source of inspiration, instruction and strength.

Yes, at evening time, it shall be light—that is, if we do our part. A soul that has lived near God all of his days will grow mature in years in a way that shall be a blessing to all. As one sees the fading of the years of strength, one realizes he is closer to that bright eternal day. The word of God becomes an even brighter light, as faith approaches reality. We who are younger, will do well to understand age in this way, and do all we can to make their sunset years a time of rest, joy and comfort. God does His part with the spiritual, in giving light at evening time. We must do our part in seeing that these elderly people are well cared for, and happy. To do any less, is unChristian.

In the Brethren's Home, we find a group of people who are over 65 years of age—the oldest around 93. They have cast their lot with a group of people like-minded, and an organization efficiently designed to care for their physical and spiritual needs.

It should be made clear that the Brethren's Home is not a "county home," nor an "old folks' home" as we commonly think of these places. It is not a place where a person goes as a "last resort," to live on charity, unwanted and unloved.

Rather it is a place where love and care and devotion are given through those in charge of the Home. As reported in this issue, the residents of the home are happy, well cared for. Which is as it should be.

Our retired ministers receive through the Superannuated Ministers' Fund, a sum which due to the lack of sufficient funds, represents but a small part of total support. It is not charity; it barely reaches an amount of an "appreciation gift" from the church. You could not live on it. Those who receive this stipend are ministers, or widows of ministers, who have faithfully served the Church for decades past—often on meager, hand-to-mouth salaries.

The nicest part about this whole thing is the way the Home residents and the retired Ministers, and Minister's widows, feel about it. We do not hear them complain, in any way. Which brings us to the point of this editorial.

You as members of the Brethren Church, can show your deep appreciation to these servants of years past by giving a generous Benevolent Offering, giving so that the evening years of their lives might be full of light.

With the above paragraph, we might easily have closed

(Continued on page 16)

Looking -- Both Ways

JOHN R. JOHNSTON, First Vice-President of the Board

A LOOK INTO THE PAST

EVER SINCE the idea of establishing a Superannuated Minister's Fund and the Brethren's Home was conceived it has been necessary to continually plan and go forward—never retarding the pace—never relaxing in the effort necessary to achieve the goal.

The past years have not only required careful planning—planning with a determination to see a job finished, but they have caused many hours of anxiety and unrest to those who were directly charged with the responsibility of directing this work.

Although many heartaches were encountered, and many disheartening things arose, these God fearing men, having faith in their Creator never gave up.

No doubt, they have a feeling of pride, and rightly so, as they look back over those troublesome years and remember the dream which has now materialized.

So carefully has the whole plan been thought out and each detail executed that not only does the Home at Flora, Indiana rate as one of the best, but the Ministers' Annuity fund is also on a sound working basis.

These men realize that such a work could never have been accomplished without the aid of the whole brotherhood. They depended upon the brotherhood for both spiritual and financial assistance. They were not disappointed.

A LOOK INTO THE FUTURE

Do we dare stop now and rest on the record of the past? Shall we be satisfied with what we have and make no plans for the future? We must realize we cannot stand still—we must either slide backwards or go forward and no Christ loving people will say let's back up.

The Home at present is nearly filled to capacity. Two new cottages have been completed or

near completion and a third has been started. Shall we cease to provide increased facilities to meet the demands of the future?

This is one problem now facing the members of your Benevolent Board. Not only must sufficient funds be obtained to meet current operating expenses, but an expansion program must be considered and the necessary funds accumulated to permit executing such plans when the proper time comes. If the proper steps are taken now the problem will not be so great later.

If the current rate of applications for admittance continues, it will be necessary to provide additional facilities in the very near future. We must have adequate capacity to provide for all our people asking for admittance.

These facilities cannot be provided without your help.

WE MUST REMEMBER

This offering is not for the Brethren's Home alone—it's really a two-in-one offering for it also provides funds for the Superannuated Ministers' fund.

This Superannuated Ministers fund is used to help those retired ministers and widows who have so graciously given their all for the work of the church. It is part payment on a debt we owe for a job well done.

If you have not visited the Brethren's Home, do so. The expression of happiness—the ray of sunshine—seen on the faces of the residents will give you a self-satisfied feeling to know you have had a part in making possible such a home to provide for those who have meant so much to us. The expression of those residing there will make you want to do your part now and in the future.

Let's not think of this offering as a "Benevolent offering" but as a "Love Offering" and express our love by giving to our utmost and let our elders know they have not been forgotten.

Benevolences Are Taught In The BIBLE - Give Now!

Report From The Residents

REV. C. A. STEWART, Pastor, Flora, Indiana

WE WISH TO PRESENT something about Benevolence on the field and to give a summary statement from the residents of the Brethren's Home. This is just a little difficult to do, since there are 26 residents in the Home and the average age is above eighty years. They range all the way from sixty-five to ninety-two or three years of age.

When you interview each one you get about the same answer, which is something like this, "*WE LIKE IT HERE; IT IS WARM AND WE GET GOOD FOOD AND ARE WELL CARED FOR.*" *THEY ALSO APPRECIATE MAIL AND GIFTS WHICH COME TO THEM FROM INDIVIDUALS, SOCIETIES AND CHURCHES.*

There are far too many of us who want, or at least do, dismiss these older people from our minds by just thinking that they have a good place to live, and that we are not responsible for anything further. *BUT THEY SHOULD NOT BE A FORGOTTEN PEOPLE BY RELATIVES OR THE CHURCH AT LARGE.* If you don't know them, get their names, and write to them any way. How they enjoy getting your letters. Two are blind, and one blind and deaf, and several walk with canes or crutches, and can do nothing but sit and think about themselves. *HOW THEY WOULD LIKE TO HEAR FROM YOU.*

In regard to the home itself. I do not think the Church fully appreciates the responsibility and the burden upon Mr. and Mrs. McDaniel, who care for the Home. When you are around a little

while, you are made to wonder how they get done all they do. It is not only supervising the Home on the inside and out, but the problems of each individual falls upon them.

Someone is sick all the time, and many times several at a time, and must be cared for day and night. There should be at least a practical nurse all the time to relieve the McDaniels of that part of the burden. We may stand at a distance and criticise or suggest what ought to be done, but the picture changes when you come on the field and spend some time. You cannot grasp it by coming in for a few hours and then leaving.

Every member of the Benevolent Board should spend some time on the field at least once or twice a year. This is not possible, of course, but we are not qualified to fully comprehend the situation from a distance, or a few minutes' visiting.

We are very fortunate to have a family to supervise the Home like the McDaniels. You are not compelled to get a plumber, carpenter or electrician every time some things go wrong. Mr. McDaniel is very handy, and fixes things without having to get a high priced mechanic. But there is always a limit to what any one or two persons can do. They are very fortunate to have such good and willing helpers as Mr. and Mrs. Snell who are now living in one of the cottages recently built.

More Brethren should visit the Home and see first hand what we have been telling you about. It will do you good.



**A Picture Of
The Brethren's Home
At
Flora, Indiana**

The Brethren's Home and Benevolent Board

REV. VERNON D. GRISSO, Member of the Board

I HAVE BEEN A MEMBER of the Brethren Home Board for many years. I never have been so far separated from our Home by miles and from close contact as in the past year. Perhaps you have felt the same since you only hear of its extensive benefits about twice in a year, once at Conference and once when we report for aid in February.

However, miles have not allowed me to become a bit less interested; to this, I hope for the Gospel's sake, you can say the same.

Since we are truly Christian in our praying, projecting and planning we are broader than our home, our church and our hometown appeals.

"For the body does not consist of one member but of many. If the foot should say, because I am not the hand, I do not belong to the body, that would not make it any less a part of the body. And if the ear should say, because I am not an eye I do not belong to the body, that would not make it any less a part of the body. If the whole body were an eye, where would be the hearing? If the whole body were an ear, where would be the sense of smell? But as it is, God arranged the organs in the body, each one of them as he chose. If all were a single organ, where would the body be? As it is there are many parts, yet one body."—I Cor. 12:14-20.

Although that should suffice our appeal let me apply it further. Can we say, "We support the College—that is enough? Can we say Missions are the thing and forget the home church? Can we say the youth are important and forget the aged? Can we say we have children to feed so let our parents starve?"

THE BRETHREN'S HOME IS A GOOD HOME, WORTHY OF OUR INTEREST!

THE BRETHREN'S HOME IS SUPPLYING A NEED IN A GREAT WAY!

THE BRETHREN'S HOME IS FULL, IT IS OURS ALONE TO HELP, NURTURE, LOVE AND PROTECT!

In the Brethren's Home we receive, protect and nurture our aged servants. There we harbor, care for, warm and give caressing care.

Without a place for it in our prayers, our gifts and our church—we are not a complete body.

Thus and so it is here and an integral part of us. Let's not be immature and unbalanced in our extension of our Christian gifts and services to keep the Brethren a whole body with the answer to a Whole Gospel.

Read the reports from those who are near to the heart and life stream of this worthy project. Accept their appraisal and appeal for its needs; breathe with them, pray with them, accept into your church program their needs and make them your needs.

This year we have completed two double cottages and are building more for couples to live in together because there was no room for them in the main building. Others are waiting to get in. Must it be said again of our Brethren that there is no more room in the Inn? This is our Home. This month give to its support, its expansion and its growing needs. Somewhere the good slogan has been coined—it's still true, "THE HEART THAT ANSWERS ANOTHER'S PRAYERS IS NEVER EMPTY . . . THE MORE IT GIVES, THE MORE IT GAINS . . ." We can only gain by improving our earthly home for those who cared and worked to give us a better Brethren Church in which to serve.

Tucson, Arizona.



One view of the Cottages.

Other views will be found elsewhere in this issue.

The Brethren Serve - -

Through The Benevolent Board

REV. E. M. RIDDLE, Secretary of the Board

IT IS DIFFICULT to think of the ministry and service of our Church Home without recalling the fact that since early days much reference has been made to the benevolent spirit of Jesus, and His mercy and benificence respected both the bodies and souls of men. It is easily discerned that He had regard for all classes and grades of suffering humanity.

A military officer seeks His aid; and He restores the centurion's servant. A ruler applies on behalf of his daughter and He raises her to life. A nobleman pleads in behalf of his son, and He replies, "Go thy way, thy son liveth." These were persons of distinction. But, behold, a poor Syrophenician woman seeks His merciful help for her daughter; and having tried her faith, exclaims, "Be it unto thee . . ." Two blind beggars moan their piteous cry, "Jesus, thou son of David . . ." Jesus, at once had compassion and touched their eyes, and immediately they received their sight. Jesus sought out the wretched in His journeys and scattered His blessings upon them; the miserable and the perishing, even the poor condemned woman.

There are many avenues of services through the Church, but one part of acceptable religion consists in our conduct towards our fellowmen. Equity, love, and mercy are indispensable to this part of practical piety. We Christians are to honor all men; to do good to all men and finally we are to show mercy to all.

A real source of joy and pleasure, it should be; to help maintain a Church Home for the homeless, for the lonely and the afflicted. The officials of the Home are confident that many Brethren have been blessed because of such service. The poor, the lonely and the afflicted will always be with us, while the earth is our habitat. The apostle Paul said to the Galatian people, "We should remember the poor." Let us be mindful, that there is always a mutual connection and dependence, one group upon the other, the rich and the poor.

Personally, I look upon those to whom we minister as a Church, those in the Home and those of the superannuated list, as pious people. They are those who gladly heard the Gospel of Salvation. They are those who have godliness and contentment, which is great gain. They are heirs of the Kingdom. We should remember them in our prayers, bear them up in our arms of intercession, and supplicate God's kindness on their behalf. Thus, it shall be a vital source of joy to Brethren people to assist in the care of our mutual friends at the Home and maintenance of the institution, *The Brethren's Home*.

A number of years ago, when our conference accepted the gifts which made possible a Brethren's Home, this same conference accepted a responsibility, which year after year is an obligation of the Brethren Church. It presents to us a helpful and happy avenue for service, 'unto the least of these, my brethren.' The Church, in part, has shared and profited in it. We dare not ignore the call to help support this institution which is doing so much for our aged and worthy Brethren. The demands have been heavy; new cottages have been built; more equipment has become necessary; and more help naturally would be the result, with a higher wage scale than we have ever had to meet. All of this program makes necessary the appeal for help in maintaining OUR HOME at Flora, Indiana.

PEOPLE OF THE BRETHREN CHURCH!
You have this God-given privilege to serve an institution which helps to do what Jesus did in His time on earth. The Brethren's Home and the Benevolent Board render help to aged ministers and widows, to the homeless and lonely and to others in need who are among our ranks.

Remember—in your prayers, the people who live at our Church Home, the Superintendent and his wife, the members of the Board, and those to whom we minister not living at the Church Home.

Johnstown, Pa.

The Present Need -- Your Part I

AS MOST Brethren know, through reports which came from General Conference and through the columns of THE BRETHREN EVANGELIST, the Benevolent Board of the Brethren Church is faced with a real problem in dealing with the Retired Ministers' Fund, a branch of the work of this Board ever since the merging of the Brethren's Home Board and the Superannuated Ministers' Board a number of years ago.

It is rather an old story which is familiar to our readers, but must be told again in order that there be no misunderstandings concerning the work of the Board in each of these fields.

We begin with the matter of the Retired Ministers' Fund because it is the problem which is just now the most vexing to the Board, since the matter of Ministerial Pension is so greatly misunderstood throughout the entire denomination.

Up to the time of the passage of the ruling by General Conference governing the pensions of ministers in the conference two years ago, the problem was not so great, for the ministers and ministers' widows were granted their monthly payments on the basis of the amount which was collected through the offerings taken over the brotherhood during the month of February each year, which offerings were supplemented by certain amounts transferred from the General Fund of the

Board, and set aside at the yearly Board meeting at the time of General Conference in August. Thus we have been able to maintain a norm of giving to this fund and of assuring the recipients of these checks that throughout the year following the General Conference, they would be granted the amount specified, which has been during the past number of years, \$45.00 per month for the ministers and \$25.00 per month for the widows. Thus far this has been a very satisfactory arrangement.

But by the ruling of the General Conference with regard to the pension fund of the ministers, in which a plan was accepted in which the pastor and the church participated—the church paying a percentage of the cost and the pastor also a percentage—the whole face of the matter was changed. In the acceptance of this plan by the General Conference a new and much more obligatory phase of the work of the Benevolent Board came into being. For a new financial burden was placed on the Board because of the enlarging of the scope of its activities.

Let us explain this situation in detail. We ask that you read very carefully what follows:

In this new plan of Pension Retirement there are certain age limits which come into the picture. For instance there is an age bracket from fifty to sixty years in which the one who falls within this particular age group cannot take out the full

coverage in the group, if they take according to the expect to receive Board the difference they receive from amount which they have been paying, thus on the Funds of Retired Ministers'.

But that is just the situation. No minister sixty was eligible for the Pension Plan, and a minister of age of sixty still had to be cared for as the work of the Benevolent Board through the continued church at large at the Lent Offering in February.

In the pension situation for the widows of ministers have a number of now receiving the must be continued the work of the church dares not let the work.

May we call your attention to that the reception out from month men and women in a debt the church ministry when the than they could have

IT SEEMS THAT the responsibility rests upon the Treasurer of the various Boards to speak about the financial side of their work at the time of their special appeal.

This will not be a sob story or a hard luck appeal. We realize that while we have an emergency at Ashland College that the church should give the Benevolent Board at least as much this year as last year. This will see us through another year unless some unseen emergency should arise.

Just now our checking fund is low due to the drain on it for the erection of the cottages. However, so far we have not had to draw upon our resources. This, however, may become necessary

The Need As G

REV. L. V. KING, T

unless the response to this offering is favorable. This, we would like to avoid for the following reasons.

FIRST: Most of the money in our resources is to be invested, and only the interest used. This, some folks do not understand, and think because we have around \$20,000.00 in resources, we do not need the regular offering. But part of this money is endowment, part of it is annuity, and part of it is from life members who are still liv-

It At This Offering Time

F. C. Vanator

ance Plan. This insurance plan, can, of the Conference, the Benevolent between the amount Pension and the Benevolent Board has giving a new burden Benevolent Board's

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ention to the fact se checks which go nth to the retired T CHARITY. It is s to an underpaid rked for much less otten in any other

field of labor. The Word of God says very distinctly that "The laborer is worthy of his hire," and because the minister is no longer able to do the arduous work of the ministry, is no reason why his labor of the past should go unrewarded.

Now may we impress on you the fact that the February Offerings for the Retired Ministers' Fund must still be taken for many years to come. There will be no such a thing as doing away with them in the next twenty years to come, and it may be for some years following that. For there will remain, according to the ruling of Conference, the support of the retired minister regardless of what the church may decide to do. It is both a moral and an ethical obligation which falls upon the church at large.

So when you give to the Benevolent Offering this year, just remember that the need is greater than ever before. Even though the obligation to pay to the ones between the ages of fifty and sixty may not come for some time, yet there needs be a reserve fund built up which will be on hand to face this emergency. SO, GIVE MORE LIBERALLY THAN EVER BEFORE TO THE RETIRED MINISTERS' FUND.

Now to the Brethren's Home Fund. Each year the cost of maintaining the Home becomes greater. Each succeeding year has

found the costs mounting to new heights. While your Benevolent Board has been able to operate in the "black" for the past number of years, there may come a time when this too will not be so easy.

May we throw out this little hint. It has not been the offerings of the church at large that has been the cause of the most of the ability to keep in the "black" but it is because of the number of personal gifts and the number of wills in which the Brethren's Home has been a beneficiary that has kept us from coming to the church with an emergency call. This may not be expected to continue indefinitely.

Now may we put it in a few short sentences. We have the Home. We have the residents. We have good supervision. We are under the rules of the State of Indiana and must obey them. We have some money on hand but not enough for us to say that we need no help in this work. We have an obligation to take care of the residents of the home which is both legal and ethical. In order to do this the Brethren Church is OBLIGATED LEGALLY to continue the support of this Home. SO, since this offering is one of a Dual Nature, it will be incumbent on each of you to GIVE to the limit of your ability in order to continue to do the work you, as a member of the church, have by your participation in the work of the General Conference, placed as an obligation on yourself.

at As Last Year

suror of the Board

ing. And the Board thinks it good policy not to spend any of this money as long as the donor is living. It will be plenty of time and may come in very timely after the death of the donee.

SECOND: It is always a wise policy to have a nice balance in case that any emergency should arise. There is always the danger of fire. In such case we would be able to carry on until the emergency is met. We must remember that we have obligated ourselves to care for these life mem-

bers regardless of conditions. If an emergency should arise you would be one of the happiest persons that the Board was able to meet it without too much difficulty.

Then, too, all the resources we have are in the Brethren's Home Fund. None of this can be touched or used for the Ministerial Appropriations. And that fund will be drained within a few years, IF, we have applications of new folks. This can happen for at least the next ten years until the pension plan begins to work.

It is always much more difficult to make an appeal for support of the aged and needy than for the spread of the Gospel in Missionary work. But it is a work the early Church did not neglect.

Paul was urged by some in the Church to spend some time in collecting funds for the needy. Hence the early Church thought it to be one of the Christian obligations resting upon them. It is one way we have of fulfilling the statement, "When we saw thee needy." It is true that the government makes some provision for such people. But it is also true that county homes are not as inviting as Church homes. And we want to give our aged needy just the best care possible in their old age.

So, let's continue to support our Brethren's Home at Flora, and give in order that retired Ministers, and widows of ministers, may have assurance of help from the denomination. I am sure the Lord will richly bless us for such care as He did the early Church that gave so richly, and freely.

Items of General Interest

(Continued from Page 2)

ing for youth, continuing with their participation in the evening church service. A religious film was shown. The Bryan young people were hosts to the E. U. B. young people at a singspiration, following their own service.

GOSHEN, INDIANA. Two young men, heads of families, were received into membership of the Goshen Church on January 20th.

The recent Cash Day resulted in an offering of \$1,085.50.

Boy Scout Troop 45 of Goshen and its leaders, were guests of our Church on January 25th.

Rev. Charles R. Munson, National Brethren Youth Director, was guest speaker in the Goshen Church on January 18th.

OAKVILLE, INDIANA. Improvements to the church building are reported by Rev. Bright Hanna, Pastor. As of this writing, window sash is being replaced and a water heater has been installed in the kitchen.

Edwin Messerschmidt, Dean of Great Commission Schools, of Anderson was a recent guest speaker, showing pictures which he took while overseas last summer.

A full listing of committees and plans for the current year has been put in the hands of the membership by means of a mimeographed report by Brother Hanna.

ELKHART, INDIANA. A special program of organ and piano music was presented Sunday evening, January 25th, by Mrs. Fern Gilbert and Mrs. Ruth Bushong.

The Northern Indiana Brethren Youth Meeting was scheduled to be held here on January 29th, featuring Mr. and Mrs. Norman Smith, Song Evangelists and chalk artists.

NAPPANEE, INDIANA. Guest speaker on Sunday evening, January 25th, was Dr. Clifford Lewis, who was in Nappanee, to conduct a Missionary Conference.

MILLEDGEVILLE, ILLINOIS. Brother H. H. Rowsey

writes, "Our Young People plan and produce the Worship Program every Sunday evening."

Another Family Fellowship Night was observed on January 26th.

WATERLOO, IOWA. The Waterloo Choirs have listed some special concerts, and are sponsoring special programs as follows: February 15th, concert of hymns; March 15th, Waterloo Mother's Chorus Concert; March 29th, Palm Sunday Evening Concert; April 19th, Junior Choir Concert.

The Father and Son banquet was scheduled to be held January 31st.

UDELL, IOWA. A Family Night, in the form of an oyster supper and a religious movie was observed on January 14th. The film, "Like A Mighty Army" was shown. Brother Francis Berkshire writes that "The Laymen are going to give the women a rest after the supper; they will care for the dishes."

Brother Berkshire has posted an "Activity Schedule" on the Church Bulletin Board, showing events for February. (This is a good idea; it shows the people what is going on, and that there is something going on.)

SPECIAL. We are informed that Rev. and Mrs. J. W. Brower's wedding anniversary on January 28th, was their 60th instead of their 50th, as reported in *The Evangelist* two weeks ago. Mrs. Elmer Kuns, a daughter, in writing to us about this error, tells us that her father is quite ill; also that her parents were one of the first couples to occupy one of the new cottages at the Brethren's Home. She says that her parents were very comfortable and happy there. She further adds that as of now, her father is in the hospital room in the Home. (We, of the Brotherhood, will certainly want to continue upholding this couple at the throne of grace.)

SPECIAL. A box of rags was received recently from Mr. and Mrs. Homer Teeter, of the Third Brethren Church, Johnstown, Pa., through the courtesy of John Golby, who delivered them to the Publishing House. This particular shipment also contained quite a bit of a high quality home made soap. Report from the men in our press room is to the effect that this particular soap is excellent in removing ink and grime from the hands. For the rags and the soap, the Publishing Company wishes to say "Thanks."

WITH THE LAYMEN

NOTICE

SOUTHERN INDIANA DISTRICT LAYMEN

The Laymen of the First Brethren Church of Roann, Indiana, will be hosts to the Laymen of the Southern Indiana District on Monday evening, February 16th. This meeting will be held at the Roann High School building, located at the east edge of town.

Supper served from 6:00 to 7:30, and program following. Guy V. Purdy, District Secretary.

Missionary Department

JANET KING WRITES FROM JOS, NIGERIA Part Two

(Additional details from Janet King's letter to the Mission Board office, received January 12).

Jos is on top of a 4,000 foot plateau; it didn't look so big from the air, and I haven't been able to find out just how big it really is. It was a good feeling to land at Jos after traveling almost 7,000 miles in less than three days, but I hadn't felt sick once and wasn't even tired.

Not finding anyone at the station to meet me when we landed, I called up the school. Mrs. Cover was surprised to hear that I had arrived; she said that although every one but her was gone someone would call for me soon. Before long Mr. Wine, Mr. Stover Kulp and Wilma Schrag drove up, embarrassed that they hadn't met me. I guess it was partly my fault though: I hadn't written or cabled just when I would land.

They had been working so hard around the place and weren't at all prepared for company yet, but they just dropped everything for a few hours and visited with me and showed me around the grounds and building.

Mr. Kulp and Sara Sisler started back for Garkida yesterday afternoon; they took along the camera, pictures, etc. for Bea and Bob. They will keep them at Garkida until someone goes to Lassa. They won't trust those things to the mail truck. It's about 350 miles to Garkida and maybe 120 on to Lassa; so it's not quite 500 miles. But I guess it's a long, hard, dirty trip and one that you don't make any more than is absolutely necessary. They are so short of good vehicles now—some are always broken down. All we have here now is the Ford and it doesn't always work. They really need another car when the school is in progress.

I finished unpacking my things (there wasn't much—just what I brought on the plane); then we did some work on the car—put water and oil in it and fastened it to the generator (or something) to charge the battery—it's really quite a wreck. I'll learn to drive it as soon as I get my license. Also plan to get a bike—they are really practical here in this country. There'll be times when the car will just be in use or broken down, and a bike will come in handy—good exercise too.

Services at Jos

At 11 o'clock we walked to the little chapel up on the hill where the Church of England has services for English-speaking people; there weren't many there, but it was a nice service. After dinner and a siesta we returned to our Compound for a 3:00 o'clock worship service for the African people here in Jos who speak the Bura language. There were about 40 of us—all African but four—all sitting out in the compound on wooden benches under some wide-spreading mango trees. Our cook, Audu, who was brought up in Garkida Mission

School, preached and our laundry boy at the school led the singing. None of the folks here at Jos know Bura very well, but it isn't hard to sing the songs because the tunes are the same and the words all pronounced phonetically.

I bought a song book and a Bible in Bura to use each Sunday. I sang right along, but didn't know a thing I was singing. Seems funny in a way, and yet not too strange either. The song leader sang a song that he made up (like a chant) and all the rest repeated each phrase after him. I met most of them individually. There were all kinds—some barefoot and practically in rags and some clean and well dressed. One fellow from Garkida who now has a job as a policeman here in Jos had on a dress white suit complete with yellow socks, tie and hat—quite snappy. I enjoyed the service very much.

In the evening at 7 o'clock we went to the Sudan Interior Church which we can see from our house—just practically next door. It is a lovely little plain white church with a pretty steeple. There was a good crowd and wonderfully singing. I'm going to love those services. After that I went to the sing that they had down on the porch of the guest house and dining room. First we had tea and cakes and then sang hymns and had devotions—there were about 40 there. I met Mr. and Mrs. MacMillin from Elkhart; they work in the Hospital Dispensary.

On Monday we came out to Hillcrest and spent the day. Wilma has two boys cleaning up her class room; Mr. Wine is directing the cleaning of the grounds; Mrs. Wine is painting the bathrooms and Mrs. Cover is cleaning the girls' dorm or rooms. I have the white-collar job, doing typing, sending letters to parents, etc.

We just finished another delicious dinner—beef, potatoes, green beans, salad, and peaches. Audu is really a fine cook.

It's all very lovely and I feel right at home here. There are African people everywhere—carrying things on their heads, cooking right out along the road, etc. but it doesn't seem nearly as strange as I thought it would. Each night we can hear some beating of drums for a dance somewhere near by. Just two doors down there are some neat little round mud huts with grass roofs.

My other letters won't be so long—I promise. I know I'm going to love my work here. They are short-staffed at Hillcrest as they are in all the stations; so there will be much to do besides teaching school. There won't be a moment to get homesick. I certainly will appreciate your prayers. I haven't received any mail yet, of course, but I am surely looking forward to some.

Lots of love to all,

Janet.

MISSIONARIES' BIRTHDAYS:

- Missionary Veda Liskey—February 26.
- Missionary Candidate Esther Zeche—February 25.

Brethren Youth Crusaders

Devotional Topics

J. D. Hamel Program Editor

Topic for February 15, 1953

SHARING OF SERVICE

John 6:1-14

WHATEVER WE HAVE IS THE GIFT OF GOD: money, talents, time, influence. Whatsoever good things God has given us, we must give them also to others. Nothing is given exclusively for self.

1. WHAT ARE YOUR TALENTS FOR SERVICE? Most of us have only one talent, but he who has one talent sometimes makes ten of it. We have only barley loaves and fishes in our text, which indeed in themselves are useless, but when given to Christ He can make them enough to feed five thousand. IF YOU BRING NO GIFT, HOW CAN GOD USE IT? (At this point discuss various gifts that each one of you might have that could be used in service for JESUS.) The lad must bring his barley loaves and fishes to Christ before the five thousand can be fed. Have you ever attempted to do as he did? Have you, even in the smallest measure, or with the least earnest desire, tried to follow John Wesley's golden advice: "Do all the good you can, by all the means you can, in all the ways you can, to all the persons you can, in all the places you can, as long as ever you can?"

2. A YOUNG GIRL'S CALL TO SERVE! "All my fondest ambitions were bound up in doing something for the poor. What happy visions were mine as I arranged the doll's wardrobe or trundled my hoop—visions in which I saw myself surrounded by hungry people I was feeding with hot soup, ragged people I was dressing in warm jackets, very sad people I was comforting, and—for my mother's training about goodness making gladness had its effect at a very early age—very bad people I was helping to make good through Jesus and His Salvation. They were wonderful day-dreams, and the most wonderful feature about them was that they became dearer, and more real, as the years flew by, until they ceased to be day-dreams at all, and I awoke to find them all, one by one, come true. I have always found plenty of poverty, grief, want, and alas! plenty of sin, among which to minister, and I have kept on serving the people for the love of doing it. There cannot be a greater joy than that which springs up to brighten the pathway of one who seeks to bless and to save. Do you want to know how to build castles in Spain which shall not tumble down? Then build them for others!"—Commander Evangeline Booth.

3. JESUS STILL NEEDS YOUNG PEOPLE FOR HIS SERVICE. Jesus surrounded Himself with young men. All had the strength and enthusiasm of youth, and the one who was perhaps the youngest of them all was the one whom Jesus loved best. And what a responsibility was theirs—to discover in their Master the world's Messiah, and to make Him known to the world! Youth is one

time when William Carey's counsel can be fulfilled: Expect great things from God; attempt great things for God. The Brethren young people are doing just that. Are you being counted with them?

4. PERSONAL SERVICE! An earnest Christian was praying very hard, "O God, bless my neighbor Jones. Touch him with the finger of thy love and save him." Then the Lord seemed to ask him, "How long have you lived by the side of neighbor Jones?" He thought a minute and then said, "Twenty years." Then the Lord seemed to ask him, "How many times in those twenty years have you spoken to him about me?" And he said, "Not once." Then the Lord said in thunder tones, "Be thou the finger of God and go and touch neighbor Jones for me." **The two things that must go together to bring soul-saving success are: talking to God about the lost, and talking to the lost about God.** If either one of these is left out we cannot expect results. In order to talk to the lost about God, we must find where they are, go where they are, and give them the Good News of Salvation where they are; this means hard work. But it is the call of service to you Brethren young people, and it is a work that counts tremendously.

5. MAKING YOUR SERVICE COUNT, NOW! How may you young people play the part of the lad who helped Jesus feed the five thousand? How may you contribute your barley loaves to feed CHRIST'S people? Why, you do that when you put your offering into the missionary collection. It is not much, you may say, but it is as much perhaps as the boy's barley bread. The money that you give, no matter how small in amount, can be blessed and multiplied by CHRIST. But there is also a more excellent way—better than giving money; it is to give YOURSELVES. Why shouldn't some of you young people become missionaries or clergymen; why shouldn't you go forth to give the Word of Life to some of Christ's companies, perhaps actually sitting on the ground to hear YOU in Africa or South America.

6. WILL YOU ANSWER THE CALL OF SERVICE? Expect a Call for service at any time. Moses, you remember, stumbled on the burning bush. Samuel went to sleep and was awakened in the night by a voice calling him. Paul was thrilled by that voice on the dusty highway. Perhaps YOU can expect a call for service to come to you at Church or Sunday School, but it may be in the hour of work or play that the voice calls you and you think of some service which you can do for Christ. To be a laborer in God's harvest it is not always necessary for you to go across the seas as our foreign missionaries do, nor yet to proclaim the Christian message in your own town as a minister; by living as a true follower of the Christ you can be a faithful servant in any walk of life for Him. Remember, when we give freely what God gives us, when we as individuals distribute to others the blessings God bestows, we shall find that more is left than we received at first. You can gain spiritual life by giving it to others.

"God gives us spiritual food that we may share

This gift with others.

May we not let another lack,

But give—to others!"

SUPPORT BRETHREN BENEVOLENCES NOW

Prayer Meeting Studies

By C. Y. Gilmer



MY ADVOCATE

I sinned. And straightway, post-haste, Satan flew
Before the presence of the Most High God.
And made a railing accusation there.
He said, "This soul, this thing of clay and sod,
Has sinned. 'Tis true that he has named Thy name,
But I demand his death, for Thou hast said,
'The soul that sinneth, it shall die.' Shall not
Thy sentence be fulfilled? Is justice dead?
Send now this wretched sinner to his doom.
What other thing can righteous ruler do?"
And thus he did accuse me day and night,
And every word he spoke, O God, was true!
Then quickly One rose up from God's right hand,
Before Whose glory angels veiled their eyes.
He spoke, "Each jot and tittle of the law
Must be fulfilled: the guilty sinner dies!
But wait. Suppose his guilt were all transferred
To ME and that I paid his penalty!
Behold My hands, My side, My feet! One day
I was made sin for him, and died that he
Might be presented faultless, at Thy throne!
And Satan flew away. Full well he knew
That he could not prevail against such love,
For every word my dear Lord spoke was true!

—Martha Snell Nicholson.

WE SHOULD NEVER FORGET what Christ has done for us in the past, which was so wonderful that prophets and angels desired to look into it (1 Peter 1:9-11). He suffered for our sins; He who knew no sin was willing to be made sin for us (1 Peter 3:18; 2 Cor. 5:21). But let us also not forget where Jesus is now (Acts 1:9; Luke 24:51), and what He is doing for us now (Heb. 9:24; 1 John 2:1, 2). He is at God's right hand (Heb. 10:12), interceding for us (Heb. 7:25). He is preparing a place for us (John 14:2) in order that we may go to be with Him (Phil. 1:23).

He said that while He was here in the flesh that He would make confession of the faithful before the Father (Matt. 10:32). He is now continuing His high priestly prayer of John 17 and confessing before the Father those who love Him (John 17:9, 10). As our Advocate He pleads our case before the Father (1 John 2:1, 2). He is the only Attorney Who can win the case of the sin-sick and troubled souls (Heb. 4:16), because His blood avails for the believing (Rev. 12:10, 11). Our eternal salvation depends upon His present life (Rom. 5:10), and His present intercession (Heb. 7:25).

Why does He continue to pray for us? First, because we sin (1 John 2:1, 2). On earth He prayed for Peter before he sinned that his faith would not cease (Luke 22:31, 32). He is "this same Jesus" today (Heb. 13:8; Acts 1:11). Second, when we are accused, Christ alone can free us from condemnation (Rom. 8:1, 33, 34). Our arch enemy, Satan, is "the accused of the brethren" and accuses

them "day and night," and has many followers (Rev. 12:10). Thirdly, Jesus ever prays for our sanctification (Heb. 7:25), and the glorious consummation of our redemption (1 John 3:2).

We have seen what Christ as our Advocate is now doing for us in Heaven. What is God doing now upon this earth? He is preserving the Jew for his national conversion and world evangelism in the Millennium (Jer 23:3-8; Zech. 12:10; Hab. 2:14). He is saving all who believe on Him for salvation, both Gentiles and Jews (Acts 15:14-18). God is taking care of His own (Heb. 13:5, 6). The main thing that God is doing is getting a Bride for Christ (Rev. 22:17), which Christ is cleansing by His intermediary work (Eph. 5:26, 27).



Lesson Comments by Fred C. Vanator

Lesson for February 15, 1953

GAINING OR LOSING THE KINGDOM

Lesson: Matthew 21:33-44

THERE IS ANOTHER TITLE which is given this lesson which we like better than the one above. It is, "The Consequences of Rejecting Christ." The entire text of our lesson extends from Matthew 21:1 to 22:14 and the few verses printed as the text for today's lesson do not give us all the background we need in this consecutive study that we are making. When we read the larger text we find that it begins with the arrival of Jesus at Jerusalem on the Sunday of His last week on earth, and for our purpose covers the time up to a part of the activities on Tuesday following.

Now since not much time remains for Jesus on earth with His disciples, He is very intensive in His teachings and in our particular printed text we will find Him giving His followers a warning as He delivers to them the parable of the householder. In this parable the evident teaching is that the basis of kingdom entrance is to be found in the way the Son of God (the son of the householder in the parable) is either accepted or rejected.

Remember that Jesus gave this parable after He had made His entry into Jerusalem amid the plaudits of the multitude and the cries of "Blessed is He that cometh in the name of the Lord," of those who lined the way which He traveled. Also remember how Jesus had sat on an elevation which overlooked Jerusalem and had uttered those sorrowful words, "O Jerusalem, Jerusalem, thou that killest the prophets and stoned them which are sent unto thee; how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not. Behold, your house is left unto you desolate" Matthew 23:37. Jesus knew that these same people who would cry praises to Him as He rode into Jerusalem, thinking that He was now ready to declare His Kingship of Israel, would "reject" Him when He, as

(Continued on page 15)

INTERESTING REPORTS ::

From The Superintendent

CHARLES W. McDANIEL

ACHIEVEMENT

IN THINKING OVER the ups and downs of the past year here at the Home, I believe we have, at least, a small balance of achievement for the year past.

Within this time we have received deserving members into the Home until we have reached our present capacity. In fact, I sometimes think we have almost exceeded it. At the present time we have about 35 people living here, including help. We have almost tripled in number in the past three years, and are continually receiving applications for admittance.

We are admitting as many as our limited building program will permit, but the demand is beginning to far exceed the accommodations we have to offer. I believe this demand will continue to increase. One of the big problems of the future will be to either meet this demand, or turn away many whom we would like to help but can't, due to our limited facilities.

Much has been accomplished in the past year, however in the right direction. Slightly more than a year ago the Benevolent Board decided to act on a project that had been on the agenda of "Future Plans" for a number of years. Due to a combination of circumstances they had to be postponed until the latter part of 1951. It was then we began the construction of a number of duplex cottages. I wish to state here that in my opinion these cottages more than fill every need for which they were intended. They are very well designed, and are very functional. For this we owe a vote of thanks and gratitude to the ar-

chitect, Brother Ray Yount of Dayton. I wish to also acknowledge the fine co-operation of Brother Ezra Frantz of North Manchester who not only furnished the materials at substantial savings to us but also donated certain items of material as well as cash donations.

I am pleased to report that two of the units have been completed and are occupied. The third should be completed some time this spring or summer.

The entire program at the Home sums up to something like this—*With our increased membership, the cost of our building program, and increased costs of maintenance; the good that we are able to do here will be somewhat regulated by your generosity in contributing to the Benevolent Fund. After all if you will pardon the phrase—"Your contribution is Our Bread and Butter." In the use of the possessive pronoun "Our," I am referring to all who benefit by your thoughtfulness and your prayers.*

Speaking of Bread and Butter, I wish to add my thanks to that of Mrs. McDaniel and all of those here at the Home for the tremendous response to the "Food for the Faithful" project, and to those who conceived and launched it. It certainly has helped us immensely because food is an item we use considerable of. We prepare at last 100 meals per day 365 days of the year.

In conclusion, I wish to invite each and every one of you to pay us a visit, and acquaint yourself with *Your Home*.

From The Matron

MRS. CHARLES W. McDANIEL

THANK YOU

AGAIN WE, AT THE Brethren's Home, want to say a great Big "Thank You" to the entire Brethren Church for the wonderful way you remembered us at the Christmas Season. Cards and packages, arrived in such abundance, that the mail man had to make special trips. We had a very happy season (thanks to all you good people). Again the Burlington ladies furnished our

Christmas turkey, and many of the other churches sent cookies, candy, and other dainties. We spread one Big table, in the shape of an "L," and all sat down to a fine Christmas dinner. (After thanking our Heavenly Father for His Wonderful Blessings.)

After dinner we gathered around the tree. Gifts were passed out which was so much fun for



old and young alike. Then Santa really came in person . . . I have never before heard some laugh so heartily .

We have had much sickness at the Home. We have carried three or four trays nearly every meal for a number of weeks. At the present time, Rev. Brower is very seriously ill. Many of our folks are past 85 years of age, so we can expect this. It became necessary to move Brother Brower into the big building so that we could care for him more easily. One of our ladies moved to the cottage to live with Mrs. Brower.

Two of the cottages are now nearly completed. They are lovely homes for those who live in them. All come to the big building for their meals. We are looking forward to beginning work on the third as soon as the weather permits.

We do not want to forget to mention the won-

derful way the churches sent in the food in response to the "Food for the Faithful." It means so much to us and we know each one will be blessed who had a part in this. We want to say a Big "Thank You."

Many of the Classes and Woman's Missionary societies are sending sheets, curtains, pillow cases, quilts and clothing. We really appreciate all of this. I try to answer each with a "Thank You" . . . If I miss any, it is not intentional. Our correspondence is very heavy and sometimes other tasks hinder our promptness.

We have a fine Home, good eats, wonderful fellowship. Prayer meetings every week (Thanks to our fine Pastor and wife—Rev. and Mrs. Stewart) and many enjoyable days with friends, Pastors, and groups of W. M. S. You come and visit us too. You will be more interested in our Home after you have spent a day with us.



S. S. LESSON COMMENTS

(Continued from page 13)

they felt, failed them and permitted Himself to be led to the cross to suffer an ignominious death.

Some way we have never been able to escape the feeling that when the nails were driven into His hands, as He lay upon the cross, that the gracious words, "Father, forgive them for they know not what they do," reached much farther out than just for those who at Rome's orders made the "nail-prints" in His blessed hands. It was a pleading for forgiveness for all those who have not learned the lesson of acceptance of the Lord, even though they have failed to understand all that such acceptance means. Up to that time there had been acceptance or re-

jection of Jesus on the grounds of His humanity as a great leader or prophet; but now all was to be changed. Acceptance or rejection of Jesus as the "Lamb of God which taketh away the sin of the world," now takes the place of the worldly idea of the Messiah's coming which, up to this time, had taken over the thought of the Jews.

Someone has said, "Jesus Christ is the supreme and central figure of all time. Men MUST make some response to Him; neutrality is impossible. The most important thing for any person is his attitude toward and his response to the Living Christ."

The greatest sin in the world is the rejection of Christ, for to reject Him is the key which locks man out of the everlasting kingdom of God.

AT EVENING TIME IT SHALL BE LIGHT

(Continued from page 3)

this Editorial and have said everything there was to say—except for one more thing. Each of us, young people, young married people, middle aged people, are rapidly on our way to the day when we shall be in the sunset years. No one is fooling us on this matter. So, in giving to help the ones who are under the care of the Board, now, we are incurring the blessing of God, to guarantee for ourselves, similar tender care and devotion in the sunset years of our own life.

The saddest picture today is one where youth, young adulthood and middle age, despise those who are older. Sad, because the day will come when they too, shall be in that "older group."

WHAT ABOUT IT BRETHREN? The gifts you give in your Benevolent envelope will be your answer as to whether or not we will be providing light for those who deserve it at evening time. We're waiting for your answer, God is looking on, to see what you are going to do.



News From Our Churches

JOHNSTOWN, PA., THIRD BRETHREN CHURCH

Our last report was written at the very outset of our Revival campaign. Arrangements had been made months before my arrival on the field with "The Richers" of Peru, Indiana to lead in this series.

The meetings were held and we believe our church is agreed that we had a very excellent campaign. There was a fine interest throughout and no complaint could be offered on the question of attendance, except the usual comment, namely, that the unconverted planned to be elsewhere most of the time.

Reverend Harry Richer and his wife are very agreeable to work with and surely pleasant to have in the home. Our fellowship was a blessing. His messages were forcefully presented and each carried the Gospel of love, repentance and salvation. This was their first meeting in the city of Johnstown. All of our churches of this community were represented in the meetings, either by a group or by individuals.

As a result of these meetings, directly or indirectly, seven have been received into church membership. One

other was previously reported. It seems that another baptismal service must be held soon.

A full program of Christmas activities has been carried out by the Church School, the choir and other organizations and classes. An unusual service which created a lot of favorable comment was the devotional service conducted on Christmas Eve from 8 to 9 o'clock. The attendance was more than double my own expectations. There are requests for a similar service next year.

Officers for the Church, Sunday School and Christian Endeavor have been elected or reelected in some cases and will be ready to officer our program of worship and service at the opening of the New Year.

The Third Church wishes and prays for the entire Brethren Church a most prosperous and Happy New Year.

E. M. Riddle, Pastor.

PLEASE NOTE

Since any letters intended for the Editorial Office of the Brethren Publishing Company and addressed to the undersigned under first class mailing will be forwarded to my new address in Sarasota, Florida, by the Ashland Post Office, thus causing delay in arriving at the editorial offices because of the necessity for additional time elapsing in the return, PLEASE ADDRESS ALL OF SUCH MAIL TO: REV. W. ST. CLAIR BENSHOFF, 524 COLLEGE AVENUE, ASHLAND, OHIO. This will save delay and confusion which would come otherwise. All personal mail, which should reach the undersigned, will come more rapidly if addressed to the Retiring Editor's new address below.

Fred C. Vanator
925 North Lime Avenue
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THE BRETHREN EVANGELIST

Official Organ of The Brethren Church

When I Am Weak -- Then Am I Strong

Half feeling our own weakness,
We place our hands in Thine—
Knowing but half our darkness
We ask for light divine.
Then, when Thy strong arm holds us,
Our weakness most we feel,
And our love and light around us
Our darkness must reveal.

Too oft, when faithless doubtings
Around our spirits press,
We cry, "Can hands so feeble
Grasp such almightiness?"
While thus we doubt and tremble
Our hold still looser grows;
While on our darkness gazing
Vainly Thy radiance glows.

Oh, cheer us with Thy brightness,
And guide us by Thy hand.
In Thy light teach us light to see,
In Thy strength strong to stand,
Then though our hands be feeble,
If they but touch Thy arm,
Thy light and power shall lead us,
And keep us strong and calm.

THE BRETHREN EVANGELIST

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Items of General Interest

REV. JONAS W. BROWER

We have received the news of the passing of Rev. Jonas W. Brower, a retired Brethren Minister who, with his wife, were residents of the Brethren's Home, Flora, Indiana.

Death occurred February 4th, with the funeral being held on Friday, February 6th, from the First Brethren Church at Flora, Rev. C. A. Stewart, Pastor.

Brother and Sister Brower celebrated their 60th wedding anniversary on January 28th. A full Obituary will appear in a later issue of the Evangelist.

JOHNSTOWN, PENNA. THIRD BRETHREN CHURCH. Brother E. M. Riddle informs us that they "went 'over the top' on their Building Fund Drive on the second Sunday after it was announced. The goal was \$2,000.00." A re-decorating and repair program will be undertaken this summer.

BERLIN, PENNA. The new Pastor, Rev. Lyle Lichtenberger has begun his work at Berlin, as of Sunday, February 8th. A reception for the Pastor and family was scheduled for February 9th.

JONES MILLS, PENNA. VALLEY BRETHREN CHURCH. A new church bulletin board was erected recently, in front of the church, by Mr. and Mrs. J. G. Har-

kom, a gift of the Harkoms, and of Mr. and Mrs. M. E. Emert of Somerset, Penna.

MASONTOWN, PENNA. Brother William Keeling, in reporting on their recent Choir Party, says that it was a real success. A noble project has been assumed by the Masontown Choir, in the sponsoring of "get-togethers" in honor of couples who have reached their Golden Wedding Anniversaries.

LOUISVILLE, OHIO. Brother L. V. King has started the use of a special series of Tithing Bulletins in his program of stewardship emphasis in his church.

Brother King was Devotional Speaker on WFAH—Alliance recently.

ASHLAND, OHIO, PARK STREET BRETHREN. The W. M. S. Public Service was held on Sunday evening, February 1st. Various of the women took part in the service, with the message of the evening being given by Professor Edwin Boardman, of Ashland Seminary.

The Pastor, Rev. Clarence S. Fairbanks appeared in the Ashland College chapel services during the week of February 2nd, as Guest Speaker.

The Laymen were hosts on February 6th, to the Northeastern Ohio Laymen's Rally. Dr. Glenn L. Clayton, President of Ashland College, was the speaker.

GRATIS, OHIO. Brother William S. Crick, reports through his bulletin on the Miami Valley Brethren Youth Rally, held there on January 18th. The attendance was 131, with Gretna, Ohio, young people retaining the award banner. Miss Kathryn Kiracofe, a missionary 18 years, was guest speaker, at both afternoon and evening sessions. The next Rally is scheduled for the Pleasant Hill Brethren Church.

BRYAN, OHIO. The Bryan Church held "Assistant Sunday" on February 1st, in which all of the assistants in the Classes and the Sunday School "took over." (It's a good idea for our churches to give their assistant officers a chance once in a while to take charge; gives experience which often proves helpful.)

Brother Alvin Grumbling reports an average attendance for January of 188.

MUNCIE, INDIANA. Brother E. J. Black says, "We have been hearing some very good reports about our new Tower Public Address System. Music from the tower has been heard as far away as twelve blocks. The tone is clear, yet does not blare or distort the sound in any way. Plans for a dedication service are being made.

A two year call, effective at the end of his first year's call next September, was extended to the Pastor and wife.

Mrs. Black brought the evening message on January 25th. The service featured also, special music by the Junior choir, and devotions by the Young People's Class.

Brother Black has a very pertinent comment on church attendance in a recent bulletin, which we are passing on to the Brotherhood to think about: "What reason, not excuse, will you give the Lord for missing so many services? If some of us were as unfaithful to our jobs, we would starve to death. Now is the best time ever to start coming regularly."

NAPPANEE, INDIANA. The Chaplain of the Elkhart

(Continued on page 10)



The Editor's Pulpit



Musings

"Commit thy way unto the Lord; trust also in Him; and he shall bring it to pass."

THERE ARE MANY THOUGHTS in the mind of the Editor today, since this is his first day "alone" in this office. Rev. Fred C. Vanator, who has occupied the Editorial office for the past 12 years, has finished his work for the Company, as of January 31st. Officially passing on the title on January 1st, he has remained over to give additional training to this servant.

We wish to express our sincere thanks to him for his graciousness, patience, and helpfulness which he has so freely given during these weeks of orientation and training. Already his presence is missed, as all of us here at the plant knew it would be. Yet, the inspiration of his work here, is a force that shall carry us on in the duties which now fall upon our shoulders.

We are not unaware of the great responsibility which rests upon our shoulders as Editor. What appears in "The Evangelist," and how it appears, is our direct responsibility. Knowing that this magazine is the Official Organ of an entire Denomination, whose members will read it and be influenced by what they read, proves to us that this is a job which is too much for man alone. It is God's work, and to Him we look each day, each hour of the day, for help and strength. In this respect, we covet and plead for the prayers of the Brethren, that God might be the leading power to direct the Editor, the policies, and the articles of our publications.

We have in mind no great changes. There is no need for such. The change in Editors was not made because there was a desire for a change in policy. Rather, it came because Brother Vanator felt he wanted to retire from the heavy duties revolving about this office.

We say, we have no great changes in mind, simply because such procedure would be foolish and unnecessary. Under the retiring Editor, our Publishing Company has moved forward. His Editorial policies have been good, helpful to the Church and sound in every way. We hope to continue the same sound Editorial policies of our predecessor. We dedicate our efforts and our publications to the advancement of the Church in the name of Christ, our Saviour and Lord.

WHAT LIES AHEAD? That is always a question which commands a capital question mark. We don't know! Do you? Through the concourse of history have traveled many servants of the Lord, many Christian writers—and Editors. There has always been the question of the future; the pages of our publications have often expressed concern, and have often sought to present help for the

current day, and faith for the future. The present day is no exception.

Perhaps it is better if we do not have foresight into those things which face us in the next number of years. One thing is certain—the same God Who has sustained, empowered and led the people of God in the past, is still available today.

We may not know all that is ahead, but we are certain that God can provide help and guidance, as He has always done for those who trust in Him. "Commit thy way unto the Lord; trust also in him; and he shall bring it to pass." These words from Psalm 37:5 set the key-note for power for today and faith for the future.

So, as we "sit alone" today—we wonder. But we trust in God. We are also concerned. The past several weeks, as we have had time in the evenings, at home, we have been scanning the years of the Brethren Church in the volumes of *The Evangelist*.

As a result—our chief concern is for the Brethren Church as a unified, Gospel preaching, evangelizing, soul winning, Christ-living organization. Because our space is limited today, we must necessarily refrain from enlarging on these points. Future Editorials, from time to time, will bear out some of our thoughts along this line.

The spirit and the ministry of our predecessor will live on, in this office, in the shop, and in the Church—for a work that is done for God cannot perish.

Thus, in this sense, we are not alone. The records of the years, the policies of operation, and its fruits, are shown in the present day progress of the Brethren Church. In this office is the same power of God which we know, has been constantly called upon in prayer by Brother Vanator. In this sense, too, we are not alone.

With this in mind, we pray, envision, plan, and work for a larger ministry of the printed page in the Brethren Church, and for a larger stewardship of the Brethren through our organizations, boards, ministers, missionaries and members. For years, God has held before the Brethren Church an open door of service. With your prayers, and your help, we shall endeavor faithfully to perform our phase of service, for the fulfillment of the work ahead of us, as a Denomination.

Let us pray together, let us work together, Brethren. Let us commit our way unto Him, let us trust in Him, and the fruit to be brought forth in the years ahead, because of the foundations and fruit of the past, shall be blessed fruit. Yes, blessed fruit in the form of souls redeemed for eternity through Christ and to His glory.

Brethren Church History

By Rev. Freeman Ankrum

WILLIAM STOVER



Present View of "THE STOVER FORT"

"THAT IS THE STOVER FORT," said my guide, Henry Good of Waynesboro, Pennsylvania, as we drove upon a rocky eminence not many miles from Waynesboro in the central part of Franklin County. The first thought to enter the mind of the writer was, why select such a rocky hill when there were so many fertile valleys and level locations. However when the first settlers saw the location there was more need for protection from the wily red man than there was for smooth and level fields.

As many of our great institutions of modern times are built upon the lives and efforts of those long gathered to their Fathers, we might also state that the strong churches of today are but "the lengthened shadows of those who led and served in other days." It can be truthfully stated that all the churches of this section of the land which bear the name "Brethren" to a great extent go back to the man who built and lived in "Stovers Fort." Not that this man was the first to locate in this section of the country, who brought the Doctrine of the Brethren, but that he was to become the first Bishop of the Brethren upon the western frontier upon the border line of Pennsylvania and Maryland. The Mason-Dixon line was not as yet run when this man came to this disputed territory, not knowing whether the land bought from the Penn estates would be above or below the boundary when the disputed area should be settled. As it turned out, his claim was in Pennsylvania not too far North of the line.

The date of the birth of this early Brethren is not known for certain, but it is thought to be in 1725. He was born in Switzerland, of German speaking parentage, according to the best information handed down by genealogical students of the family. The family evidently was connected with the Reformed Church across the seas for he adhered to this faith when he first came to the section of the country where he made his home.

His name before it was Americanized, was often spoken of as, "Johan Wilhelm Stuber," or "Willem Stober," and for some time he signed his name in German as "Wilhelm Stober." Whether he ever came in contact

with the European Brethren before coming to America is only a matter of conjecture. Inasmuch as they were driven from country to country and Switzerland was a haven of peace and rest for the persecuted it may be possible that he was not unaware of the Brethren when he came to America. Little is known of his life in the land of his birth. According to well kept records of the family, one Johann Wilhelm Stuber sailed from the Port of Rotterdam on the ship "Richard and Mary" with John Moore, Master, arriving at Philadelphia September 26, 1752 over two hundred years ago. As it was necessary for those coming to the new land to sign the oath of allegiance, this he did using the name given as above before anglicizing, "Johan Wilhelm Stiber." There is no difficulty whatsoever to be encountered in the change of name from the native to the American way of spelling. This was commonly done and there was much phonetic spelling of otherwise unpronounceable names. At least, so thought those of another tongue.

When first locating in the City of Philadelphia, Stover, as we shall call him, fellowshipped with the Reformed Church, later uniting with the German Baptist, or Brethren. Somewhere in Germantown he discontinued fellowship with the church of his native land and became one of the Brethren in America. He was a contemporary with Alexander Mack, Jr. He certainly must have been acquainted with him and worked side by side with him in the Germantown Church. Alexander Mack, Jr. survived William Stover by some three years.

When William Stover changed his church relationship, he was evidently motivated by this in his choice of the location for his home. Inasmuch as German speaking people were continually on the move west looking for home sites, he naturally fell in with them. The farm homestead which he developed was not far from Antietam Creek, though not specifically fronting on its waters. This was looked upon as the East Conococheague Settlement. The land selected by the pioneer was on Marsh Run, a tributary of the Antietam. The farm land was well watered and fertile. The location was some two miles

to the west of the present Princes Creek, or Antietam Church of the Brethren. In 1734 when William and his wife and three children came to this section, the historic survey of Mason and Dixon had to wait nine years until it should be started to settle the boundary disputes. William had chosen his homesite wisely, for when the surveyors crossed Kittochtinny Valley they were some few miles to the south. Thus Stover lived in Pennsylvania rather than Maryland. The ever roaming Indian was a threat to the early settler. It required great courage for the young man to bring his wife and growing family to the fringes of civilization. Braddock's defeat in 1755 brought no promise of help or cheer to the settler.

Some understand that the first land purchased was in reality the purchase in part of another's patent. There may have been a story and a half house upon it made of the native limestone. On the other hand there are family traditions that Stover built the first house of a story and a half. The basement walls, and the cellar walls stand today as well as the first floor as they may have been erected by the settler, Stover. He was not long in enlarging the little house by building it up to a two and a half story dwelling.

The second story walls show a slight difference in laying the limestone masonry in contrast with the first floor. One of the commonly found buildings on the farm of some of the early Brethren was the Still House. This enabled them to reduce the bulky crops of some grains to a more concentrated form for transportation. The story is told that one day when William returned to his home some Indians had entered the cellar of the dwelling house and were in reality full of the spirits.

We feel that in this connection of describing the ancestral home it may be well to borrow the description given us by one of his descendants. He is the octogenarian, Dr. B. Franklin Royer, an eminent Historian and Genealogist of Greencastle, Pennsylvania. "At this point one might relate some evidence of wisdom, foresight and love of his fellow man and provision for the physical welfare and lives of the citizens of the community. A quarter area of rectangular ground lying between the Stover homestead, the little stone house, and barn was surrounded by a high stone wall, 110 feet long on the north, 84 feet on the south; with the east and west walls—96 feet—joining with the house and barn walls. This surrounding wall was 22 inches thick, built of limestone laid in lime and clay mortar, more than ten feet high on the north, and about eight feet on the south, the end wall sloping to meet the house and barn walls. Small openings at eye sight height provided for watching in all directions in time of danger.

"This walled inclosure, Stover descendants and some local historians believe, was deliberately planned by William Stover for the protection of his family, and the protection of his religious followers and his neighbors and their live stock in time of anticipated Indian forays. It is not related how often the protection of these walls was sought by citizens nearby; or if the neighbors aided in the construction; and no rumors have come down that even a single shot was ever fired at an Indian from within the inclosure.

The evidence is that the strong wall, three sides of which are today in a pretty good state of preservation, may be considered a monument to one who loved his fellow man. That walled-in area, apparently made for pro-

tection of settlers when Indians were expected, proved a valuable farm asset. It has been used as the vegetable garden by all occupants of the farmstead for more than one hundred and ninety years." There are historians who feel that inasmuch as the wall contained more than 1000 feet of stone that he had the help of his neighbors in the erecting of the wall. As it was the custom in those days to work together in their various projects, this would not be out of place.

Dr. Royer also states, "To the small stone house where he began his residence and which he enlarged to a two-and-one-half-story building with a large garret, he added a higher and much larger annex containing a wide hall between the old and the new, with front and rear hall doors; the wide doors opening into the rooms of each building; the annex having four rooms and three fireplaces on the first floor and four large bedrooms on the second floor. This gave in all six second story bedrooms, five first floor rooms, four of them heated from fireplaces, and two large garrets, or lofts available for extra lodgers. All of this stone structure stands on the old Stover homestead about as erected by him during the French and Indian War. The first floors of both structures were laid with wide boards over improvised insulation (broken stone and clay between sleepers hewn on top and bottom). The original wall baluster rail from first floor to garret is still in place."

"At this point it may be of considerable interest to relate that in planning the second story-partition in the great annex, one partition between the large second story rooms was made with boards, and almost the whole partition was suspended by hinges attached to overhead joists. This made provision for swinging almost the full width of the partition to the ceiling and suspending it with hooks, thus making two rooms ready for use as one large room for certain devotional purposes." While tenants since that day have covered the partition with wall paper the traces remain of the early hinges. The same care for the church services was also used in some of the homes in the Flat Rock section of the Valley of Virginia in Shenandoah County.

Some two years before William Stover came from the Conococheague Congregation, or 1752 there came from the Conestoga section of York County two preachers. These men were very active in the promulgating of the tenets of the Brethren. They were George Adam Martin and Abraham Stouffer, a Bishop. Stouffer had been ordained by Elder Peter Becker, the first Elder in America. They came from the eastern settlements to bring the Gospel to those on the fringe of western civilization. It was in 1752 that Bishop Stouffer organized the Conococheague Congregation. He was its head and leader for a few years before his failing health forced him to give up the work and return to the Conewago section of York County. Before he left the newly organized congregation he laid the hands of ordination upon the head of young William Stover, and thus appointed him Bishop in charge. This charge was faithfully carried on until his death in 1800. To be given this responsibility at the early age of 35 years speaks well for William. He must have possessed recognizable ability to be enabled to secure the vote of confidence to give him this high office.

His responsibility extended through the present Franklin County, down into Washington County, Maryland, just

(Continued on Page 7)

Missionary Department

BRETHREN YOUTH GIVES \$3500.00

A FEW DAYS BEFORE Christmas the treasurer of Brethren Youth, Miss Margaret Lowery, turned over to the Missionary Board of the Brethren Church a check for \$3,500. This check represented the giving of the youth of the Brethren churches across the country for the 1951-52 project, which was specifically to aid Bob and Bea Bischof in their first term as missionaries in Nigeria.



The Missionary Board appreciates greatly this contribution by Brethren Youth and wishes to commend the Youth Director and the Youth Board for their vision. To point out the broad scope of our Brethren Youth program, I would like to remind you that the organization was responsible for the purchase of the home mission portable chapel now being used at Wayne Heights, Pennsylvania, for raising \$1,000 for the South American work, for the promotion of other benevolent projects and at present for the raising of \$5,000 for classrooms and gymnasium at Lost Creek, Kentucky.



We thank Brethren Youth for the \$3,500, for their interest in the missionary program and all the other phases of our denominational work.



Jerry Flora, National President of Brethren Youth, looks on happily, as Miss Margaret E. Lowery, National Treasurer of the Brethren Youth Board, presents the \$3,500.00 check from Brethren Youth, to the General Secretary of the Missionary Board of the Brethren Church, Rev. W. Clayton Berkshire.

NEWS BRIEFS FROM THE BISCHOFs—NIGERIA

WE DO SO MUCH APPRECIATE the radio given to us by the Berean Sunday School Class at Ashland; in fact the Lassa Station wishes to thank you, for our radio is the only one here. Last night we were all gathered together and enjoyed listening to some Christmas music over the British Broadcasting Company. Some nights I can get the Armed Forces Station in New York and every now and then different Voice of America stations. We usually listen to it every night for about two or three hours.

Yesterday, Christmas, there was a church service at 10:00 A. M., which was very well attended; in fact the church was overflowing. On Christmas eve, Mr. Grimley, Mr. Beiber, Miss Miller, Bea and I went caroling. After we made the first stop, the group began to grow as the Africans joined us. We sang the Christmas carols in Margi and now and then our group sang one in English. One of the Africans said that it was more fun going around caroling than sleeping. All of them seemed to enjoy it; we were out for about two and a half hours.

Last Sunday nine were baptized here at the Lassa station in the local river. There were five men and boys and four women. One of the young men has been persecuted for his going over to Christianity, as all the people in his

compound are Moslems. In the afternoon we went out into the bush about three miles to the village of Gewa-Higi for another baptismal service. There were nine likewise baptized here; five young women and four young boys. From such groups the future evangelism of the Higis will receive its teachers and leaders. In fact, the desire of one of these young boys is to go on to school and become a teacher and go back to his native people and teach them. He leaves in January to go into grades five and six at Garkida; if his marks keep up after that he will go to the Waka Training School.

The need is so great for funds and workers here that it makes one's heart ache for the work that could be done. My heart ached last Sunday at Gew-Higi when I met the fine Christian teacher. He is blind in one eye, has no toes, and is crippled in one arm from leprosy—although he is cured now. Yet he is carrying on a fine piece of work for His Lord and Savior whom he came to love while afflicted with leprosy.

Missionaries' birthdays during the month of February:

Esther Zeche—February 25

Veda Liskey—February 26.

William Stover

(Continued from page 5)

south of the Border, and as far west as the new settlement at Cumberland, Maryland.

To farm his rolling hills and valleys, ride horseback from preaching point to preaching point over a territory roughly some thirty-five miles broad and fifty miles long required real stamina. He received no salary or money for his traveling expenses. The center of the field was on the Antietam, with services held in the large homes of the German members and at times in the Summer overflowing into the more commodious barns. Many of those barns are still in use today which well over a hundred years ago resounded to the hymns, prayers and sermons of those pious people who formed the foundation of the Church of the present time. The rugged and rustic construction of the spacious barns became the first type of Church architecture, to echo to their voices and to meet their eyes. Surrounded and viewed by the domestic animals of the farm must have at times brought to their minds the lowly animals around our Lord at His birth. It may be that Bishop Stover was not unmindful of the "Upper Room," in Jerusalem when he established the large upper room in his commodious dwelling in the valley of the Antietam.

Not that Bishop Stover and his people were against the building of Church edifices, but the fact of the French and Indian War to be soon followed by the Revolutionary War must of necessity delayed them in this matter. Later when a church was erected in 1795 upon the ground given by John Price, Bishop Stover preached the Dedictory sermon. We are informed that the German Hymn entitled, "Gross is unsers Gottes Guete," was sung. Unfortunately Bishop Stover was not destined to worship long in the church he helped to build and over which

he presided, for he passed away in 1800 some five years following the dedication. His son, Daniel, who was born in Franklin County, in 1757 was ordained to the Ministry about the year 1800 and served the church until his death in 1862.

William Stover and his wife Judith Schaeffer Stover reared a family of twelve children. Of these nine were born on the Stover plantation. All married well, most of them marrying into families of the Dunker faith. There are many descendants of William Stover. One son, George, was married, twice and was the father of twenty-one children. This son practiced medicine in Franklin County and in 1795 moved to the valley North of Roanoke, Virginia, where he brought up nineteen of the children. Dr. B. Franklin Royer offers an interesting thought which remains for the genealogical links to be constructed. It is "Virginians seem to think our Bishop William Stover was a near relative of Pioneer Jacob Stover and one of his descendants who sired Ida Stover, mother of President Dwight Eisenhower"

William Stover was concerned with Agriculture most of his life, and at one time possessed eight hundred acres of land. In 1789 he apportioned his land holdings to his six sons. He was also the owner of a tanning yard.

It should be stated that under the ministry of William Stover the name Conococheague was changed to that of Antietam in the description of the church which he served. The name was also changed to the "First Day German Baptist Congregation in Antietam," to distinguish it from the Seventh Day Baptists which were making inroads in the Antietam section of Pennsylvania and Maryland.

William Stover and others of his family lay buried on the old plantation where he lived and labored for his Lord and Master.

St. James, Maryland.

THE TITHE A SYMBOL OF
CHRISTIAN STEWARDSHIP

R. A. Hazen

BRING YE THE WHOLE TITHE into the storehouse, that there may be food in my house, and prove me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven and pour you out a blessing such that there shall not be room enough to receive it. It is God's way. It is practical. It is systematic. We ought to obey God rather than men.

The tithe is mentioned only once in the New Testament, and Jesus referred to it when He said, "Ye pay tithe on mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith: these ought ye to have done and not to leave the other undone."

If this was the practice as observed by the Jews, should we not as Christians do as much or more? The stewardship of tithing should be practiced cheerfully and impelled by love rather than law. The tithe is a recognition of our stewardship, for we are to give an account of our stewardship (Matthew 25:20) and receive our eternal reward. (Matthew 16:17.)

The tithe is the minimum amount that we should give. It is something that we owe or pay. Our offerings are given after the tithe is paid.

There are perhaps many people who should give one-fifth or more of their income to the Lord's work. All that we have belongs to God. He says that the cattle upon a thousand hills are his. The prophet continues, "Will a man rob God? Yet ye have robbed me in tithes and offerings."

There must be a lot of preachers who don't believe in the tithe, for you never hear a sermon, or perhaps I should say only occasionally.

It might help their salaries some, or are they too satisfied to go along on starvation wages? I wonder too if it might not help our Mission Board and our college and other interests of the church if all of our members would be tithers. Then too, there are the blessings which are promised.

Why not try it this year? For a whole year, try it, and you won't want to go back to the old way of giving. This is a good time to start. It might frighten you a little at first. This amount you will set aside. You should be glad you can. "It is more blessed to give than to receive." "God loveth a cheerful giver." Why not try it? You will be glad you did.

Ashland, Ohio.

NEWS ABOUT THE NEW BUILDING



PROPOSED CLASSROOM AND ADMINISTRATIVE BUILDING

ON THIS PAGE WE PRESENT architect's drawings of the two proposed buildings for the Ashland College Campus. The cut above is of the building which will be erected on approximately the same site as that which was occupied by Founders' Hall. This will become the new Administrative and Class room building.

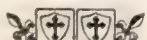
NEXT WEEK, READ AN INFORMATIVE ARTICLE ON THE NEW BUILDING PROGRAM REV. GEORGE T. RONK, A TRUSTEE OF COLLEGE.



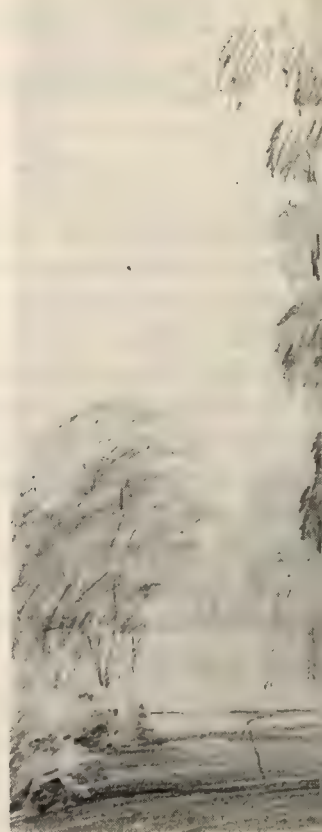
TO THE RIGHT is a view of the proposed Student Union building, which will face on Grant Street, to the south of the present Library building.



THE CLASSROOM AND Administrative Building, costing \$450,000, and \$50,000 for equipment, will contain most of the administrative offices, a drama workshop, education workshop, Home Management unit, as well as class rooms for the following departments: Physics, Mathematics, Sociology, Home Management, Drama, Radio, Speech, English, Art, Education, Languages, and Business Administration.



THE ADMINISTRATIVE OFFICES, which now are housed in the Library Building will be moved to the new building because the new building will be more fireproof and safer for vital documents, it will be more centrally located, and specifically designed for administrative purposes.



PROGRAM AT ASHLAND COLLEGE

THE STUDENT UNION, costing about \$100,000, will house student organization offices, lounges and rest rooms for commuting students and others. Recreational facilities and the student snack room and canteen, the "le's Nest," will also be housed in this building.



THE GOAL OF \$600,000 to replace the facilities destroyed by the fire is indeed very great, but it represents part of the total program envisioned by the Board of Trustees, to cost more than \$1,000,000. A new Dormitory and Science building are still badly needed.



EVER IN THE HISTORY of Ashland College, have many people offered their services and their support to insure the success of the present building program. The news will be presented through *The Evangelist* from time to time, about the progress of the building program.

MUCH OF THE MATERIAL FOR THIS ARTICLE WAS GLEANED BY THE EDITOR, FROM THE ASHLAND COLLEGE FACULTY BULLETIN OF JANUARY 23, 1953.

THE END OF THE FIRST SEMESTER of another school year is here. Despite severe handicaps, caused by the burning of Founders' Hall in October, a very fine group of students did excellent work. Their success is a tribute to the splendid efforts and ingenuity of the Faculty. The temporary loss of facilities have not interrupted the course of education, when professors and students have a mind to work. (Following the fire, Classes were transferred to the lower auditorium of the new Memorial Chapel, to the Myers' Memorial Music building, and one class to the Grant Street Grade School, across the street from the Campus.)

CHARLES F. KETTERING PRESENTS ORGAN TO MEMORIAL CHAPEL

THE CONTRACT FOR A NEW pipe-organ was signed recently with the M. P. Moller Organ Company, Hagerstown, Maryland. This Organ was made possible entirely through Mr. Charles F. Kettering's generosity. The organ will be a three-manual, 1744 pipe instrument. It will cost \$30,275 plus installation, and is to be completed by October 15, 1953. Located in the new Memorial Chapel, it will add immeasurably to chapel programs and will offer a great encouragement to music students at Ashland College in their organ instruction.

MR. KETTERING, IN ADDITION, has given a gift of

(Continued on next page)



PROPOSED STUDENT UNION

ASHLAND COLLEGE

(Continued from page 9)

\$50,000 for the new Building Fund. Mr. Kettering is Consultant and Director with General Motors Corporation.

Mr. Kettering is afflicted with failing eyesight and can read but a few lines at a time. The necessary reading in his work is done for him by a group of scientists who read to him. He has proven that physical handicap is no hindrance to those who want to attain.

The organ is presented by Mr. Kettering as a memorial to his wife, Mrs. Olive Williams Kettering, a former Ashland resident. Mrs. Kettering was herself an accomplished organist, at one time serving several of the Ashland churches in this capacity.

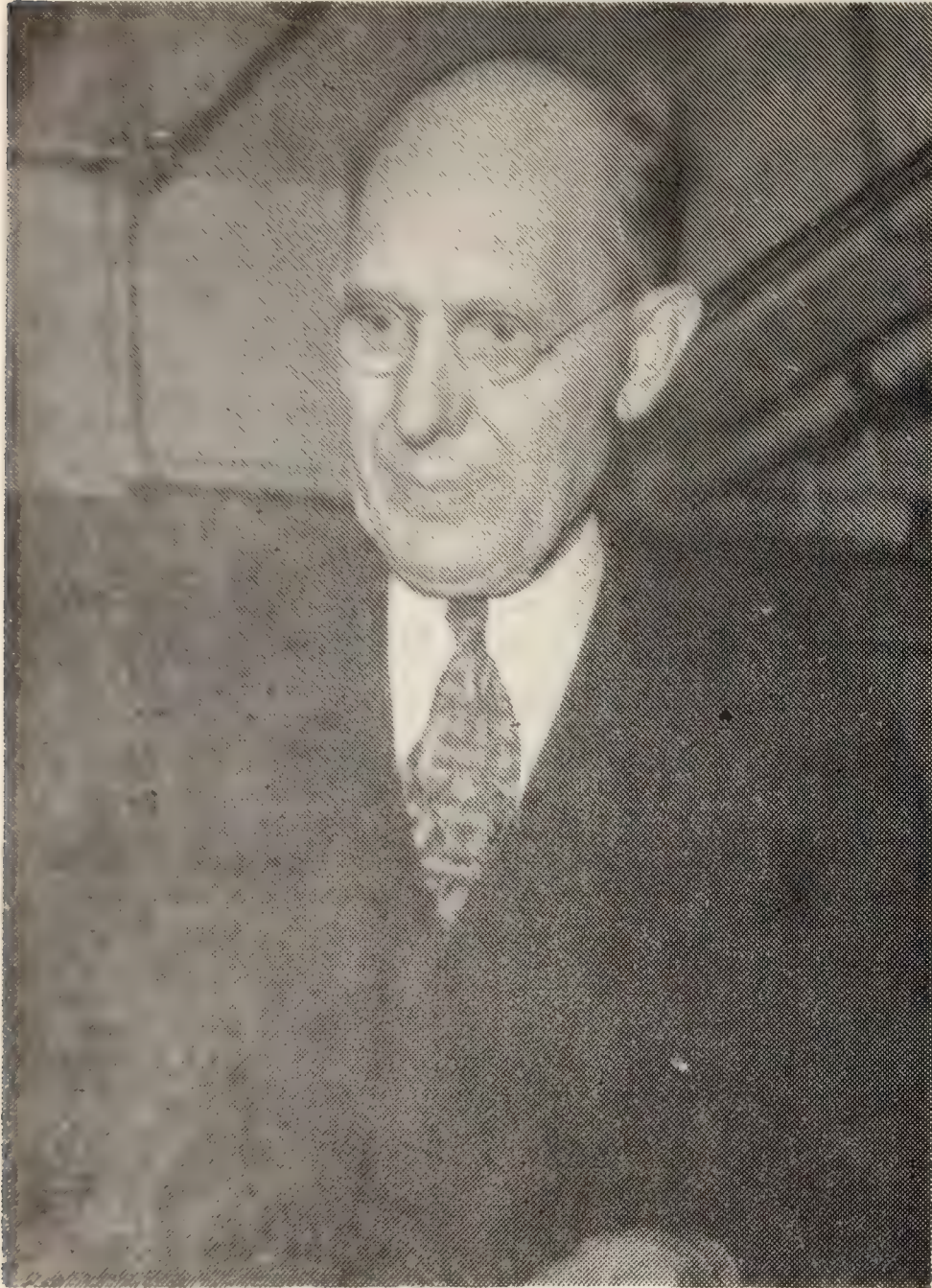
It is hoped to have the organ installed and ready for use by Homecoming Day, this fall, probably on October 17th. There will be a special service of dedication at that time, for the organ.

Plans are also being formulated to hold the first of the 1953 Ashland Community Concert-Lecture series in the Memorial Chapel, at which time an internationally known organist will present a concert on the new organ.

Present plans call for Mr. Kettering to be in Ashland for both the dedication of the organ and for the organ concert.

Mr. Kettering is an uncle to Miss Eunice Lea Kettering, a member of the Ashland College Music Department Faculty, and Composer in Residence, of the college.

Ashland College and the Brethren Church is indeed indebted to Mr. Kettering, for his interest in our college, as manifested by his generous gifts, both of the organ, and of his gift to the new building fund.



CHARLES F. KETTERING

Items of General Interest

(Continued from Page 2)

Camp of Gideons, Mr. Richard Rupp, was Guest Speaker in the Nappanee Church Sunday morning, February 1st.

ELKHART, INDIANA. February 8th, featured the honoring of Boy Scout Troup 14 at the morning Worship Service, and the Youth For Christ Singspiration in the evening.

HUNTINGTON, INDIANA. The Indiana Travellers, a colored male quartet from radio station, WANE, Ft. Wayne, will present a concert of negro spirituals in the Huntington Church on Sunday evening February 15th, at the 7:00 o'clock hour, according to Brother C. Y. Gilmer, Pastor.

The Men's Chorus of the Huntington Church will give a sacred concert on Sunday evening, March 15th, at 7:30.

Brother Gilmer tells us also that Rev. and Mrs. A. H.

Grumbling, son-in-law and daughter of the Gilmers, of our Bryan, Ohio, church will lead them in their revival effort on March 16th to 29th. This will be followed with Holy Communion on Thursday evening of Holy Week.

Two new members were received into the Church, by letter, on January 25th.

CHEYENNE, WYOMING. Brother C. C. Grisso writes, "Am having a splendid meeting here in Cheyenne. Much interest and souls are coming to Christ." Brother Frank W. Garber is the Pastor.

Brother Grisso says that his next Evangelistic effort will be with Brother Francis Berkshire at Udell, Iowa.

TUCSON, ARIZONA. Good news from Tucson. Brother Vernon D. Grisso reports 103 in Sunday School on January 25th, and 104 on February 1st. He comments, "First time over the 100 mark!" Incidentally, the 100 mark was reached just one year after the dedication of the church.

Further news from this new, growing church reveals the recent purchase of new pulpit chairs.

REV. AND MRS. VANATOR LEAVE FOR FLORIDA

Of interest to all Brethren is the information relative to the Vanators. Brother Vanator completed his work with the Publishing Company the last of January, with plans to leave for their new home in Florida, on February 9th, hoping to arrive there about February 15th.

We say, "God-speed" to these faithful servants of the Church, Mrs. Vanator for 27 years as Editor of the Woman's Outlook, and Rev. Vanator, for 12 years as Editor of Publications of the Brethren Publishing Company.

Their new address is 925 North Lime Avenue, Sarasota, Florida, where they will join their son-in-law and daughter, Mr. and Mrs. Carl Mohler. This young couple also was active in our publication work, Carl having worked for a number of years in our printing plant, and Esther, for some years, wrote for the young people's quarterly.

The Brotherhood prays God's blessings on them, praying for many more years of service for them in their new endeavors for Christ and the Church. W. S. B.—Editor.

CONGREGATIONAL MEETING

(Editor's Note: This article, under this heading, appeared in the January 1953 "Church News," published by our church at Hagerstown, Maryland. We consider it important to share with the Brotherhood, since it deals with a problem faced by most churches. We urge its careful reading and study. Brother James E. Ault, is the Pastor, and the writer of this article. W. S. B. Editor.)

IT IS IMPOSSIBLE TO over-emphasize the importance of attendance at Congregational Meeting. We might say that the Worship Hour is more important but there are reasons for saying that Congregational Meeting is a balance for the Worship Hour.

"Enter to worship, depart to serve" is often placed over the church door. It is easy to sit in church and listen to the Choir or Pastor much like we look upon any form of entertainment, or we might have our minds on the time clock over the oven at home. If our faith is active and creative and properly cultivated in the Worship Hour, it will take form and find its greatest expression in the Congregational Meeting.

It is at the Congregational Meeting that the moral and spiritual character of the church is established. When the various items of business are considered in a fair, honest way and with respect for the personality and interest of everyone, it indicates a good moral and spiritual character. But if the reverse is true, it reflects a bad character and reveals blind spots in our Christian conscience.

Many people excuse themselves from Meeting by saying "They will do as they please anyway." That is not true except when members sit back and make it possible.

Others say, "I don't want to be involved in difference of opinion." There is much value in free, open discussion of various problems. It is in this manner that the suggestions of the pastor and the boards are correctly understood and properly

adjusted to the resources and needs of the congregation.

When people resort to disrespectful means to gain their own selfish ends, it indicates that something is wrong with them, not the Church or any fellow-member. This can only be overcome by the fair, honest, sincere members of the Congregation finding their place in Congregational Meeting.

The greatest contribution that you can make to your Church at this time is attendance at CONGREGATIONAL MEETING.

ORGAN DEDICATION AT WARSAW, INDIANA, CHURCH, FEBRUARY 2ND

From Rev. E. J. Beekley, Pastor of our Church at Warsaw, Indiana comes word of the dedication of their new Baldwin Organ.

This special service will be held on February 22nd, and the time is 3:00 P. M. Mrs. Ross King, A. G. O. of Winona Lake, Indiana, will be the Guest Organist. She will be assisted by Miss Beverly Dirck, outstanding Warsaw High School soprano, in presenting the program.

All Brethren of the community and surrounding areas are invited to attend.

February Is The Month For
The Lifting Of Our Offerings For
The Support Of The Brethren's
Home, And Retired Ministers.
Give Liberally Today!

Brethren Youth Crusaders

Devotional Topics

J. D. Hamel Program Editor

Topic for February 22, 1953

SHARING OF SUBSTANCE

Luke 6:38; II Cor. 9:7

YOUNG PEOPLE, all your life is a gift from God. You are only the caretakers, or stewards, of many precious gifts God has entrusted into your keeping: time itself; your minds and bodies; money; and the plan of a world in which every man will love his neighbor as himself, and will do all he can to help him know salvation through the Lord. God has confidence in you. You are His stewards.

1. **WHO IS A STEWARD?** One of the greatest honors that can come to anyone is to be asked to care for another's property. If your neighbor has confidence enough in you to ask you to care for his lawn, you try to care for it better than you would your own. If someone leaves their pet in your care, you give it the best attention of which you are able, for you want it to be in the best of condition when the owner returns. If you are trusted to care for another's property, you know that person has confidence in you. To you and all mankind God has given the responsibility of caring for the world He has created.

2. **MONEY, THE SERVANT OF GOD AND MAN.** Money is something we all have in our possession. What do you do with yours? In the beginning, when people first began to live in a group, there was no such thing as money. Perhaps one man would hunt, another would fish. One man would raise grain, another would raise sheep and shear the wool. The man who had game from the hunt would trade his meat for wool and for grain. Then the man who raised grain would have meat to eat, and the hunter would have warm clothing. This is only a crude illustration of how men first came to realize that it was easier for one man to specialize in one product and then use it in trade. Then as work became more and more specialized and travel more extended someone invented money as a means of exchange. It was easier to carry around than meat or pottery.

3. **OLD TESTAMENT TIMES.** In the beginning the Hebrews realized that all their material possessions, sheep, fruit, grain, and cattle, were gifts of God. They had two feasts to commemorate that fact. The first was the Day of First Fruits, or Pentecost, when each family brought two loaves of bread from the first grain harvested and offered them to God in the Temple. The second feast was at the end of harvest and lasted for seven days. The people made booths of branches of trees, lived in these booths and worshipped God, thanking Him for the harvest. As the years went by the Hebrews began to wonder just what proportion of their income or possessions should be offered to God, and they made a rule that a tenth was a fair amount to give. Look up this rule in Leviticus 27:32.

4. **IS ONE-TENTH ENOUGH?** In the beginning of the

Hebrews' religious life the rule of giving a tenth was a very good rule to have. It gave them some sort of guide to use in planning. Then, as often happens with people, some began to think that if they gave a tenth of all they possessed, that was all that was necessary. If they worshipped in the Temple on the Sabbath and gave a tenth of their possessions, they could live as they pleased the other six days and use the other nine-tenths of their possessions unwisely if they wished to. The prophets among the Hebrews who lived close to God began to tell their fellow-countrymen that all life belonged to God, and although it was good to give offerings of the herds and flocks to God, still that was not enough. Micah made it very clear in Micah 6:6-8. Then, finally, Jesus came with the highest idea of how one can best serve God. Look up His requirements for entrance into the Kingdom of Heaven found in Matthew 25:34-40. The Hebrew people came a long way—from the time when their leaders established the tenth as a proper offering to God, until the time when Jesus said that a man owes his whole life in keeping to the service of God.

5. **HAVE YOU STARTED WITH THE TENTH?** By beginning at the tenth you can finally arrive at the place where you realize fully that all of life is God's and you are His stewards. Those of you young people who are strict with yourselves in this matter of the tenth are often the ones who go beyond and give generously during their entire lives. How much of your income do you give to God's work? But, you say, I don't have any income. Haven't you had anything to spend this past week—for candy, allowance, comic books? Have you spent nothing at all? Haven't you earned anything? Think just as hard as you can. If you are not in the habit of keeping an account of your earnings and spendings, this is a good time to begin. Many young people have found that the best way to be sure to save the tenth is to take one-tenth of every bit of money that comes into their hands and put in a separate box or bank. This they use for God's work. Perhaps you and your group can make some boxes so that you will have a special place to put the Lord's tenth.

6. **THE WRONG USE OF YOUR MONEY!** One of the greatest temptations that comes to young people today in the use of their money is the temptation to try to get something for nothing; to spend a quarter for a chance on a new car; or to spend a nickel on the punch board and possibly, get a dollar box of candy; or to bet fifty cents on the horse race and win five dollars. If your money is a gift of God, how can you fit such gambling spending in God's plan for your life? All of these things are so made that they will produce money for the fellow or company that operates them. No matter how often you might win something worth more than a nickel, enough other people have put their nickels in so that more money is spent on these useless things than ever comes out to the people who pay into them. Many people in our modern American life are feverishly and foolishly gambling away money which should be put to the use of God's work.

7. **"BE YE DOERS OF THE WORD."** Remember God is always willing to help if you ask Him concerning your money matters. God will help you to sacrifice some of your spending and pleasure money so that you may give it to His work in the Home and Foreign Mission fields. Remember the tenth you put aside for giving is God's

share, and you may need to take out of your own share in order to have enough to really help others. How much should you give? You should give as you are able. Read Deuteronomy 16:17. And how should you give? You should give cheerfully. Paul summed it all up in II Corinthians 9:7. Young people make up your mind concerning this matter, and then stick to it, and do it cheerfully. In this way you will really be sharing your substance.

Prayer Meeting Studies

By C. Y. Gilmer



BLESSINGS OF PRAYER

What vicious hindrances we meet
In coming to a mercy seat!
Yet who that knows the worth of prayer
But wishes to be often there?

Prayer makes the darkened cloud withdraw,
Prayer climbs the ladder Jacob saw,
Gives exercise to faith and love,
Brings every blessing from above.

Restraining prayer, we cease to fight;
Prayer makes the Christian's armor bright;
And Satan trembles when he sees
The weakest saint upon his knees.

While Moses stood with arms spread wide,
Success was found on Israel's side;
But when through weariness they failed,
That moment Amalek prevailed.

Have you no words? Ah! think again,
Words flow apace when you complain,
And fill your fellow creature's ear
With the sad tale of all your care.

Were half the breath thus vainly spent
To Heaven in supplication sent,
Your cheerful song would oftener be,
"Hear what the Lord has done for me."

—William Cowper.

WE SHOULD PRAY BECAUSE prayer is commanded of God (Jer. 33:3). To obey God's commandments is to be blest of God (Rev. 22:14). But to fail to pray when God demands it is a serious sin of omission (James 4:17). Disobedience is self-will and stubbornness which are sins that God despises (Acts 7:51). Our hearts are to be in the spirit of prayer at all times (1 Thess. 5:17.)

Jesus commanded His disciples to watch and pray in order to live a victorious Christian life (Matt. 26:41). He was tempted in all points like as we are, but never yielded to temptation (Heb. 4:15). Satan tempted Him in a threefold way as we are tempted (1 John 2:15, 16). We are to pray that we be not tempted to pride and that we may not enter into temptation (Matt. 6:13).

Elijah used prayer to destroy the unbelief of the peo-

ple gathered for the contest at Mount Carmel with the prophets of Baal (1 Kings 18:38, 39). It is a natural thing for a man to pray (Psalm 65:2). Prayer is obligatory on the part of every Christian in order to be filled with the Spirit (Eph. 5:18). Notice that the verb "be filled" is plural number, present tense, imperative mood, passive voice. Thus all were filled with the Spirit on the Day of Pentecost (Acts 2:4). To be filled one must wait upon God (Acts 9:9). We need power with God instead of influence with the world. "Paul did not have influence enough to stay out of jail, but he had power enough to shake the Roman world" (Acts 16:20-33). If the sinless Son of God needed to spend long hours in prayer surely it becomes His disciples to do some praying (Luke 6:12).

Prayer is petitioning in the name of Jesus Christ (John 16:23). Asking in any other name will not do (1 Tim. 2:5). Prayer must be sincere (Psalm 145:18). To have power in prayer we have to keep our Lord's commandments and live aright in His sight (1 John 3:22). We must pray in faith (Mark 11:23-24). There is a vast difference between the impetuous, almost despairing prayer of Jacob (Gen. 32:26), and the calm confidence of Jesus (John 11:41, 42). Confident resting in the Divine finds its reward in prayer (John 15:7). Selfishness (James 4:3), stinginess (Prov. 21:13), and sin (Isa. 59:1, 2) hinder prayer. We must give up the worldly world to have power with God (Psalm 139:23, 24; James 5:16).



Lesson Comments by Fred C. Vanator

Lesson for February 22, 1953

CONQUERING DECEIT WITH TRUTH

Lesson: Matthew 22:15-22, 34-40

WE GET THE KEY TO OUR LESSON in the very first verse of our printed text, in the words, "Then went the Pharisees, and took counsel how they might entangle him in his talk." Brother Smith Rose in his "Verse by Verse" introduction to this lesson in our *Brethren Adult Quarterly*, says, "People have a way of hearing what they want to hear. It is possible to take the most innocent of remarks and twist them into something evil. If you like a person, you will put the best interpretation possible upon his remarks and acts. But, if you dislike a person, you will never be able to find anything good in what he says and does."

In the above statement we find the root of all that caused these Pharisees to hate the words and acts of Jesus, for hate them these men did. How could they give credence to what Jesus said when He frustrated their every effort to entangle Him? Another has said, "The critics of Jesus are always numerous." Yes, they always have been in evidence since the day of His birth. But Jesus always met their questions either with an equally difficult query which they did not care to answer for fear of incriminating themselves, or just because the question was so apparent in its insinuation that it needed no direct

answer. But ever the matter turned out the same way, for Jesus' answers were at all times as sharp as a knife that cut straight into the very heart of the matter, leaving His questioners on the wrong end of the answer. How foolish for mere man to even attempt to question Jesus on any subject or try to confound Him. Was He not the One who had created all things, in whose mind all things were formed, and who gave to man the ability to think and to reason? Had these Pharisees realized this they would have been less eager to come to grips with Him on any occasion.

And is it not strange what "bedfellows" a common cause brings about—the Pharisees joining forces with the Herodians? In reality they hated each other, for they had nothing in common except, perhaps, their common ancestry and their hatred of Jesus. But we find them joining forces in a purpose which could only speak ill for Jesus. Their only desire was to get rid of Him one way or another and they would stoop to any depths to accomplish their purpose.

Here is an evident attempt to force Jesus into a dilemma from which there was no escape, with the Pharisees representing the Jewish part and the Herodians the governmental part. The question is on the "right" of the payment of the "tribute money." This was to support the Roman government and was a very "ticklish" matter. To answer in the affirmative would bring condemnation against Him from the Pharisees as representatives of the Jewish attitude of hatred toward the Romans. And to answer in the negative would brand Him as an enemy of the Roman Caesar. Surely now, after so many attempts, they had Him where He could not get away. But to their consternation Jesus was ready for them. But what else could they expect?

Then in the portion of the chapter not printed between the first and second sections of our lesson (the 23rd to the 34th verses) we find the Sadducees confounded by His answer to their question on the resurrection in which they did not believe.

So we find ourselves back to the Pharisees, who are not satisfied that they yet cannot entangle Him. But again He brings their attempt to naught by a simple question of His own (Matt. 22:41-46) until in the very last verse of the 22nd chapter we read, "And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions."

How useless to even attempt to criticize Jesus, for He Himself is "Truth," and as such is the very opposite of deceit and error.



How About Your Offerings??

BENEVOLENT OFFERING

(For Brethren's Home and Retired Ministers' Fund)

Make checks payable to L. V. King, Treasurer, and address Rev. L. V. King, 1033 E. Main St., Louisville, Ohio.



SCHROCK. Harvey J. Schrock, 90, retired carpenter and the oldest charter member of the First Brethren Church, Goshen, Indiana, passed to the life beyond, in the early morning of November 24th, 1952. He had been ill for about ten months.

He was born near Goshen on April 1, 1862, a son of Mr. and Mrs. Jacob D. Schrock. In 1884, he was married to Millie L. Hazel, who preceded him in death in 1936.

He is survived by one daughter, Mrs. B. J. (Hazel) Rohrer, of Elkhart; granddaughter, Mrs. Charles (Cora-belle) Watson, of Elkhart, and a step-grandchild, Berlin Rohrer, of Foraker.

Funeral services were held from the First Brethren Church, Goshen, with Rev. W. I. Duker and the undersigned in charge, with burial in Forest Grove cemetery.

Brother Schrock was a subscriber and ardent reader of **The Brethren Evangelist** for more than sixty years. He held the honored position of Deacon Board member in the Goshen Church.

W. E. Ronk, Pastor.

HASKINS. Mrs. Civilla Haskins, 80, one of the oldest members of the Second Brethren Church, Johnstown, Pa., passed from this life to her eternal home, January 8, 1953. She had been a member of the Second Church for about 50 years. Death came in her sleep.

She is survived by one son, John B. Griffith, and grandson, Raymond Griffith, and one sister, Mrs. Jemima Meyers.

Funeral services were conducted at the Henderson Funeral Home, on January 10th, by her Pastor, the undersigned, assisted by Rev. E. M. Riddle, Pastor of the Third Brethren Church, with burial in Richland Cemetery.

Bruce C. Shanholtz, Pastor.

KNIGHT. Lawrence Gayle Knight was born in Williamstown, Ohio, September 10, 1887, and departed this life on January 11, 1953, at the age of 65 years. He was the son of Alonzo D. and Irene Woods Knight. He married Lola Bowers, May 17, 1913, who survives.

Children surviving are daughters, Mrs. Rolland Bame, Mrs. Charles Oman, Mrs. Walter Rodabaugh, and son Joe. A daughter, Esther Irene, died in infancy. There are seven grandchildren. A brother, Sharon L. Knight, survives, with two brothers and one sister preceding him in death.

Brother Knight united with the Williamstown First Brethren Church, January 1, 1925, and has been a faithful member ever since. He was a kind and loving husband and father.

The funeral was conducted by the undersigned, his Pastor.

David Lee Rambsel.



What's Doing in the Churches



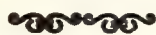
FLORA, INDIANA

At our recent business meeting, we elected Sunday School and Church officers. Our Woman's Missionary Society met recently at the home of Mrs. Devon Humbarger. The Sisterhood met at the church where they rolled bandages for the African Mission Fields. Our busy days continue with the Laymen meeting on January 12th, with a nice program and light refreshments. Family night was observed on January 13th, with a carry in supper, followed by a nice program and fellowship together.

Our Pastor, Rev. C. A. Stewart, was honored by the Flora Ministerial Association by being elected its Vice-President. Brother Stewart is also a member of the Daily Vacation Bible School Committee of the Ministerium.

We ask for prayer for the sick of the Brethren's Home, especially for Brother J. W. Brower, who is on the critical list. We, of the Flora Church meet at the Home every Wednesday at 2:00 P. M., for prayer services.

Mrs. Bessie Allen, Cor. Sec.



GREETINGS FROM CUMBERLAND (MD.) CHURCH

We always enjoy reading about the activities of other churches, so also, I expect they do likewise.

We held a two week's evangelistic meeting the latter part of November with Brother Claud Studebaker as our Evangelist. He was well received, being a very forceful speaker. Folks marveled at his unusual ability to read all his scripture (that was used in his sermons) from memory.

Many were enlightened in the scriptures as a result of a Question Box.

There were no visible results but I know that Christians were edified because of the many fine comments we heard on both the sermons preached as well as about the Evangelist. The following Sunday, a young man and wife made a first time confession. They were baptized and received into full fellowship on the same day. We are still expecting others as a result of this meeting.

Brother Studebaker not only preached, but was busy continually (accompanied by our Pastor) visiting throughout the two weeks. He also spoke on the radio on Sunday morning, and at Sunday School he spoke to the children as well as to the Brethren Youth Crusaders. He taught our Young People's Class.

He had a consecration service for several children, including one of his grandchildren.

We as a church also had the privilege of meeting Eldon Studebaker, Brother Studebaker's oldest son, and his

lovely wife and children, who visited and worshipped with us three different services.

As a church, we felt that if Brother Studebaker could have stayed another week (which he thought was impossible) much more could have been accomplished. But we fully believe in God's promise when He said, "Cast your bread upon the waters, and it will not return unto thee void."

Brother Studebaker also took part in our dedication service of our parsonage. Brother E. L. Miller, Pastor of our Church at Maurertown, Virginia, was guest speaker for this special service.

Our minister, Brother Milton M. Robinson, is on the radio for 15 minutes each day, and for one half hour on Sunday morning. We also had a very nice Christmas service, both morning and evening of December 21st. Sister Robinson and Dulina Schriver were responsible for these two programs.

We covet an interest in your prayers for continued blessings of the Lord for our church.

Your sister in Christ,

Mrs. F. L. Beachley, Cor. Sec.

WITH THE LAYMEN

NOTICE

SOUTHERN INDIANA DISTRICT LAYMEN

The Laymen of the First Brethren Church of Roann, Indiana, will be hosts to the Laymen of the Southern Indiana District on Monday evening, February 16th. This meeting will be held at the Roann High School building, located at the east edge of town.

Supper served from 6:00 to 7:30, and program following. Guy V. Purdy, District Secretary.

NORTHERN INDIANA LAYMEN'S

MEETING

WARSAW, INDIANA

MARCH 2ND, 6:30 P. M.

Guest Organist—Richard Seifken, of the Free Methodist Hour.

Guest Speaker—Internationally known Hobart Creighton, who has just returned home from a tour of Liberia, Africa, as a guest of R. G. Le-Torneau. Mr. Creighton was for 8 years, speaker of the House of Representatives.

LAYMEN: DON'T MISS THIS MEETING!

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The Young Men's Quartet also has made several ap-
pearances on the radio.

VINCO, PENNA. The Gideon Male Chorus of Johns-
town, is scheduled a present a Sacred Musical Concert in
the Vinco Church on the evening of February 22nd. The
appearance of the chorus at this time is sponsored by the
young people of the church.

MASONTOWN, PENNA. Brother William Keeling
gives emphasis on the summer camping program through
his bulletin, by urging the young people to use their spe-
cial banks in saving money for the camp. Brother Keel-
ing predicts a fine representation of young people from
Masontown at Camp Juniata this summer.

GRATIS, OHIO. Gratis Church will certainly not be
caught asleep when District Conference time rolls around
this June. Already they are making plans for rooms and
meals, in preparation for their entertainment of the
Ohio District Conference, according to Brother William S.
Crick's bulletin.

GOSHEN, INDIANA. The Pastor, Brother Willis E.
Ronk, on February 8th, showed slides of our mission work
at Tucson, Arizona, and spoke about our Home Mission
work. Brother Ronk held a meeting for the Tucson church
the latter part of 1952, and is well acquainted with the
work there.

NAPPANEE, INDIANA. In the absence of the Pastor,
Rev. Virgil E. Meyer, who was speaking at the Burling-
ton Brethren Church, Brother W. I. Duker, occupied the
Nappanee pulpit on Sunday morning, February 8th. Rev.
Don Jennings spoke at the evening service.

NORTH LIBERTY, INDIANA. Brother Edgar Berk-
shire informs us that they had a special treat on the
evening of January 25th, when Brother and Sister Oygard
showed the pictures which they took on their recent trip
to Europe, and gave a commentary on the same. The ser-
vice was sponsored by the local Sisterhood.

COLLEGE CORNER, INDIANA. We have received the
first issue of a Monthly News Letter, published by the

(Continued on page 10)

Items of General Interest

OAK HILL, WEST VIRGINIA. January morning wor-
ship services of our church were broadcast over radio
station WOAY. The Pastor, Rev. Arthur H. Tinkel, was
the morning devotional speaker over this same station,
for a week, recently.

ATTENTION: LITERATURE SECRETARIES AND SUNDAY SCHOOL SUPERINTENDENTS

Second Quarter Order Blanks have been mailed. If you
fail to receive one, please notify the office.

BE SURE TO RETURN THEM AS SOON AS POSSIBLE
to insure receiving your Sunday School supplies on time.
ORDER NOW, AND AVOID DELAY.

The Brethren Publishing Company,
Ashland, Ohio.



The Editor's Pulpit



"Silver And Gold Have I None"

ABOUT THIS TIME many Americans are busy filling out their income tax blanks. Millions upon millions of Americans will complete these forms and have them filed with their government as a statement of their finances for 1952.

CHURCH PEOPLE, TOO

Let us note that nearly every adult church member will come under this requirement of filing a report—all wage earners and all husbands and wives who file "joint returns."

We would focus your attention on that portion of the blank which automatically allows a 10% deduction to cover gifts to churches, charities, etc. If you take the time, or are required by law, to make out the "long form," the government permits you to deduct as high as 20%.

HOW MUCH?

This brings up the question of the Christian's obligation to his church, since he is granted the privilege by his government. Let us see what the Word of God has to say about it.

Leviticus 27:30 tells us that the tithe is the Lord's. In Micah 3:10, we are told to bring all the tithes into the storehouse. Jesus, Himself advocated tithing in His teaching.

IS 10% THE ANSWER?

Then, is that the amount we are to give unto the Lord? Bear in mind that we are stewards of all that we have. Nothing is ours to keep. What you have now, you either earned or received as an inheritance, or gift. When you die, you will leave it all here. "The earth is the Lord's." What we call our own is but that of which we are stewards.

God says pointedly that one-tenth of what we produce, earn or receive automatically is to be returned to Him. We must likewise make good use of the other 90%.

You may say, "Well, the Old Testament commands were made of none effect when Jesus fulfilled the law of Moses. That is true. Yet because we are not under law, is our responsibility to not kill, to not steal, to not commit adultery, to not covet, any less? Has our obligation to remember the Sabbath Day, to not take God's Name in vain, to not make graven images, any less? It is not!

RESPONSIBILITY GREATER

Christ fulfilled the law of Moses, and surrounded it

with the law of Love—for God and for our fellowmen. The irrevocable and unchanging standard of God has never changed one bit! The love of Christ in our hearts makes us want to keep His laws the very best we can. The responsibility increases, because under Christ we are motivated by love, to go farther and to do more than that actually required by law.

Paul sets the keynote in I Corinthians 16:2 in telling us that upon the first day of the week, we are to give as the Lord has blessed us. This rises above the law, above the tenth, limited only by our devotion to God, and our love for our fellowmen.

NOW, THAT DEDUCTION

Do you know what 10% of the income of our church members would do to our Church—our Denomination—to the members?

In the first place it would cause considerable wreckage of local church and Denominational budgets. It would cause a hilarious commotion the like of which has not been seen for many a year. In churches where the Doxology is sung by the congregation as the filled offering plates are carried to the altar, it would result in a song of heavenly praise as never heard before.

It would transform the members into joyful, loving, happy Christians. Every local budget and Denominational budget would have to be revised to accommodate the tremendous increase in financial gifts.

The echo of it would resound to the ends of the earth, as missions, college, publishing house, benevolences, youth work, Sunday School work, etc., would increase their value and use as the Church moved forward for Christ.

All this, and more, in the form of personal blessings and joys, would result. Just ask anyone who does tithe!

And yet—very few people will resist the temptation to take that 10 to 20% reduction!

HOW TO FIGURE YOUR 10%

The Christian whose heart is open to Christ will never need to "figure" his tithe, because his actual giving will be far greater than the tithe! We have heard people assert that they cannot figure their tithe because they do not know just how much they do make. Imagine the government accepting such a statement on the tax blank!

Be on the safe side. Figure an estimated 10% and if at the end of the year, when you figure your tax report, make up the difference and give it. If you figure close

(Continued on page 10)

Jesus And The Virgin Birth

Part Two

Rev. John T. Byler



IN OUR PREVIOUS DISCUSSION, an attempt was made to point out some of the primary arguments used today for non-acceptance of the teaching of the Virgin Birth, and in this presentation, the writer tried also, to point out the fallacies of the arguments that were presented. In this second discussion, an effort is being set forth to present such arguments as are valid in defense of the teachings relating to the Virgin Birth of Christ. And, in closing the discussion, reasons are set forth which indicate the real underlying purpose in the effort to do away with the Scriptural teaching of the Virgin Birth.

I. An acceptance of the Bible, as God's Word, makes it imperative that this frequently argued question be accepted as presented by the Scriptures. No one has the right to add to or subtract from the Book. And when such a right is claimed, there is no point of limitation, for one has just as good a right to delete as has another. If the Virgin Birth can be denied, so can the Hope of Salvation; if the Virgin Birth is to be forgotten, there is no reason to feel that high standards of morality or Christian ethics should not also be forgotten. If the New Testament Scriptures dealing with the Birth of Christ are to be ignored, it simply means that the Old Testament portions that deal with the prophecies of His birth are being denied. Christianity is based upon faith—upon a belief and an acceptance of the Book. And even in instances where a Christian is unable to completely understand, whether he can prove to his own satisfaction or not, the Bible must be unquestionably accepted or the Christian has no anchorage—no basis for any acceptance. There is mystery about Godliness, and until God makes all things known to us—until such time as we stop seeing "through a glass darkly" some things are going to be withheld from our complete understanding. And in such areas, the Christian exercises faith.

II. If we believe that God was incarnate in the person of Jesus Christ, then we must believe in the Virgin Birth. God in the flesh is miraculous. So why not a miraculous appearance as He revealed Himself to man? Why should any one, born of a union of man and woman have the right to claim a unique distinction as Christ claimed it? If Christ was no different from any other, He had no right to such a claim. But by virtue of a miraculous birth, He was different. And because He was different, He was able to meet the need of any human heart. Had Christ been only another man, He could have been no

more helpful than any other human being. But being human, eating and sleeping, becoming lonely and distressed, longing for fellowship and companionship—He still was more than human, and so could fulfill man's greatest need. And because of this unique difference, Jesus Christ established a means of relationship and contact between God and man that provided for all mankind, an atonement. In Him, too, we thus find an Advocate, and an ever present Companion and Comforter. Apart from this unique and miraculous appearance, these would have all been denied to mankind. In the coming of Jesus Christ, through a "biological impossibility," man was able to be established in a completely new relationship with God; he was made acceptable as a son of God.

III. An acceptance of the Gospels makes the acceptance of the Virgin Birth necessary. The Gospel writers give more attention to this subject than they do to the Transfiguration, or to the sermons and prayers of Christ. We accept these, and we believe the word of the Gospel writers relative to these subjects. If the writers of the Gospels are to be trusted only in certain ideas that they put forth, their trustworthiness can be immediately questioned. If we believe the Gospels, we must accept the miraculous birth of our Lord.

IV. Likewise, if we are willing to accept the fact that Jesus was sinless, we have no choice but to accept the miraculous birth. Had Jesus been born as all mankind is born, He too would have been sinful. "That which is born of the flesh is flesh." Mary herself was unable to understand how such a birth could be possible when the angel announced it to her, but the angel gave her the answer: "The Holy Ghost shall come upon thee." Another difficulty very naturally arises here: how could One, born of a human mother, be sinless? The Catholic church has settled this question for itself by making the mother sinless and divine, in its teaching of its doctrine called the Immaculate Conception. But this is not the answer, nor is it Biblical. However, the answer is definitely given in Luke 1:35 in the answer of the angel who says: "The power of the highest shall overshadow thee." This gives the only answer necessary in order that the Child might be born sinless. Miracle? Yes! But if no miracle is permissible here, how can we expect any miracle of God's grace to save us from sin?

V. A denial of Jesus' Virgin Birth does more than make Christ the son of Joseph. It makes Him a child of

illegitimacy. Mary was unmarried when she "became great with child." The heart of Joseph was heavy when he discovered her condition. Therefore, if Jesus is not the Son of God, by a miraculous, physically impossible birth, He is the son of an unknown man. To even think such a thing is blasphemous, yet, many in their denial of the Virgin Birth are guilty of this sin of blasphemy.

VI. Unless you accept the teaching of the Virgin Birth, you must yield your claim on Christ for salvation, for apart from His Miraculous Birth and Life, and His Vicarious Death, there is no Hope. No mere son of Joseph and Mary or of any other human beings, good or otherwise, can provide the necessary means of acceptance before God. Without an acceptance of His Virgin Birth, you have no claim upon the Resurrection, upon the New Birth, nor upon His Coming Again. The life of Jesus Christ must stand in its entirety; it can't be divided up and accepted or rejected according to man's whims and fancies, or according to his limited understanding. The whole supernatural character of Jesus' ministry upon earth must be rejected if His supernatural entrance into the world can't be accepted. And if any part of this supernatural life is to be denied, man's hope is based upon the decayed and scattered remains of a body that was once placed in Joseph's tomb.

In closing this discussion, the reasons for the attack upon this doctrine of the Scriptures need to be examined and considered:

I. The opposition to this teaching is definitely one of Satan's devices to undermine the veracity of God's Word. If the devil can succeed in causing man to believe that the Bible is unreliable, he has won a singular victory which will keep man from salvation. The Word is inspired of God, and it is all inspired. No man has any right to subtract from it or to alter it in any way. And this applies to the teaching on the Virgin Birth.

II. The attack on the Virgin Birth is a device of the devil again, to deny anything in the realm of the miraculous or supernatural. If the miraculous element in the birth of Christ is to be denied, where would man stop in other denials? Anything not understandable or explainable to man would have to be discarded. And when such a program takes place, there is nothing left upon which to base any hope.

III. The third device that Satan uses in his attack upon the Virgin Birth is the one in which he endeavors to deny the Deity of Christ. There is no objection on his part to Christ's being accepted as an ideal man, as a perfect pattern, and as an example for man to follow—so long as He remains on the level of manhood. If Christ can be made to be believed simply the son of a human father and mother, Satan will have accomplished his purpose of making Christ's death of no effect, for God could not accept only a human sacrifice to atone for our sins. In Christ we have the "more than human" sacrifice.

There are many who are disillusioned on this question, and perhaps innocently so. But the Scripture teaches that "Every spirit that confesseth not that Jesus Christ is come in the flesh is of the Anti-Christ." And anyone who fails to confess Christ as Lord is none of His. Therefore, whether innocently done or not, the denial of Christ and His miraculous birth is a program of enmity against God, and we need to be diligently on guard against any who make such denial. Don't be side-tracked on this great doctrine by appeals to reason and intellect. Its acceptance is basic to man's salvation, and we dare not reject or deny it.

New Lebanon, Ohio.

Doctrinal Statements

By the Late Dr. J. Allen Miller

I. THE CHRISTIAN CHURCH: HER CREED

A creed is a statement of belief. From the Christian point of view it is the body of doctrines confessed by believers. Without faith it is impossible to please God. (Hebrews 11:6). But faith requires content; there must be something to be believed. Jesus commands us to believe in the Gospel. (Mark 1:15). Paul speaks of a pattern or rule or form of doctrine. (Romans 6:17). Jude speaks of the faith once for all committed to the saints. (Jude 3). This is the general statement of the New Testament.

But a body of faith, a standard of belief to be worth anything at all in this world of changeable opinions must possess certain positive and distinguishing characteristics.

1. It must speak with ultimate authority on spiritual matters.

2. Its message must be absolute, the last because it must be the supreme word on the fundamental themes of life.

3. It must attest itself by its ideals and by its fruits.

These marks distinguish the New Testament. Jesus has spoken. His words do not grow obsolete. They cannot be superseded. His word is God's perfect, final and complete revelation to man. The New Testament is the creed of the Brethren Church.



The Projected Building Program

At Ashland College

Rev. George T. Ronk

IN ORDER TO SUPPLEMENT the statements regarding the final decisions of the Board of Trustees to be made by the administration, the undersigned thought it might be of value to make an additional statement from a member of the Board of Trustees.

It need not be emphasized that the burning of Founders' Hall left the College in a critical condition, the ill fortune extends deep into the heart of the church. The critical point is that while it has been possible to locate classes in the new Chapel, Chapel basement, Gymnasium, Public School Buildings and other places on a temporary basis, this cannot continue very long to hold the student body at a large enough number to maintain the College at the **BREAK-EVEN** point unless an aggressive program is launched immediately.

In two successive Board of Trustee meetings, one on October 24 and the other November 14, this situation was faced by the Board who had in the second meeting, a great deal of information regarding the impact of this disaster which the Board did not have in the emergency meeting of October 24.

At the conclusion of its second session on November 14, the Board arrived at final plans to build two new buildings whereas only one was burned. The first building will be a new classroom building to replace Founders' Hall on approximately the same location except that it will be located about thirty feet further south on the north line so as to bring the new building over the heating plant and in contact with the heating plant chimney which is of comparatively new construction and adequate for the purpose. This heating plant is still in use, due to emergency covering, and will be incorporated without interruption of its use so as to maintain the library building in normal use and possibly also to aid in the speed up of replacing Founders' Hall through the cold winter months.

The estimated cost of the new classroom building on this location is \$450,000.00. It will be more or less of the same design as the library building of practically the same width but considerably longer, the long way of the building being parallel to College Avenue on the front and extending about fifty feet further to the west toward Allen Hall as well as thirty feet further south on its front line than that occupied by all the northernmost projections of the old Founders' Hall. This will put the smokestack of the heating plant at approximately the southeast corner of the new building and give it a little better location as between the library building and Allen Hall. It is assumed there will be entrances both at the

front and rear in the middle of the building in its long dimension.

The decision to spend \$100,000.00 or a little more in building a Student Union concurrently with the building of the new classroom building and as part of the financing program, needs explanation for those who were not compelled to face this problem as were the Board of Trustees and made the decisions based on the bald facts with which we were confronted.

The estimated cost of the new central Classroom Building is \$450,000.00, the new Student Union \$100,000.00 and furnishings \$50,000.00, making a total of \$600,000.00 required. It seems now that the Board will have in hand \$100,000.00 of this amount from insurance and small funds in its hands, leaving \$500,000.00 to be raised at the earliest possible date to cover the two buildings and hold our clientele of students in line so we can open up in the fall of 1953 with a sufficient student body to maintain a going concern at the **BREAK-EVEN** point without running badly into the red for operations.

To understand the necessity of the Student Union which will be used for lounges and rest rooms for both men and women, for a snack bar or canteen operated by the students, for game rooms, for ping pong, shuffleboard, etc., for meeting rooms for students and general concourse for non-class activities, it is necessary to face the following facts: (Building to be located on Grant Street south of the Library.)

About two-thirds of the entire student body of Ashland College are not members of the Brethren Church but come from not only the cities of Ashland and Mansfield but also from six or eight surrounding counties, many of the students driving from their homes as day students. Between classes, some of which are early and some of which are late, this mass of students have no place to go for rest or recreation during their long period of waiting as do the students who reside in the dormitories who are able to retire to their rooms, rest, study and relax between the heavy class periods. The customary accommodation for such a situation is commonly called a Student Union Building. Such a building is becoming in demand on all college campuses. At Ohio State University at Columbus, the students themselves, as I understand, made a present of this building on the campus, built without charge to the tax payers of Ohio.

In raising the \$500,000.00 necessary for these two new buildings, it is estimated the non-church area constituency will raise that proportion of funds represented by

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Missionary Department

ESTHER ZECHE RETURNS HOME

Leaving on the S. S. *Argentina*, which sailed on February 19, Esther Zeche is returning to her home in Rosario, Argentina, South America. Upon arrival in the homeland she will be engaged in missionary service for a limited time. (Upon her own decision, she is not committed to life service.)

Esther came to the United States in August 1950 and enrolled in Ashland College, where she spent two and a half years in study. During this time she was supported

largely by the W. M. S. of Ohio district and the Sisterhood of Mary and Martha.

ACKNOWLEDGMENT AND THANKS

We want to express our thanks and appreciation to Reverend and Mrs. L. V. King for the work they have done in helping to set the Shively Missionary Home in order. We recognize their personal interest, but know also that they have a general interest in this new project.

NEWS BRIEFS ABOUT OUR MISSIONARIES

... Last Sunday at 3:00 P. M. we had our communion service at the church. It was a very lovely service, even if we didn't understand the Margi. The order of the service was just like ours at home. The African deacons and deaconesses took charge of the feet washing service. The ladies sat on one side of the church and the men on the other. We went outside to wash feet. They had a long bench for us to sit on and they put nice grass mats on the ground. Instead of putting our feet in a basin of water, they poured water over our feet and washed them. We did not kiss because out here they don't understand the custom and they think it is quite vulgar. So we just shook hands. Each deacon talked a little and read Scripture concerning the meal, bread and cup.

BISCHOF'S IN NIGERIA

For the meal we all fixed a bowl of rice. We put tomato soup and mixed meat with it. It was very good. Each family fixed their own. Bob and I made some for our three boys too. They all three are Christians. We each carried a bowl of rice to church with a tea-towel around it and a canteen of water. All the Africans except a few ate with their fingers. Our boys wanted spoons to eat with; so we gave them spoons. For the bread we had a little square piece of mush. Mrs. Grimley's African cook made the bread. That is what the Africans use for bread. The wine we used tasted like plum juice and was from a native berry. We used the African cups which they use for measuring. Almost like ours only tin. We sang during the feetwashing service. The whole thing was very impressive. It lasted for two hours.

Tuesday we went to Tifu, a village about 16 miles from here. There were 14 people who took the covenant. When they take the covenant the deacons of the Lassa Church go along. Every candidate has to be examined. They ask all kinds of questions. All family matters have to be discussed so that they understand that they cannot take more than one wife. If they are having any family matters they discuss them with the deacons. Then they are on probation for one year and then are baptized. If any one takes a second wife after he has become a Christian he is automatically taken out of the fellowship of the

church. It took from 11:00 A. M. until 3:00 P. M. to get the covenant of all these people. We certainly did enjoy it. We didn't eat until 3:30 P. M.

Yesterday Mr. Grimley took us through Higi territory and showed us the spot where they feel is best for our work. It is simply a lovely spot, because the river is near by and we always have plenty of water for our garden and orchard. It is in the midst of beautiful mountains. Right now there is a little school there and a C. R. I. teacher who has been trained and is preaching there. He had 14 people in his school. There are huts all along the mountain—just hundreds of people. We stopped at so many villages. They all asked when they would get a missionary. Many of them said they knew about Jesus because "Asine," a school boy, had been here to Lassa to school and they learned much from him. At one village they said they hadn't seen a white man since the first world war when the Germans raided and burned their huts. But they all seemed so happy to see us. We took the C. R. I. Higi teacher with us so he did all the translating. We were so thrilled and happy and can hardly wait until we can get into Higi territory.



... We saw something of interest one day last week that we would like to share with you. While out for a

SOLOMONS COSTA RICA

walk on a sunny afternoon, we saw a funeral procession. We had seen others before, but had never had our camera with us.

They bury their dead here the same day that the death occurs, for they don't embalm the bodies. The hearse is an antique-looking carriage, in fine repair, quite ornately decorated. Each side and back are mostly of glass, permitting the viewing of the casket within. The procession that we saw must have been the funeral of a rich person, for the carriage was drawn by two teams of big, black horses. The number of horses used to draw the carriage and the number of priests is determined by the wealth of the family of the deceased. These two teams of black horses were covered with a gray net-like drapery, which

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The "Life" of John 3:16

Rev. Milton M. Robinson

WE COME TO THE LAST of our series on John 3:16; to the "life" of John 3:16. This verse is the greatest twenty-five words in any language. John 3:16 begins with God and ends with life. It is this life which is the basis of our study here.

The life of John 3:16 is different from any we have ever known. It is described by the adjective "everlasting." It is always existent life that God gives to those who believe in His Son. All other life, as we know it has a beginning and an end. The animals are born and they die. The plants of the field come into existence and they die. Man is born. He stays upon the earth for a time. He, too passes into oblivion. At any rate it appears that way to us. The only way that life can be said to go on is in our children. In other words we give life to our children and after a period of years we pass on, and continue our lives in them. They bear children; are here for a time; pass on and live in their children. That is the only way that we—it can be said that we experience "life" after the grave. But John 3:16 changes all that.

Because everlasting life always exists, anyone who has it will live forever. And I don't mean, he will live in his children. Everlasting life is older than those who possess it. At the same time it is younger than those who have it.

It is older than those who possess it, because it is in existence before we are born. God gives this life to anyone who will believe on the name of His Son Jesus. It is eternal before we accept Christ as our Savior. We receive it as a gift from God. God doesn't take this life that we have before we are Christians and make that everlasting. We, rather, become born again and receive a new life. As we have received life from our parents, so we receive another life from our Father God. The life that we have before we're Christians has a beginning and an end. The life that God gives us has no beginning and it has no end. In one sense, therefore, we all die. We die in the sense that the life we receive from our parents dies. In a different way, the Christian never dies. He never dies because the life he has received from God never dies. So you see this everlasting life is something to be desired. In fact, it is worthy of giving everything that we have to attain.

In a sense, this everlasting life of John 3:16 is also younger than we. It is younger than we in that the life we have before we accept Christ, ceases in point of time to exist. But everlasting life continues forever. This life ages and wears out. Everlasting life never ages and never wears out. If anything it grows stronger with the passage of time.

It may be well at this point to quote once again John 3:16. "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life."

A close examination of this scripture will teach us

something else interesting about the life of John 3:16. This life is a life in Christ. In fact, it is the life in Christ. There is really no other than a life in Christ. That's why the Bible says, "She that liveth in sin is dead while she liveth." It's very simple to explain. The life that we have from our parents is a natural one. There really is no other kind they can give. The life that God gives is supernatural. It proceeds from God. It is spiritual. Remember that Jesus said to the woman at the well, "God is a spirit and they that worship Him must worship him in spirit and in truth." We see then that the life spoken of in John 3:16 is a spiritual one and not a natural one. We can receive this life only from God. We cannot receive it from our parents. All that they can do, if they're Christian, is to show us how to obtain it.

Likewise, the fifteenth chapter of First Corinthians bears me out on this statement. St. Paul, in speaking of the body belonging to Christians, declares, "It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body." You see, then that those who worship Him must worship Him in spirit and in deed. The eternal life of John 3:16 is a spiritual one. How our bodies change from a natural to a spiritual is a great mystery. It is as much a mystery as the planting of seed in the ground and a blade of grass springs up. Spiritual life is as much a mystery as natural life. But we must remember that God is Lord of both. He has the power, if He so desires to change a natural body into a spiritual one. It is safe then to conclude that the spiritual body is made from the natural one by an act God.

Another important fact to remember about the life of John 3:16 is that it is a life that can be obtained now. It isn't like a life insurance policy. You don't have to die to collect it. The Apostle John is very clear in all his writings on this. He wrote his gospel that we might know that we have a life in Christ. He wrote his first epistle for the same reason. There aren't any doubts or questions about this at all. John says that we can know we have life now. God gives this life to everyone who believes now.

What's more, the person who receives eternal life knows it. He knows it now. He feels different. He acts different. Praise God, he is different. He has become born again. God's seed has been planted in his heart. As it grew, it gave life. Satan plants weeds in men's hearts. As they grow, they strangle the life of a man. They not only strangle him spiritually but physically as well. The sad part of it all is that Satan deceives the man who is dying spiritually and physically that he's having fun. Those who accept the life that proceeds from God will have a struggle, but because of their faith in God they shall emerge victorious.

While we have said that the Life God gives us is spiritual, we must remember that He gives it to us while we are in this natural body. In other words, our redeemed

souls are dwelling in unredeemed bodies. Our bodies will not be redeemed nor changed until the resurrection day. Then they shall be changed in the twinkling of an eye. Thy shall change from the natural state into spiritual glory.

Because our everlasting life that God gives is abiding in an unredeemed body, we are subject to weakness. When Jesus went to pray in the garden of Gethsemane, He left the disciples to watch. They slept. Jesus told them that their spirits indeed were willing but their flesh was weak. He pointed up the differences between the spiritual and the natural. They war against each other. As a result, the things that we do, we would not, and the things that we would not, we do. And we become miserable. However, as we fight this battle in the flesh and put our trust in God, we are goaded into spiritual growth and strength. God's strength is made perfect in our weakness. The battle against our weaknesses strengthens us. As we overcome each sin that does so easily beset us, we become that much stronger in Faith and in Christ. Therefore, those of you who are fighting that warfare, about which we have just spoken, do not become discouraged. God is on your side. If you put your trust and confidence in Him you cannot help but emerge victorious.

The life of John 3:16 proceeds from God. Christ says that the Father has life in Himself and that Christ has life in Himself, also. The first study we made in John 3:16 was about God. The first thing that God would have us know about Him is that He is absolutely and perfectly righteous. Therefore, the life that proceeds from Him is absolutely and perfectly righteous. It must be if it proceeds from Him. It takes on God's characteristics. It must be righteous for another reason. Only that which is pure and holy can endure forever. Everlasting life is pure and holy and shall, therefore, endure forever.

This brings us to a problem mentioned in a previous study. We mentioned about people who try to earn their way to heaven by good works. They seek to clean themselves up. They offer God their own righteousness and expect it to be acceptable in the eyes of God. It was pointed out that our own righteousness is not acceptable to God. In fact, He describes it as being filthy rags. The only condition for our acceptance in God's sight is faith in His Son Jesus. We realize the futility of our situa-

tion. We repent of our sins. We throw ourselves upon God's mercy, trusting Him to forgive us our sins. He forgives us our sins and gives us eternal life. Then we become clothed in His righteousness. We do righteous works, but they are His works, not ours. We die to our own way of living and live His way. Then we realize that all the works we did before we became Christian were dead works because they were not devoted to God's service. We realize that all the works that we do outside of Christ are valueless.

I think that people become mixed up concerning human works of righteousness and Godly works of Faith, because sometimes they resemble each other. I've known of many un-Christian men, who would give generously to help the needy, but to no avail as far as their own souls are concerned. The reason for this is that they did it not in Jesus' name. They were not motivated by love for either God or the man. They were, rather, moved by a sense of duty. They feel, therefore, that God will give them eternal life in exchange for the good deeds they have done. It is true that God is pleased with these good deeds and will probably punish them less than He would someone else, who doesn't do such deeds. But the fact remains because the person hasn't confessed Christ as Savior and hasn't had the blood of Christ applied to his own sins, he is not perfect. Therefore, he cannot enter into life. He hasn't yielded himself to Christ. He hasn't allowed God to give Him eternal life which contains God's righteousness. He hasn't realized that while some of his righteous works resemble God's they do not proceed from God. Therefore, as far as saving his soul is concerned, his own works of righteousness are worthless. To differentiate between the two, I like to call our human works, works of righteousness. Our works as Christians I like to call works of faith. The one comes from within. The other comes from God. The one brings satisfaction to ourselves alone. The other also brings joy to the throne of God because He delights in the deeds of His children.

Have you been trusting in your own works? Trust in God. Are you clothed in your own righteousness? If you are, you're naked in the sight of God. Yield yourself to Him. Allow Him to clothe you with the righteousness that comes from the everlasting life He will give you. Do it today. Do it now.

Cumberland, Maryland.

**February Is The Month For
The Lifting Of Our Offerings For
The Support Of The Brethren's
Home, And Retired Ministers.
Give Liberally Today!**



**How About
Your Offerings??**

BENEVOLENT OFFERING

(For Brethren's Home and Retired Ministers' Fund)
Make checks payable to L. V. King, Treasurer, and address Rev. L. V. King, 1033 E. Main St., Louisville, Ohio.



Items of General Interest

(Continued from Page 2)

Church. It is full of interesting items about the various classes and organizations of the church. Brother Ernest Minegar is the Pastor.

FLORA, INDIANA. A beautiful bulletin board presented by the Win-A-Couple Class, and pulpit furniture presented by Mr. and Mrs. Russell Kuns and Mr. and Mrs. Raymond Kuns, were dedicated on February 1st.

OAKVILLE, INDIANA. On Race Relations Sunday, February 8th, Miss Lillian Deshnod, a Navajo Indian, brought the message and presented pictures of her home village and other places of interest there.

MUNCIE, INDIANA. Special prayer for the men in the armed services is offered every Sunday evening. Each is mentioned by name. On the fourth Sunday of the month, at a special Candle-light service, each man will be represented by a candle, with a near relative or friend of each man being asked to come forward and offer prayer for that one.

LANARK, ILLINOIS. The Lanark bulletin recently contained a chart showing comparative Sunday School attendance for the past three years. Average attendances are as follows: 129, 150, 164, for 1950, 1951 and 1952. Brother J. D. Hamel states that he is now beginning his third year of service in the Lanark church.

WATERLOO, IOWA. Another issue of "The Brethren Briefs" has arrived at our office from Brother Spencer Gentle, Pastor. Likewise, there is the report of Sunday School attendances, the averages being 117, 140, 143 for 1950, 1951 and 1952. Brother Gentle notes that there was an increase each year, although not too much of a one for 1952, yet it is a step in the right direction.

"SILVER AND GOLD HAVE I NONE."

(Continued from page 3)

enough and discover you "gave" more than the 10%—well, God bless your liberality. Of course, if you are on salary, or have a fixed income, then you can take your tithe out regularly, the first thing.

THE CHEERFUL GIVER

In the Stewardship of life and substance the love of God is poured out upon the cheerful giver. Someone has said we should give until it hurts. Well, even a tiny gift to the church makes some selfish people squeal. People afflicted with parsimony always hurt when they give. Rather we should give until it doesn't hurt any more.

We reach that stage when the joy of serving Christ is superseded only by the whole-hearted dedication of ourselves to Him and His work. Whether we have much or little, it is what we do with it that counts.

CHRISTIANS AWAKE!

Billions for crime, courts, prisons, law enforcement; necessary because people have not heard the Gospel in our

land. This tremendous cost, which we pay in taxes, arises because Churches could not put forth the Gospel due to lack of funds.

The government recognizes the place of the Church in national life by allowing you 10 to 20% for your support of your church. **BRETHREN, IT IS TIME THAT OUR GIVING EQUALS OUR ALLOWED DEDUCTIONS!**

Don't be fooled—You may say, "Silver and gold have I none . . ." to the church's financial appeals, but the government knows, God knows, and you know!

If you will say, "All that I have is Thine, O Lord," then joy will come to your heart, the Church will advance as never before, souls will be saved, and heaven will rejoice.

Young Men and Boys' Brotherhood

Program for month of March

Percy C. Miller—Topic Editor

Topic—The Prodigal Son

Scripture Reading—Luke 15:11-24.

HERE WE HAVE A STORY of an erring boy who was his mother's darling. He may have been freckle-faced and red-headed, but he was the most precious thing in the world to that fond mother. The mother never did think that he would become a moral and physical wreck. The parents took a keen interest in his well-being. They hedged him about with walls of restraint. He desired to be free and independent. He may have said, "Father is an old crank, and mother is just the best little mother in the world, but she does not know the problems that a boy faces." He felt himself a better judge than she.

A disregard for the advice of parents was the first downward step in the young man's career. He said, "I'll cut loose from my mother's apron string and go into a far country, where I can be my own boss." A man who was addressing a business college stated that all there should consult mother before making a final decision. He stated that mother has intuition, also called "instinct," "a hunch," "premonition." She may only shrug her shoulder, but it's a hunch. Mother's hunch will seldom lead you astray.

This boy possibly was born of well-to-do parents. He may have just finished his education and wanted to start out on his own, but was not willing to submit to his father's reproof. He went into a far country; wanted to start a home of his own and build his own fortune. There may not have been too much wrong with the idea but instead of improving his opportunity, he spent his substance in riotous living. There are a hundred cesspools of immorality into which a spendthrift may throw his loose change. A fool and his money soon separate. Once well started the young man goes down with rapid strides. We find that it is not only money that is wasted, but

time, honor and health. He may through time make good his financial loss. Many a man has "come back," but there is one loss that can never be restored—his wrecked body. "Whatsoever a man soweth, that shall he also reap." "If he sow to the flesh, he shall of the flesh reap corruption." There is no escape from this decree of God and nature.

This young man is only a type of many today. His race is far from extinct. When this ancient prodigal fell, he became an outcast. It was impossible to break into society. It would be a wholesome thing if modern prodigals could be cast out of society. A leprous man is isolated from people. The same, in many cases, should be resorted to when a man becomes leprous in his soul. The moral leper is a greater manace to society than is the physical leper.

We read in Scripture that this ancient prodigal began to be in want. Sin leads to want. The station from which one starts to sin makes no difference. The finished product of sin is always the same. It affects all classes alike. Sin does not even respect the rich man. It leads him to want the same as the poor. The story is told of a one time rich man who was soon to pass over the Great Divide. He asked a certain minister if there was anything he could do for him. The minister told him that he was helpless, but he could point him to someone that could—Jesus the sinner's friend. He says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." The minister asked the man if he would accept this one. He stated that he would and was gloriously saved.

"And he came to himself." What does that mean? A new life was necessary for him, with self control. You remember the reception that his father gave him. Our Lord is asking us to do what this young man did. He is saying to you, "Come back." He is ready to receive us as this father did his son. God will even say to us, "Even when father and mother forsake you, I will not forsake you."

NOTICE

All news from Brotherhood Groups, to be printed in THE BRETHREN EVANGELIST or BRETHREN YOUTH MAGAZINE, to be sent to the News-Topic Editor, REV. PERCY C. MILLER, 308 SANDALWOOD DRIVE, DAYTON, 5, OHIO.

THE PROJECTED BUILDING PROGRAM AT ASHLAND COLLEGE

(Continued from page 6)

the student body, or about two-thirds, somewhere in the amount of \$350,000.00 of which one-half will be furnished by the large corporations of the State of Ohio who are showing a tremendous interest in the survival of the small church schools as the one place where a conservative leadership can be trained to combat the inroads

of Fabian Socialism, Communism, and other forms of alien doctrine which seem creeping up on the United States without regard to political party.

The other half of this area fund, about \$150,000.00, we believe will be raised by the families of the non-resident students, surrounding counties, by small business men, by alumni, and other interests who have a deep concern for Ashland College.

It will be necessary for the church to raise its proportion according to its student body amounting to at least \$150,000.00 which is about what was contributed for the building of the Chapel. While we would not place this importance above that of the Chapel which was badly in need for a long while, there is a difference in urgency. In building the Chapel, we had the time to do it deliberately whereas now we are facing an urgency which cannot be denied in pledging these funds throughout the church so that the building can be assured with promptness and dispatch in order to hold our student consistency, maintain a going concern at the **BREAK-EVEN** point, and be assured of the survival of our College. This can truthfully be said to be one of the most urgent, demanding crisis in the entire history of the Brethren Church.

Returning to the question of the Student Union, once we began to canvass for funds as we did immediately after the fire, we immediately ran into this proposition that if we were expecting the non-Brethren families with their hosts of drive-in day students to put up their share of the money, we would have to take better care of their students between classes, just as we are planning on taking care of our own students by building new dormitories for men and women. On the face of it, this is a fair proposition and laid down to us with firmness and fairness by the people we expect will give us some money. With such a program, the Student Union will be virtually paid for by these non-resident interests who will be so gratified that they will freely contribute to the general program of the large classroom building. If we had denied these people their demands not only would we not have received the funds which will be contributed for the Student Union solely, but we will lose the claims for a percentage of the cost of the classroom building. Let us not overlook the fact that these people who are not Brethren, whose students drive in as far as fifty miles daily to attend College and drive home at night have other schools within the area they can attend as well as Ashland, and that unless they are considered with all equity as to their claims, they will transfer their students rather than raise money for what they consider would be an unfair situation.

This statement is blunt but accurate and we must face the facts as we find them. This is a half-million dollar proposition and to raise that kind of money from the people who have it, we must go along with them in their counsel and advice so long as there is no sacrifice in principle in doing so. This is a big selling proposition and after weary hours of computation with the facts before us, the Board of Trustees made the only decision which we felt would insure success of this program. The church must face the decision whether it will have or will not have a college at Ashland. With all the facts before us, the Board of Trustees is of the opinion that this money can be raised within the church and outside the church along the lines suggested in this article.

Cedar Rapids, Iowa.

Brethren Youth Crusaders

Devotional Topics

J. D. Hamel Program Editor

Topic For March 1, 1953

GIVING OURSELVES TO CHRIST

Phil. 1:19-26; Matt. 16:24-25; Mark 1:16-20

THE LORD JESUS needs men and women and boys and girls to work for Him. If He wanted to, He could send angels to do His work, but that is not His way. His way is that we should work for Him. Isn't it wonderful to think that we can do something for the Lord Jesus Christ, God's own Son?

1. HAVE YOU REALLY GIVEN YOURSELF TO JESUS? Be sure that you have accepted Christ as your personal Saviour. Don't depend on anyone to save you but Christ. Don't depend on anything to cover your sins but the blood of Christ. We read in John 1:12, "But as many as received him, to them gave he power to become the sons of God, even to them that believe on His name." "He that hath the Son hath life; and he that hath not the Son of God hath not life" (I John 5:12). The 13th verse tells us, "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life." If you have not definitely, personally, received the Lord Jesus as your Saviour, read these verses again, fall upon your knees and pray, "Lord Jesus, forgive my sins." Tell your minister how you feel, and I am sure that you will realize that you have a real knowledge of Jesus in your heart.

2. DO YOU WITNESS FOR CHRIST? Let those in your home, community, or school know beyond a shadow of a doubt that you have been born again. Tell your friends, relatives, and neighbors what Christ means to you. It will be contagious, if you, by His grace, regardless of the cost, live, stand, speak and work for Him. "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven" (Matt. 10:32-33). Every time you young people witness for your Saviour you deepen your faith and renew your strength.

3. DO YOU MAINTAIN MORNING DEVOTIONS? Jess pled with His disciples in the garden to "Watch and pray, that ye enter not into temptation." Matt. 26:41. Satan will probably thrust across our path this year temptations that we have never faced before. Our enemy will try to dim or extinguish our light. He will hurl fiery darts at us, and we must be prepared for his attacks. We should spend at least 15 to 30 minutes every morning alone with God in Bible study and prayer. At these devotions all known sins should be confessed and forsaken. It should be a time of checking up. It must be a time of quietness and fresh surrender each morning. If you say, "I am too busy," then you are just "too busy!"

"Take time to be holy,
Speak oft with thy Lord;

Abide in Him always
And feed on His Word."

Try reading your Bible on your knees. Thank Jesus again and again for saving you and tell Him over and over that you love Him. Believe the promises, obey the commands, and heed the warnings of God's Word. Read it as His message to your heart. Love, Learn and Live the Bible. It should be in your Heart, Head, Hand, and Home.

4. ARE YOU A WORKER OR A SHIRKER? Be an active member of a spiritual church. John tells us, "We know that we have passed out of death into life, because we love the brethren." Pray for your pastor. Be regular in attending Sunday School, Morning and Evening Services, Prayer Meeting and Special Evangelistic Services. Attend your Brethren Youth Crusaders meetings on time and regularly. Take others with you to the services. Always partake of the Lord's Supper in humility and pledge to Him your love and loyal service as you do. Be a winner of souls. Strive prayerfully to win one or more of your young friends to Jesus. Have many names on your prayer list. Get a team of workers, order sufficient tracts, and see that every family has a tract left in their door. Dedicate your time and talents to God's service. Write to Brethren Youth at Ashland College for summer work which can be done in the name of your Lord. Be a laborer and not a loiterer in the vineyard of the Lord. Remember through prayer and surrender you can discover His plan for your life at home or abroad in Missionary work. From a sincere heart answer, "Here am I, Lord, send me!"

5. ARE YOU UNSELFISH IN GIVING YOURSELF TO CHRIST? First of all, present yourself, body, soul and spirit upon His altar. Then give your tithe to the Lord and present gifts as you are able. You cannot beat God giving. And remember, it is not how much we give but how much we have left to use on ourselves that we better consider carefully. Don't cheat or hold out on God. "Giving" and "Growing" are very closely connected.

6. ARE YOU MOVING FORWARD? Don't let anyone or anything discourage you in the work for Christ. We are partners with Him in the great job in the world—winning the lost. "For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Eph. 2:10. Peter tells us to "Grow in the grace and knowledge of our Lord and Saviour Jesus Christ." Growth comes through nourishment and exercise.

Keep your eyes on the Lord. If you keep close to Him, you will grow and develop into a strong Christian. Paul warns us, "Let him that thinketh he standeth take heed lest he fall" I Cor. 10:12. Over-confidence and lack of dependence upon Jesus have been the downfall of many. Keep humble at His feet. Do not trust your own strength but trust Him . . . "Without me ye can do nothing." John 15:5. On the other hand, "I can do all things through Christ which strengtheneth me." Phil. 4:13.

Young people of the Brethren Churches, let us say with Paul, "I count not myself yet to have laid hold: but one thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus." Phil. 3:13-14.

Prayer Meeting Studies

By C. Y. Gilmer



"BRING THEM IN FROM THE FIELDS OF SIN"

THE CHURCHES OF TODAY that are reaching the lost are using the method of providing legs for the paralyzed (Mark 2:3). In the twenty cases of healing in the four gospels only four or five came on their own—the rest were brought or accompanied by others. "Go to Church" is not a Bible slogan for sinners, but "Go to the sinner" is the Bible summons to the Church (Luke 14:23). The Bible method is "Go ye" (Mark 16:15). "Go . . . to thy friends" (Mark 5:19), "go forth" (Psalm 126:6). Paul used the house-to-house visitation method (Acts 20:20). The Christians in The Acts "in every house ceased not to teach and preach" (Acts 5:42). We read in Mark 2:4 of a quartet that "raised the roof" in order to get a man saved. It was not the crowd (Luke 5:17-19) that helped to get a man saved that day. Many were selfish bench-warmers who had no thought of bringing others. The frantic efforts of four burdened soul winners helped Jesus to get a hard case saved (Mark 2:5).

"Who'll go and help this shepherd kind,
Help Him the wand'ring ones to find?
Who'll bring the lost ones to the fold,
Where they'll be sheltered from the cold?"

To pray for sinners and not to go after them is dishonest. Compassion that is genuine leads to action. "No prayer is sincere unless we do our utmost to get our prayer answered." God is helpless to save souls without human agency. Christ's healing and saving of the paralytic man actually laid in the hands of his friends (Mark 2:5).

"Faith is not merely praying
Upon your knees at night;

* * *

Faith is the brave endeavor
The splendid enterprise,
The strength to serve, whatever
Conditions may arise."

When it comes to united Christian effort in prayer and soul-winning there is a principle of geometric progression whereby two persons united as one in prayer are equal to ten individuals praying alone (Deut. 32:30). Go out and look for three others who can lend you the help necessary to carry some soul to Christ. For any to refuse to come to the help of the Lord is to bring a curse upon themselves (Judges 5:23; Ezek. 3:18, 19).

In Mark 2:1 it was advertised that Jesus "was in the house." Jesus "preached the word" with convicting power (Mark 2:2; Jer. 23:29). "The power of the Lord was present" (Luke 5:17). A soul was saved because four men co-operatively worked hard to bring him. Sinners do not take the initiative to get themselves saved. Four people can get one to Jesus when one cannot. It takes extreme

measures and an "all-out" effort to get people saved. A willingness to break up a roof for Jesus and pay for it will get somebody saved. Plenty of people are willing to do church work, but the soul-winning "labourers are few" (Luke 10:2). The miracle-working Saviour is waiting for us to do our part (Isaiah 45:11) and He will do the rest. If we bring the sinners to Jesus, Jesus will not fail to do the rest (John 1:42, 45, 49). When the church has the necessary concern and faith, sinners have faith, too.

With Jesus salvation of the soul came before healing of the body (Mark 2:5-12). Unfortunately some people seem to be interested in healing only and do not care for salvation. Forgiveness was first, and to the gainsayers the healing of the paralytic was proof. And as compared to a soul nobody's possessions or business matters (Mark 5:10-17; 8:36, 37).

"Somebody near you needs now a kind word,
Some one need help such as you can afford,
Haste to assist in the name of the Lord,
There is a soul to be won."



Lesson Comments by Fred C. Vanator

Lesson for March 1, 1953

LOVE WARNS AND PLEADS

Lesson: Matthew 23:1-12, 37-39

WHEN WE APPROACH today's lesson we find two very opposite things that are set before us for our meditation—warnings and pleadings. It seems difficult to reconcile these two matters as they are connected with the idea of love. But when we remember that God has said, through the lips of the prophet Isaiah, "My thoughts are not your thoughts neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts" (Isaiah 55:8-9), then we can begin to understand how Jesus, with His great love, can both warn and plead in love.

The first part of our lesson gives us something very definite to think about. Verse 3 tells us more than might appear on the surface, for here is a warning not to follow what man does, but what God tells us to do. Often, as is found in the case of these Pharisees, we are given messages from the lips of men which are true to the Word of God, but we come to doubt the very truth of the Word itself because the lips that speak the words belong to an individual who is not in his or her own life measuring up to the message that has been given, for, as the scriptures here say, "they say, but they do not."

Let us call to mind the so-called pious attitude of these Pharisees and scribes and then look at the way their actions belied their words. Therefore Jesus warns the "multitudes" who listened to His message, that while the scribes and Pharisees literally sat in the seat which had been handed down from Moses' time, that of judging and

interpreting the words of God, that the things which these men commanded the people to "observe" were the things the Jews "ought to do." But He then adds that the people are not to follow the activities of these men, "for they say, and do not."

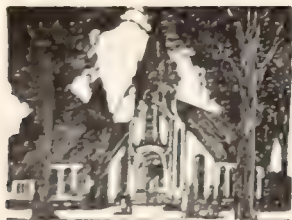
Jesus then proceeds to list a number of the things these men do or do not do to bring burdens on the people, but to bring the praise from men upon themselves, and He ends His warning by saying, "Whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted."

Jesus does not warn against these Pharisees and scribes because He hates them, but rather because He hates their works. In love He would gather them to Himself, for He loves all mankind and came to show forth His love to everyone. He warns because He loves. Do we not also do this with those we love?

Now read the omitted verses of our lesson (verses 13-36) and note the "woes" that are pronounced against the scribes and Pharisees.

We can easily see that it would be easy for Jesus to let His love "plead" for His people, but how His heart must have bled before He finished His warnings and we find one of the most plaintive cries in the closing verses of our lesson, as Jesus weeps over the people of Jerusalem. How He must have suffered in the knowledge of their faithlessness and how His great heart must have bled even before the cruel act of crucifixion caused it to literally burst as His blood was shed for us.

He still cries out in agony over a people who fail to listen to His pleading and who still "will not" come that they may have life eternal. Will you heed His call as He still pleads for you?



News From Our Churches

LINWOOD, MARYLAND, HAPPENINGS

"Honest confession is good for the soul," so they say, so this writer might as well confess to dereliction in reporting the happenings in the congregation here at Linwood. I do know that it has been too long since any word has appeared in the Church Paper from here. And a pastor owes it to his congregation to keep the brotherhood informed as to the status of the work occasionally, so, to make some sort of amends for his failure the writer offers this report.

At Easter time, 1952, a Gospel Team from Ashland College came to the field here and held meetings from Friday night to Sunday night, giving us a series of very fine services. All were consecrated young folks, one of them having married since then and is now preparing for Missionary service in the Hawaiian Islands. The church enjoyed their visit with us, and gave them God speed as they returned to Ashland.

The customary special days of the church year were duly observed through the summer—Mother's Day, Children's Day, Harvest Home, Home Coming. This last is a gala day for Linwood, and is observed on the second

Sunday in October, with all-day services, climaxed in the evening by an address by the new governor of the State, Hon. Theodore R. McKeldin. The Governor has been coming to Linwood and speaking at the home coming services for some twenty-six years, long before he was governor. And the people of Linwood declare that he gets better every time he comes. (We have his promise for next October again). At Harvest-home time and Thanksgiving time the congregation always brings gifts of food and present them to their parsonage folks. And that is a lift in these days of high prices. Then at Christmas time the pastor is always the recipient of a generous purse. For all these remembrances the pastor and wife are truly grateful.

The special days of the church calendar are remembered in order as they come up for observation. And some national projects, Red Cross, the Polio appeal, etc., all are remembered and supported, both by the congregation and the individual membership.

Some repairs and improvements have been made in the last year. A cement walk has been laid along the north side of the church, from the basement entrance to meet with the walk from the front steps to the highway. And some while before the laying of the new walk a brick vestibule had been built over the entrance to the basement room, so that entrance can be had now to the basement without walking in mud or tramping down the grass. And now plans are under way to improve the basement room—asphalt block floor and improving of side walls and ceiling.

This locality is surrounded by churches, for within a radius of some five miles there are ten or twelve church buildings housing congregations of various denominations. One of our closest neighbors is the pastor of the Pipe Creek Church of the Brethren, mother church of a group of other churches of like faith. And this preacher buys his milk from the neighbor minister, so we are not entirely strangers to each other, and often we are invited to special occasions at the Pipe Creek church. We do not profess to see "eye to eye" on all the problems of Christianity, but placing our feet upon a common faith and trust in a universal Savior, we have fellowship that is blessed and strengthening.

At this time the congregation is looking forward to having a Gospel Team from Ashland at the Easter season, if we can secure one. The pastor is interested in this plan because he wants some of his young men to meet other young men from an educational institution, with a view of interesting the local youth in higher education. This church has never sent many—if any—young folks to Ashland, and every congregation ought to have one young man from its number in Ashland, studying for the ministry. If such were the case we should have no dearth of preachers.

In October, immediately following the annual Homecoming service, Elder John F. Locke began an evangelistic campaign of a week's duration. It was the first time the writer had ever had the opportunity to work with Brother Locke, and he found him a worker who was ever ready to do all he could to win men for the Lord. Brother Locke is a sermonizer of no mean ability, and every message was rich with depth of thought and earnestness of appeal. But sinners would not come to be brought under the influence of the gospel, or if they did come, they

"hardened their hearts." That there were no results was not to be laid to the charge of the Evangelist.

At the January business meeting the church extended a call to their present pastor to remain with them for another year of service. If we are permitted to live that much longer, that will make six years of labor with this people. Problems there are in the work at this place, but what church does not have its problems? And we believe they can be eventually worked out to the blessing of the church and the glory of God. We pray God's continual blessing on our beloved fraternity, and crave an interest in the prayers of God's people everywhere.

Fraternally, Dyoll Belote.



BROWER. Rev. J. W. Brower went home to be with the Lord on Tuesday evening, February 3, 1953, following an illness of several weeks, at the Flora Brethren Home. Brother and Sister Brower had just passed their sixtieth wedding anniversary on January 28th. He had been ill for a long time, and for the last year he steadily grew worse. For the last couple of months he was confined to his bed. Until about two months ago he attended the services in the Flora Brethren Church, where he was a member. He also attended the prayer services at the Home, and took part in them.

During his active ministry he served the Huntington, Dutchtown, Peru, Brighton, New Paris and Milford, Indiana churches.

He was a native of the Flora, Indiana community, the son of Frank and Catherine Brower. He was united in marriage to Flora Witter on January 28, 1893. Besides his wife he is survived by three daughters, Mrs. Elmer Kuns, of Bringham, Indiana; Mrs. Paul Erbaugh, of Dayton, Ohio; and Miss Edith Brower, of Logansport; three grandchildren and two great-grandchildren.

Services were in the First Brethren Church in Flora, Indiana, on February 6th. The undersigned used for his text, I Corinthians 15:55, "O death, where is thy sting? O grave, where is thy victory?" Dr. Robert F. Porte, of Warsaw, assisting.

Those representing the Indiana Ministerial Association were: Rev. E. J. Beekley, of Warsaw; Rev. William Overholzer, Dutchtown; Rev. Milton Bowman, Peru; Rev. Austin Gable, Peru; Rev. Claud Studebaker, Bunker Hill; and Rev. Myron Dodds, Burlington.

C. A. Stewart.

MISSIONARY NEWS :::

(Continued from page 7)

reached almost to the ground, and had high gray plumes on their heads. The drivers sat on top at the front with

their black suits and top hats on. The carriage was decorated with beautiful wreaths of cut flowers. Behind this carriage, there were about seventy-five mourners all dressed in black. It was a slow, solemn, quiet procession to the cemetery, which was approximately a two-mile walk. Behind the mourners came another, but smaller, carriage with only one team of horses (not draped) and only one driver. It was the type that one could ride on, but it was empty. On the side were written the words "La Uultima Joya" which must mean "the final jewel" or "the greatest jewel." Of what significance these words are, we know not as yet. The cemeteries here are much different from those in the States, in that they are full of large monuments and tomb-like structures, some resembling cathedrals. All are very large, compared with those seen in the average cemetery in North America.

1953 PUBLICATION DAY OFFERING

January 1-27, 1953

(PLEASE NOTE: The offerings listed below are those which were received by our office during this period. For some of the churches, it represents just a partial offering, a quarterly or semi-annual offering. Editor.)

Carl Boone, Wabash, Indiana	\$ 25.00
Mrs. Maggie Belle Coons, Washington C. H., Ohio	3.00
Mrs. Ida Himiller, Washington C. H., Ohio	2.00
Henry B. Viers, Worthington, Ohio	2.00
Mr. and Mrs. Frank Lonero, Reno, Nevada	15.00
Mr. and Mrs. Earl Benshoff, Windber, Pa.	10.00
Mr. and Mrs. John W. Fitt, Windber, Pa.	5.00
Dell G. and Amanda Lemon, Portis, Kansas	5.00
Matteson (Sherwood), Michigan Brethren Church.	5.00
Haddix, Kentucky Brethren Church	9.00
J. R. Keadle, Mapleville, Maryland	1.00
Estella Blackstone, Logan, Ohio	10.00
Mrs. Ella Ovelman, Chambersburg, Pa.	1.00
College Corner (Wabash), Ind. Brethren Church	25.00
Ora E. Jones, Clayton, Ohio	2.00
Miss Vivian Ryan, Selinagrove, Pa.	1.00
Scott A. Shannon, Hiawatha, Kansas	2.00
Mr. and Mrs. E. S. Baker, New Florence, Pa.	5.00
Mrs. Cora E. Brant, Harrisburg, Pa.	1.00
Mrs. Nina M. Bishop, Kissimee, Florida	5.00
Luther M. Miller, Latrobe, Pa.	5.00
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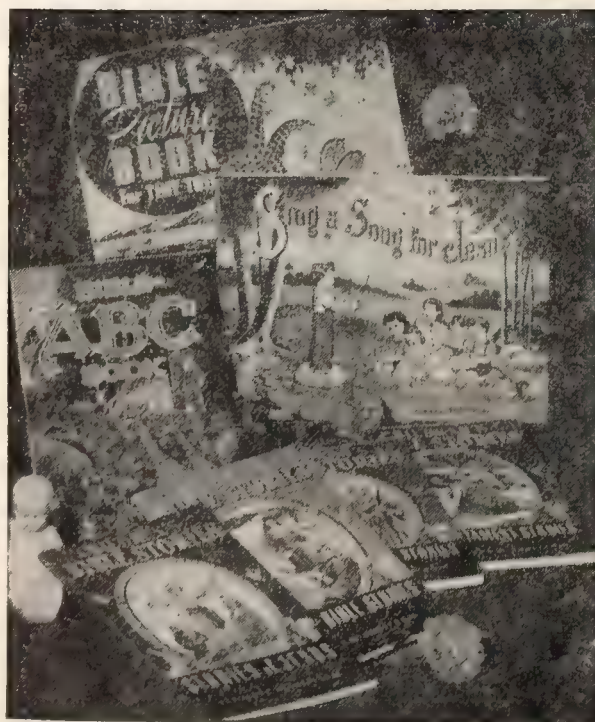
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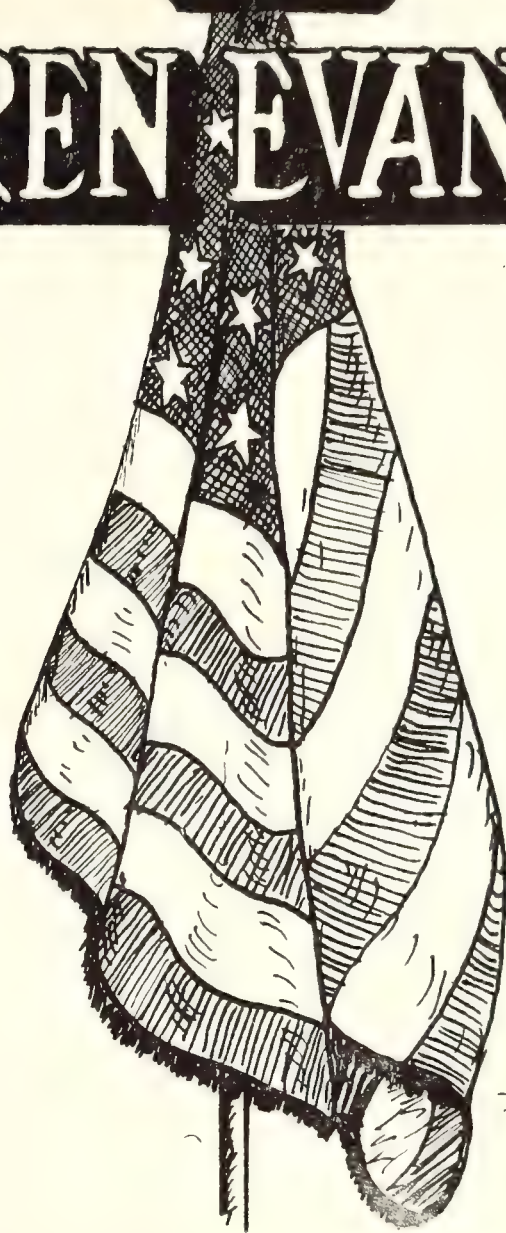
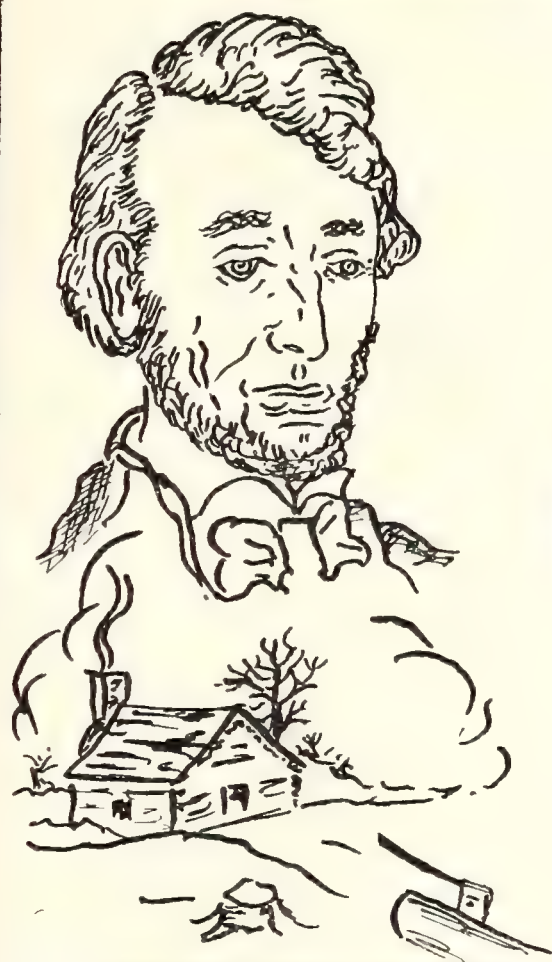
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Official Organ of The Brethren Church

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Through Prayer, Faith In God. Sincerity.
Integrity, and Statesmanship.
Are We Brave Enough To Follow
In Their Footsteps?*

VOL. LXXV, No. 9, February 28, 1953

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lowed by a program of songs, skits, etc. A very fine de-
votional program opened the evening's activities.

WAYNE HEIGHTS BRETHREN, WAYNESBORO,
PENNA. Two beautiful silk flags, (American and Chris-
tian) were presented to the church by the Washington,
D. C. Brethren Church).

Brother N. V. Leatherman reports the starting of a
training class for teachers and administrators on Wed-
nesday evening, with a good interest being manifested
in it.

MEYERSDALE, PENNA. MAIN STREET BRETH-
REN. The Public Service of the Woman's Missionary So-
ciety, Group I, was scheduled for Feb. 22nd.

Quarterly Cash Day, for repairs to the church building,
is set for March 8th.

PITTSBURGH, PENNA. The evening service of Feb-
ruary 15th was in charge of the W. M. S., with the Pas-
tor, Brother Ralph E. Mills, presenting a review of the
Missionary Society's Mission Study Book.

The 63rd anniversary of the organization of the church
was observed Wednesday evening, Feb. 18th, with a sup-
per, followed by an appropriate program.

LOUISVILLE, OHIO. The Sisterhood presented their
Public Service on Sunday morning, February 22nd.

Dr. J. Garber Drushal, President of the Missionary
Board of the Brethren Church is scheduled to speak in the
Louisville church on March 8th.

Revival meetings are scheduled for March 15th to 29th.

ASHLAND, OHIO, PARK STREET BRETHREN. The
College Christian Endeavor Society presented a special
program for the church on the evening of February 15th.
After a very fine devotional program, the playlet, "When
the Money Talked," was presented.

WEST ALEXANDRIA, OHIO. Union Lenten Services,
in which our church will participate, are to be held Sun-
day evenings from now on until Easter. Brother Smith
F. Rose, Pastor of our church, will bring several of the
messages.

Brother Rose has scheduled Baptismal Services for
March 1st.

GRATIS, OHIO. Brother William S. Crick spoke over
WPFB on their morning devotional program recently,
ably assisted by two of his members, Lowell Knabe and
Miss Anita Kabe, with special music.

DAYTON, OHIO. Several of the first issues of Brother
Percy C. Miller's weekly Pastoral Letters, to his congre-
gation, have reached our office. Contained therein are
items about the services, and other interesting matters
about the church, and its general program, of interest to
the members. (This is one excellent way of keeping the
membership informed about their church.)

Brother Miller has announced a special Evangelistic
effort from February 22nd until Easter, in the Sunday
morning and evening services, and in the Wednesday
evening service.

BRYAN, OHIO. Mrs. Lydia Kunkle reports on the
work of the Flower Committee, W. M. S., Sunday School
Class, and the Happy Birthday Circle for 1952. A very
excellent plan is in operation whereby the money which
normally would be used to purchase baskets of flowers

(Continued on page 10)

Items of General Interest

IS YOUR CHURCH IN THE NEWS?

IF NOT, WHY NOT?

The news in the "Interesting Items" is gleaned from
Bulletins, letters, etc., which come to the Editor's desk.

Sometimes bulletins do not contain "general interest"
news; sometimes we do not receive them from your
church, and thus your church is not in the news.

IF IT'S "GENERAL INTEREST" NEWS, AND IF
WE RECEIVE IT, YOU WILL SEE IT IN THIS COL-
UMN.

BE SURE IT'S NEWS. BE SURE WE RECEIVE IT!

ST. JAMES, MARYLAND. Very fine progress in ex-
cavating and improving the basement of the church is
being made. The recent building fund offering in the
Sunday School was \$286.43. Brother Freeman Ankrum
comments that it was just one year ago when the first of
such offerings, amounting to \$87.50, was lifted, showing
what can be done when there is a will.

HAGERSTOWN, MARYLAND. Approximately 150
men, women and children enjoyed a church "Family
Night" recently. A covered dish supper was served, fol-



The Editor's Pulpit



"As We Forgive"

JESUS, IN HIS SERMON on the Mount, taught a very exacting principle of forgiveness. It is one that we too often ignore, to our sorrow and loss.

Jesus taught that forgiveness of sin is conditional on our forgiveness of our fellowmen. He taught that if we are to expect forgiveness from the Father in heaven, we must forgive those who may have wronged us, and we must clear from our hearts any hatreds, ill feelings, or jealousies.

Christ did not waste words in stating the fact. He presented this tremendous truth in just a few words as found in "The Lord's Prayer," in the petition, "Forgive us our debts, as we forgive our debtors."

Let's break that phrase apart. We simplify it and find, "FORGIVE AS WE FORGIVE!" The all-important thing we too often miss is that word, "AS."

THE TWO DEBTORS

There comes to mind the account of the two debtors. The one, owing millions, it being a debt he could never pay, was forgiven by his lord, upon his own request. Through no merit of his own; through no worthiness nor good works of his own, he was forgiven. It was a complete, unmerited forgiveness on the part of the lord towards his debtor servant. Yet, this forgiven servant went

out from the presence of his lord and endeavored to exact from a fellow servant a small sum owed to him. The attitude of the forgiven servant showed that he intended to exact the full amount, even to the very last farthing of his paltry sum.

The conclusion of the matter we know to be one of the most terrible judgments ever recorded in the word of God! Because the forgiven servant was unforgiving, his forgiveness was removed from him. Let the theologians argue, debate, and wrestle with the many interpretations on the matter of salvation, the fact remains as taught here that if we have an unforgiving spirit—hatreds, envyings, jealousies, strife—in our hearts, our soul is not redeemed!

We, personally, have wrestled in our mind and thinking, with this problem. What about church people who possess an unforgiving spirit, who are jealous, envious, who are back-biting, slanderous, and given to spreading false gossip and rumors about people. As we have pondered this matter, and as we have, through the years, had occasion to talk the problem over with other ministers, we have come to the conclusion, terrible as it is, that if these things are present in the hearts of any church people, they do not possess the forgiveness of

(Continued on page 10)

NEXT WEEK:

ANNOUNCEMENT OF PLANS FOR INCREASING OUR EVANGELIST SUBSCRIPTION LIST. A READING CHURCH IS A GROWING CHURCH. TO UNITE OUR CHURCH IN THOUGHT, VISION AND WORK, OUR MEMBERS MUST READ ABOUT THE CHURCH AND ITS PLANS, WE WILL SEEK TO ENGAGE THE SUPPORT OF EVERY MINISTER, LAY WORKER, AND DENOMINATIONAL BOARD IN BUILDING UP THE BRETHREN EVANGELIST SUBSCRIPTION LIST TO A NEW HIGH.

READ ABOUT IT IN NEXT WEEK'S ISSUE OF THE EVANGELIST.—EDITOR.



THE BOOK

Is Mightier

Than The Bomb

This is the third of the messages delivered by brother Locke at the 1952 General Conference of the Brethren Church last August. Messages four and five are in the hands of the Editor, and will appear in THE EVANGELIST in the near future.—Editor.

REV. JOHN F. LOCKE

Matthew 7:24. "Every one then that hears these words of mine and does them, will be like a wise man who built his house upon a rock."

WHEN THE ATOMIC BOMB was eight months old I heard that great American preacher, Dr. Clarence Edward McCartney say that somewhere in our land a great monument should be erected and paid for by the preachers of this nation. The monument was to be to the Atomic Bomb for it had kept the preachers of the U. S. supplied with sermons for eight months! As for my part I resisted the impulse for more than eight months.

But as we used to say of the automobile, it looks as though the bomb is here to stay . . . to stay at least until it destroys us, or, we destroy the thing that created it in the first place, which seems very unlikely in our generation. Already the Atomic Bomb which ushered in the atomic age of fear, has been superceded by newer and more deadly bombs.

The Bible is here to stay. Heaven and earth may pass away but its eternal truths are unalterable. Many of us chuckled last summer when we heard Pennsylvania's Governor Fine declare to all America, listening and looking on, "Pennsylvania will never pass!" But there is nothing more certain in this world than that there will be change. The earth is changing . . . people are changing, governments change, society changes. "Change and decay in all around I see." But there will be no change in God's truth. He who is the Way, the Truth, and the Life is unchanging. He is the same today, as He was yesterday, and will be forever. The Living Word, made flesh and dwelling among us, has brought to us the glimpse we needed of Eternal realities, of unchanging verities. The Book is here to stay.

The Bomb is a newcomer. When it arrived, the press seemed to unleash its most vigorous and colorful language to say something lavish about its potency. And before we conclude this message I hope you will see how pitifully weak it really is! They said in news reports: "The most terrible weapon ever devised." They said, "It is the most awfully destructive force ever wielded by man." They told us that the most terrifying aspect of it all is that at present no man can know how far its

destructive effects may be developed. A man who had watched the Atomic Bomb tests in the South Pacific promptly wrote a book entitled "No Place to Hide" and that's what the book said; exactly that! "There is no place to hide from Atomic warfare." The only way to be safe is not to be around when the bombs begin to fall. We all could have guessed that without reading the book!

One brother suggested a new primer for the atomic age's school children with an opening jingle which reads:

"A" is for atom
Which if turned loose
To know the rest of the alphabet
Would be of no use.

The bomb has destroyed a whole world of ideas. One of them dropped on the town we are in would obliterate it. An accomplishment like that which took place at Nagasaki and Hiroshima doesn't make you proud of being a member of the human race, it makes you feel like resigning from it. Everybody in the United States at least, (I am ashamed for the rest of the world to know about it, but they do) should read the little book by the Japanese Methodist pastor telling of his experiences and what he saw in those miserable shambles we created.

How a man can describe such things which happened before his eyes to his own beloved friends . . . to fellow Christians, like the girls in the Methodist girls' school who had just finished special prayer before they were all "atomized" . . . how a man can write with such complete lack of hatred and recrimination is wonderful to me. I have heard the Civil War rehearsed by the Daughters of the Confederacy, etc. What happened in those stirring days was mostly very mild compared with what we did one day with one bomb to Nagasaki or to Hiroshima.

Nobody really knows what the bomb cost. It is incalculable, for who can say what the best scientific brains could have wrought if we had not set them working on this horrible business? The testing of the bomb, they

told us after Bikini, cost \$500,000,000. A half-billion to find out what it would do to some pigs and goats. A goat is a pretty durable animal, which we probably all know by observation or experience. Even a goat or a hog should know that to spend Five Hundred Million dollars on such experimentation is wonderful nonsense, when it should have been spent to send missionaries with the blessed Gospel of Peace. It could have been spent on eliminating Cancer and Polio. Why can't we spend to annihilate all these real enemies of mankind? Instead we create more enemies, more distrust and fear, by flashing our terrible bombs around.

Dr. Arthur Compton, one of the great scientists of our age says that, "to bring the bomb into use required a million man-years." That is the equivalent of a thousand men working a thousand years each. Or, twenty thousand men each working fifty years each. Twenty thousand lifetimes of labor went into making that first bomb. That is a stupendous fact. The accomplishment is hardly in keeping with the cost, or the work that it can do. Truly, to paraphrase the Old Testament proverb freely, The mountain has labored and brought forth a mouse . . . with dire results!"

To quote Dr. Compton further: "The world is in danger now of a nervous breakdown. As I understand it, an individual approaches a nervous breakdown when he gets it into his head that he can no longer cope with his situation . . . when he loses faith in his ability to do the job he has to face." So, we worked a million man-years to give ourselves the makings of a nervous breakdown. Isn't modern man smart? He admits he spent untold billions of dollars, and incalculable human energies, to make something that everybody is afraid of, including (more so than anybody else) the makers themselves. No wonder Miss Edna St. Vincent Millay has come forward with a poem entitled "An epitaph for the human race." We are ready for an epitaph, for the bomb means death, not life; despair, not hope. Never in the history of man was fear among nations so great.

Certain learned theologians met and devised a six thousand word statement about the bomb. They said, "The atomic bomb gives new and fearful meaning to the age-old plight of man. His proudest powers have always been his most dangerous sources of peril, and his earthly life has always been lived under the threat of eventual extinction. Christians of earlier times have felt these truths more keenly than modern man, whose growing control over physical forces has led many of them to believe that science and technology would in time assure human safety and well being. **This hope has been dashed.** Our latest triumph of science and technology may be our last. The new weapon has destroyed at one blow the familiar conceptions of national security, changed the scale of destructive conflict among peoples and opened before us all the prospect of swift ruin for civilization and even the possibility of a speedy end to man's life on the earth."

And then they go on to say that, "the one good ground for hope that human attitudes may be changed is the redemptive activity of God . . . Amid all the perils of earthly life, the lordship of God will prevail and his purpose and judgment and mercy will not be frustrated." Where did they get that idea? From the Book!

The Book is mightier than the bomb. It took more than a million man-years to prepare it! Before the founda-

tations of the earth were laid, the foundations of our faith in God were prepared. Here is what the Book does.

I. THE BOOK HEALS

It proclaims to a world that is nervous, and at times hysterical, the truth that heals and builds. The bomb destroys, but the Book heals and builds. The Book enlightens. It deals with life. Too many of us are trying to play the game of life without knowing the rules of the game, and where the goal posts are. The book tells us of the way to have peace and to make peace. It teaches us the way of forgiveness, how God forgives and how we must practice forgiveness to receive His forgiveness. Take for instance the story our Lord Jesus told of the man who owed ten thousand talents. That meant he was hopelessly in debt. He implored his king for mercy and the king did even better than he had any right to hope . . . He forgave him. He walked out of the palace a free man, out of debt. Then, what do you suppose happened? His eyes fell upon a poor fellow that owed him seventeen dollars. He had owed his lord millions, this man owed him but seventeen, but he seized the man by the throat and demanded payment on the spot. The poor debtor used the very same language he had just used, inside, on the king, but it didn't work with him, No! He would have his seventeen dollars.

We will never make a peaceful world with bombs. But if we would learn to forgive our debtors and sincerely pray that petition of our Lord's wonderful model prayer which He gave us . . . you would have a hard time getting a war, large or small under way. The Book heals and points the way for healing many a human problem.

II. THE BOOK COMFORTS

It quiets our fears. It says that they that wait on the Lord shall renew their strength and find enough strength to meet the demands of their day. A whole world of men can draw from it the inspiration for holy and happy living and still not lessen in the least its life giving powers. There is energy for you! The Bomb can create fear, but it cannot bring soul-peace to its possessors.

The Book enlarges men until they become godly in their views and interests. Ideals make the man and the Book sees to it that every man that inquires therein shall be thoroughly furnished unto all good work.

The bomb can only furnish man with misery and the miserable hope that it won't be used. This is a perfectly groundless hope, for there is no reason to suppose that the Communists will ever be deterred by any consideration but self interest.

After all, who are we to talk about considerations of humanity and the like—we dropped it first! Whoever made that decision has put us on the wrong side of the ledger of history.

When Henry Drummond came back from a world tour, his students asked him what was the grandest sight that he had seen. He replied, "The grandest sight in the world is a Christian man." The Book makes these glorious sights to abound. Bombs make rubble and death and misery and sorrow. Broken hearts cannot be comforted with bombs. The Book can introduce you to Christ and the Holy Comforter He has sent.

III. THE BOOK POINTS A WAY OF HOPE

It tells of Him that overcame the world. It describes

the final victory ahead and even gives us a bit of the melody of the victory song. It pushes back the curtain for a few brief moments and lets us glimpse the stage being set for our eternal enjoyment. The Book lets you hear the white robed throng singing the praise of the Lamb that was slain. After the detonation of the bomb there is no rejoicing. Darkness follows its light. Its end is death for the recipient and damnation for the sender.

IV. THE BOOK ANNIHILATES ENEMIES

What diverse personalities are brought together among its authors. Caught up in the love of God, these men left the things that divided them, and became saints. St. Matthew, the publican, and St. Peter, the Zealot, and St. John, the Son of Thunder, all write of the compassionate Christ of God our Savior. They are all one in His love.

The bomb can blast men to bits, but the Book can fuse them together in the bonds of holy friendship and love, as companions on the great Quest . . . seeking the Kingdom first. In this they find the principle of atomic union rather than disunion. We need a means of uniting far more than we need a means of splitting and splintering.

V. THE BOOK RENDERS THE BOMB HARMLESS

If enough people follow the Way of Him of whom the Book tells, the bomb will be utterly useless. What would a man like St. John, writing about love, do with an atomic bomb? Changed men have no use for the bomb. But the bomb cannot make the Book useless. "Thy word is settled forever in heaven." We look for a new heaven and earth because we have looked within the Book. Once more the celebrated statement of the French skeptic comes to mind . . . "Whatever the surprises of the future, Jesus will never be surpassed." He has never seemed so necessary as now.

I have no praise for the bomb or its makers. All that it does is to underline the frailty, and poverty, and futility of humanity in trying to save itself. Exhibit "A"

of the twentieth century is a mushroom-looking explosion caused by the bomb. That picture says (and His words are right) "Without me ye can do nothing"; certainly nothing worth doing.

The best things that have ever been claimed for the bomb, so far as I have learned, is that if we can find ways to put it to better use it may do some things which we are already doing rather well, such as making electricity or propelling vehicles and boats. Such claims sound weak and remain to be proven.

The claims of the Word of God are manifold and they are proven. The Word has worked. It has changed cannibals into friendly communicants at the Lord's table. It has dealt the death blow to human slavery wherever it has been accepted. It has made men honest and upright. Hotel owners claim that its presence on the bureau saves them towels, bathmats, and blankets. Mr. Ellsworth M. Statler of the Statler hotels, spoke on behalf of the Gideons some years ago, and made the assertion, "No room has been properly furnished, no matter how much has been spent on it, unless the word of God is there." That can be said of our whole civilization, or you can say it of the nation's life. However much we have if we do not have the Word of God, we are incomplete and commit folly.

THE BOMB SHOULD CONVINCE US THAT IT IS TIME TO GET BACK TO THE BOOK.

THE BOOK NEEDS EXALTATION AND REVERENT STUDY IN OUR SCHOOLS.

THE BOOK DESERVES A NEW ATTITUDE OF INQUIRY AND STUDY IN CHURCH WHERE ITS VOICE SHOULD AT ALL TIMES BE AUTHORITATIVE.

THE BOOK DESERVES A NEW RESPECT FROM SOCIETY IN ALL PUBLIC RELATIONS.

GIVE THE BOOK ITS RIGHTFUL PLACE, AND THE BOMB IS SAFE.

Maurertown, Virginia.

NEW BRETHREN YOUTH AMBASSADOR QUARTET IN PREPARATION

With wedding bells soon to ring for several members of the Ambassador Quartet, Brethren Youth has secured the services of another group of young men. This new quartet will travel this summer and carry on the same type of work as the old quartet. The men will travel under the sponsorship of the Brethren Youth Evangelistic Crusade.

The new quartet is composed of: Charles Huff of Waterloo, Iowa; William Curtis, of New Lebanon, Ohio; Glen Grumbling of Johnstown, Penna.; and Ronald Ritchey of Berlin, Penna. All of these men are students at Ashland, and are preparing for the ministry.

In addition to the Brethren Youth Ambassador Quartet, teams of girls are being prepared to take charge of Bible Schools in some of the churches of the denomination. These Crusader Teams are available upon request, where dates are not already filled.

WHEN YOU THINK OF THE PROGRESS MADE BY THE YOUNG PEOPLE IN THE BRETHREN CHURCH YOU CANNOT HELP BUT THANK GOD FOR HIS DIRECTION AND HELP. AS HIS WORKERS, YOUR NATIONAL BRETHREN YOUTH BOARD CONTINUES TO PLAN FOR EVEN GREATER EFFORTS IN CHRIST'S NAME.

Missionary Department

NEWS BRIEFS FROM OUR MISSIONARIES

NOTES FROM ROBERT BYLER

January 19—"Diquecito" Cordoba:

The camp is in full swing. We have about one short of 70 this year! But things are moving along nicely, despite the lack of foreknowledge. Quite a number came without filling out their application forms, and as a result, we were expecting only about half this number. June Byler, Pastor Espinosa, Luisa Kugler and three missionary families are among those teaching and helping, as well as several Bible School students who joined us this year. It is a pleasant experience and a big challenge. We are hoping to have a baptismal service before camp is over, for there are several candidates and we are praying for some conversions during the camp.

January 22.

There has been a good spirit plus lots of enthusiasm in camp this year! The classes are good and the music is excellent. Our missionary friend from Chile, Mr. Amstutz, contributed greatly with his fine music (trumpet and voice), his Spirit-filled presence and the inspiration of his messages. He will return to Chile the end of February after serving a short fill-in term as director of the Bible Institute.

We have campers of all ages—from very young (about four years) to quite a bit beyond my years! It is too bad we are limited to a two-weeks camp. If we could have graded camps and make it a full summer program on permanent, mission property, the possibilities would be almost unlimited. There are actually only a few evangelical camps in all of Argentina, and we have visiting campers from several denominations. All are quite happy with it. But having no permanent shelter or certain location is some hindrance to such a plan.

Dr. Busse has been most gracious and kind in offering this field and it is better than being down on that "uncertain" river's edge. (The river completely covered our former site because of the heavy rainy season.)

The Spirit is working among the young people. I believe we will have some life-recruits. We have been stressing the Spirit-led, abundant life—and I believe the Lord will work in these hearts and lives.

No one can estimate the blessing that these two weeks may bring to some young lives, who will soon be our church leaders. It's a wonderful opportunity and challenge. Pray that the "camp experience" will go into the home congregations in faithful, diligent service.

BOB AND BEA BISCHOF



... Every Saturday evening about 4:30 or 5:00 the Nsares (white people) and the African boys all play volleyball. They surely do like to play. Last Saturday afternoon Hamalai, his girl friend and three or four of his other friends came and wanted to hear our radio. They had never seen nor heard one before. They all understood English; so they could understand the English broadcast. They enjoyed themselves and they stayed two hours. The one girl who came is leaving with her husband for Buza today. He will be teaching school in the Higi area. C. B. M. have trained quite a few Higi teachers and preachers.

... Our language teacher, Hamalai, really lays on the work for us and gives the large assignments. Every Sunday he picks words out of the sermon and has us learn them. He helps us so much in the the translation. The last few days he went to Mubi (35 miles from here) to see his sister before he goes to the Waka Training Center (W. T. C) for his further education. He will be leaving in two weeks.

... There is no post office in Lassa. The nearest one is the small one at Garkida. We are about ½ mile from the market place in Lassa. Lassa has only about 150 to 175 people. However there are quite a number of compounds and villages near. We are studying language from two people—Mrs. Grimley about an hour a day and Hamalai an hour. Language study is all by tutor and this is quite nice. Now we are learning the Margi language and will probably work with these people the first tour. The second language will be Hausa, which is more or less the one native language which most of the people seem to know. It is the native language they are trying to get for Nigeria. English is also being taught in all the schools. The plan at the moment is that we shall either spend the last six months of this tour in Jos learning Hausa, or the first six months of the second tour. In Jos they do have a regular school for the learning of Hausa. Then if we can get these languages, we shall probably learn Higi. So please pray for us that we may be able to learn to speak them effectively. Sometimes it seems as though we are going so slowly. But I guess you can't expect to be able to speak a language after just a month of study. Each Sunday we can follow the sermon a little better, and at present I think we know about 500 words.

More Missionaries' Birthdays

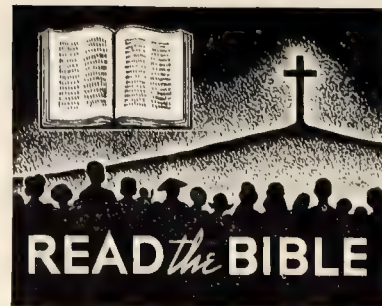
Robert Bischof—March 5
Beatrice Bischof—March 19

Stephen Byler (Junior missionary) — March 19
Dr. C. F. Yoder—March 26.

One Of The Needs Of Our Church Today

A sermon delivered on a recent Sunday morning in the Mt. Olivet Brethren Church, at Georgetown, Delaware, of which brother Christiansen is the Pastor.

REV. S. E. CHRISTIANSEN



MANY PEOPLE SPEND much of their time making complaints about the Church and its members. Some people seem to enjoy doing this. However, if such people would use the Bible as a looking glass for his or her own life, they might have a great deal of rubbing and scrubbing to do on themselves before they could be of any help to those with whom they find fault. So, let us leave them until they clean up some, and then we may have confidence in their criticism.

THE NEED IS BIBLE READING

As we think this matter over, as to one of the needs of our Church, I wonder if we would not agree that a very great need in our church life is Bible Reading. We read almost everything in reading matters, whether these be religious or secular. Some times we read these different newspapers and magazines with such interest, that a half hour or more is gone before we know it. We may also glance at a good Christian article, but soon get tired and rush off to some other duty. You did not touch your Bible at all. Dr. F. B. Meyers once said, "We may measure our growth in grace by the growth of our love for private Bible study."

Brethren, I heard a challenge some years back. I listened to an evangelist, who said, "I would not be afraid to wager that the average Christian does not give over fifteen minutes, at the best, in prayer each day." I said to myself, "You are wrong, brother, for I give a good deal more than that in prayer." The next day, and for several days, I timed myself while on my knees. Do you know what? The time I spent on my knees varied from 3½ to 4 minutes. I was sure, the first time, that my watch had stopped. Yet as I listened to it, it was still running. I said to myself, "Shame on you. You stand up and urge others to pray, and yet you are so lax."

I learned that Jesus Christ is the Bread of Life, and if I wanted to grow in Him, I had to

be partaking of Him by reading and learning of Him, as well as being obedient to do whatsoever I learned as I read and meditated upon His Word. Time spent in fellowship in prayer and the study of the Word is a great joy unto the soul.

IT TAKES TIME TO BE HOLY

We often sing the hymn, "Take Time To Be Holy." However, it is well to know that we do not become Holy by merely singing this. Yes, it does take time to be made holy. It takes time to feed upon the Word of God. If we want to develop a sound, healthy body, we must eat wholesome food. We cannot eat merely a snack off and on. If we want to grow in our spiritual life, we must partake of Him who said, "My flesh is meat indeed, and my blood is drink indeed."

As we turn to the Gospel of John, we read in chapter six, "I am the living Bread which came down from heaven; if any man eat of this Bread, he shall live forever; and the Bread that I will give is my flesh, which I will give for the life of the world." As we read the verses 51-59, we are taught that our Christian life depends upon our partaking of HIM.

The Jews strove against this saying. But Jesus declared, "Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." Jesus also said, "As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me."

There is a wonderful realization in the Communion service, that we may have strength and healing in the Atonement of Jesus Christ. Partaking of His flesh and of His Blood. If we do not, we have no life in us. I may add here John 14:20. "At that day (when the Holy Spirit is come) ye shall know that I am in the Father, and ye in me, and I in you." This is a triple union, The Father in the Son, the Son in the Believer,

and the Believer in the Son. We cannot be in the one, without being in the other; we in God and God in us. Let us say, "Praise Ye The Lord."

A good sign that we love the Lord is shown in this, that we spend much time in reading about our heavenly Father and about His beloved Son, who is our Savior. If we study His Word with our mind set on Him, He will keep us in perfect peace, because we are trusting in Him. This will keep us from getting upset so easily. Try it once, and see if that is not true. If we seek in the Word of God for our fuller realization of the Lord Jesus Christ, as we seek for worldly treasures or gain, we shall surely find Him. We shall rejoice throughout all eternity for the Treasure we have found. May God grant us a real urge to seek for the highest and the best from the Word of life.

ASK THE HOLY SPIRIT'S HELP

As we have given some time to Bible reading, we are now ready to ask the Holy Spirit to teach us the deeper truths in the Word we read. Since "All things are possible to him that believeth," we, with the faith, can look up and ask our Guide for light from Him to understand God's Word. He will give us that light. Jesus said, "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." We could not have any better teacher than God Himself. Let us earnestly try to learn of Him, and, like Samuel, say, "Speak, Lord, for thy servant heareth." God will not fail to let us know. If there seems to us any uncertainty at first, let's go to Him again. He does not get tired of us, for we come to Him as children who trust Him and who are anxious to understand His Word.

You see, the Holy Spirit knows the deep things of God, even the things which eye hath not seen, nor ear heard, even the things which have not entered into the minds of men. How about it, brother, sister? Shall we draw a little closer, press firmer toward Him, and with a childlike faith, look to Him for the purpose of learning His precious truth? Read the Bible, knowing that it is God speaking unto you, and that He is more concerned in helping you than any mother or father was ever minded to help their loved ones.

Read your Bible with the thought in mind that God has something for you and that you are seeking to find it. With eyes open to see, with ears open to hear, and with a heart ready to re-

ceive and to do His will, give much time to the study of His Word. God will not fail. Why? Because He sees His child searching and pleading for light. God will not turn such a child away.

PRACTICE WHAT WE LEARN

Let our Bible reading be followed with prayer, and more prayer. Light will surely come. As we study our Bibles, with a pen or pencil and paper handy, we will store Scriptures in our heart. We will become more and more a storehouse of God, and for God, among the people. We will always be ready to give a reason for the Hope within us.

Always be ready to practice what you learn of God, for the lesson He gives is for the advancement of your soul, and through you, to others. Remember that God will never show us any new thing or thought until He sees us practice what we have already learned. You may skip lessons in schools on earth, but God will not advance you another step until you truly obey what He taught you before. Whatsoever lessons God has laid before you and you understood it to be your duty to do, if you have not obeyed, God will not excuse you. Nor will He grant you advanced joy in your soul until you repent of your act; and then when forgiven, to get back on the track where God wants you to be. We cannot slight God and have joy in our heart. "If I wash thee not, thou hast no part in Me," saith the Lord. If we see in the Word of God some advanced step for us to do, do not hesitate. Rather let us, with Samuel, say, "Speak, Lord, Thy servant heareth."

D. L. Moody once said, "If I understand God to tell me: 'Dwight, go out in the street and pick up that stick laying there, I may not understand why I should pick up a dirty stick. But I would do it because I understood that God bid me do it.' Moody left the 'why' of it to God. Why do not we become just as obedient to God?"

As we try to obey God He will keep nothing good from us. If we loiter and linger, we show doubt, and God cannot bless us until we follow His bidding. Let us unreservedly do God's will at any cost. Then God will in no wise hold back any good thing from us but will grant unto us His fullest, deepest, and sweetest of all blessings.

Our work is to abide in the Lord Jesus Christ, who is "The Word of God." Then we can ask what we will, and IT shall be done unto you. Let us take this verse, John 15:7, with us for today. This is the union which fills the soul and keeps us going on our way rejoicing.

"AS WE FORGIVE"

(Continued from page 3)

sin: Thus they are not ready to enter into eternal life. Rather they are in a more despicable condition than those who have never heard of Christ, simply because of the light which they have experienced.

This presents a serious problem, in addition to the loss of eternal life on the part of those who are guilty of unforgiveness, for it also hinders the work of the church. Many a pastor is grieved because of the unwillingness of his members to work together, to forgive and forget real or imagined wrongs, to bury pride and to lay themselves upon the altar of humility and service.

CAN WE COMPLETELY FORGIVE?

We will be frank and say that it is possible for us to completely forgive and forget, to be completely free from envy, jealousy, hate, and strife. God, through Christ, finds it possible to completely forgive the penitent sinner. If we exercise the full power of trusting in Christ for strength, it is absolutely possible for us to completely forgive.

In fact, the soul that is filled with Christ and His love, finds it impossible to hate, or to bear in his heart any feelings of ill will or envy. The grace of God is worthless toward us if we do not permit it to go far enough to change our life toward our fellowmen.

This projects itself farther than "just around the corner." This spirit of "love one for the other," must be manifested in our local churches and in the denomination.

Yes, we can be completely forgiven by our heavenly Father, through Jesus Christ, our Lord. And we can also completely forgive others. We can have a heart and life that is completely free from any hatred or ill-feeling toward any person. You may doubt this. Remember, that Jesus asks all who are weary to come unto Him for rest. The burden of unforgiveness is too often a killing burden. We are to take our burdens to Christ and get rid of them. Remember the song, "Yes, Jesus took my burden, And left me with a song?"

We say that it is possible, we say that if we desire a "right spirit within us," that it is probable. We say that the danger lies in not ridding our soul of these feelings.

We do not feel that what we have been saying is idle talk. We recognize it as one of the major difficulties in the enjoyment of the Christian life, and in the smooth running progress of the church. To free the soul by overlooking and forgetting "everything that has happened," to be able to see others "get the glory" and to have "malice toward none," is a peak of Christian experience that is wonderful.

After all, to be able to say that you hold nothing against any person is an attitude of mind and soul that will cure a multitude of ills and pains of body, mind, and soul.

For your careful thinking, we suggest these words of Idalee Wolf Vonk, which appeared on a bulletin recently received in our office.

FORGIVENESS

He who would be forgiven, let him forgive.
And in forgiving, let him forget.

For God, our Father, knows wherein each of us has sinned.

He knows each thought that winged its unclean way across our mind.

He knows each wrong we pondered in our heart.

He knows each time our willful ways have led our footsteps from the bloodstained path our Saviour marked for us.

And yet our Father's mercy never ceases.

Our Father's love for us remains unchanged.

Our Father's promise for eternal life includes each one of us.

If God, our Father, can forgive the diverse transgressions marked against our name,

If He can listen time and time again to our petitions asking His forgiveness,

If He can comfort us when grave repentance tears our souls in twain,

Then who are we to look upon our brother's errings

With hardened gaze and still a harder heart?

Then who are we to turn a deafened ear unto our brother's pleadings?

Who are we to look disdainfully and judge another's faults when locked within the chambers of our hearts are hidden sins of even blacker hue?

If we would ask our Father to forgive our sins,

The countless times when we have wronged a friend,

If through confession and repentance we would seek another chance to prove ourselves a faithful child of God,

Then we in turn must willingly forgive.

And furthermore, in turn, must forget.

Items of General Interest

(Continued from Page 2)

for a funeral by friends of the deceased, is, instead given to a Memorial Fund. Out of this fund, which amounted to \$204.61 in the Bryan church for 1952, gifts are given to worthy causes.

Some of the gifts are as follows: Leper Colony, Africa, Ashland College Chapel Fund, Brethren's Home, Kentucky Wheeler Home, Dr. C. F. Yoder, Bryan church, Radio hour, and Founders' Hall building Fund. They also gave flowers, fruit and fruit juices, cakes, and chickens to the sick.

(This is a very enterprising project, and worthy of note by other congregations.)

The Radio Chorus which sings for our church's Radio broadcast each Sunday morning, was featured in a recent Sunday evening service in the church.

PERU, INDIANA. Rapid progress in the redecorating of the sanctuary is being made, according to a recent bulletin from Brother J. Milton Bowman.

ELKHART, INDIANA. Since the discontinuance of Sunday Bus Service, the Laymen of our church have banded themselves into a "transportation group" to help those needing transportation to our church. (It's a good suggestion for all of our church members, to fill up your automobiles with friends and neighbors and bring them to church.)

MUNCIE, INDIANA. A Prayer Room, complete with an Altar, and other essential equipment, has recently

been provided in the Muncie Church. Brother E. J. Black states that they hope to have the room all painted, carpet laid, and ready for use by March 1st.

MILLEDGEVILLE, ILLINOIS. Mrs. H. H. Rowsey, who had been a major surgery patient in Community General Hospital, of Sterling, Illinois, is now home, and is making rapid progress towards recovery, according to word from Brother Rowsey. The Brotherhood will want to continue to remember Mrs. Rowsey in prayer.

WATERLOO, IOWA. The annual Birthday Dinner was held on Saturday evening, February 21st.

CARLETON, NEBRASKA. February 15th was observed as "Everybody Goes To Church" Sunday, according to Brother Thomas A. Shannon. A special effort in this annual occasion is made to get all friends, etc., to come on this day, when a special program is provided.

MANTECA, CALIFORNIA. The Brethren Berean Band Institute is set for Friday evening, March 6th. Brother Virgil Ingram is the speaker.



RODKEY. Otho Rodkey, a faithful member of the Burlington Brethren Church, passed to his eternal rest very suddenly at Memorial Hospital, Logansport, Indiana, on December 10, 1952. He leaves to mourn his passing, his wife, Beulah, son Robert and one grandchild.

Funeral services were held December 13th from the Burlington Brethren Church by the former Pastor, assisted by Rev. Myron Dodds.

Wayne E. Swihart.

BEERY. Eliza C. Bowman Beery, daughter of David R. and Mary Priser Bowman, was born January 18, 1869 near New Lebanon, Ohio, and departed this life, February 10th at Miami Valley Hospital, Dayton, Ohio, at the age of 84 years and 28 days. Death was due to complications and advanced age.

Her marriage to Rev. N. V. Beery occurred on November 15, 1891. Her entire life was spent in the Miami Valley of Ohio. She was a Christian for more than 65 years. She was ever interested in Christian enterprises. She belonged to the pioneer Bowman family which has furnished more than 50 ministers and scores of deacons to the various branches of Brethren Churches. Her husband, Rev. Noah V. Beery, departed this life in 1945. As a minister's wife, Mother Beery excelled in counselling as she had an unusual understanding of the needs and problems of those about her.

The four children survive: John, of Dayton; Mrs. Russell Landis, West Alexandria; Mrs. C. Y. Gilmer, Huntington, Indiana; and Mrs. J. M. Garst of near Dayton. There are also 8 grandchildren and 21 great grandchildren.

Funeral services were conducted in the First Brethren

Church, West Alexandria, Ohio on February 13th by Rev. Smith Rose, assisted by Rev. John Good, pastor of the local Church of the Brethren.

Smith F. Rose.



News From Our Churches

A DAY AT UDELL, IOWA

On Sunday, December 28, 1952, Jean and I were at our church at Udell, Iowa, for services, where Brother Francis Berkshire is the Pastor.

I was the speaker at the morning service to a fair-sized crowd of attentive and interested Brethren. In the afternoon, Pastor Berkshire and his good wife, held open house at the parsonage. This has been done on several occasions, and has proven to be very beneficial to the Parsonage Family and to the congregation. On this particular occasion we were privileged to meet and fellowship with a number of the Brethren of Udell.

The Evening Service was the Public Service of a newly organized Woman's Missionary Society, consisting of the young ladies of the church. A very fine devotional service was given with various members of the group taking part. During this service, Jean and I had the opportunity to tell the audience some of our plans as prospective missionaries to the Philippines. The church was well filled, and all portrayed much enthusiasm and good will.

During the morning service, it was announced that a fellowship hour would be held in the Sunday School Rooms after the evening service, so after said service, the congregation gathered in said room. To our (Jean and my) surprise, we were greeted with baskets of food consisting of articles too numerous to mention. A nice gift of money was also given to us.

Brother Berkshire and his wife have done, and are doing, an excellent piece of work among the people of Udell. We found the people ready and anxious to serve. Under the leadership of their Pastor, they will accomplish many things for the cause of Christ.

Jean and I would like to express our appreciation for this opportunity of service. We would like to say "many thanks" to the Brethren of Udell for things spiritual and material.

Mr. and Mrs. Glenn (Doc) Shank,
2046 McCausland Ave.,
St. Louis 17, Missouri.

REVIVAL AT CHEYENNE, WYOMING

The writer concluded an eighteen day evangelistic meeting in the Cheyenne Brethren Church on February fifth. This was our first visit to this one of our newer western churches. The work here has been established only about six years, but it is one of our going, growing and well established Brethren Churches, and if our Lord should tarry in His coming we have every reason to be-

(Continued on page 14)

Brethren Youth Crusaders

Devotional Topics

J. D. Hamel Program Editor

Topic for March 8, 1953

WHAT IS CHRISTIAN LIVING?

I Thess. 5:15-23; James 1:22, 26, 27

CHRISTIANITY IS LIFE

Is a way of life,
Not a statement of belief.
Is an attitude of heart,
Not an attitude of body.
Is a character to be attained,
Not a creed to be written.
Is an ideal to be realized,
Not an organization to belong to.
Is an interpretation of facts,
Not a set of opinions.
Is a necessity to be enjoyed,
Not a luxury to be supported.
Is an inspiration coming from God,
Not a system coming from men.
CHRISTIANITY IS LIFE!

—Anon.

1. YOUR HOME LIFE. A Christian should be a worthy member of the home. He should try to uphold the ideals and interests of the family. He should cooperate in every possible way with parents and other members of the household. The home is a sacred institution and is sanctioned by God. The home must be governed by law. The law of the home is love.

SOME QUESTIONS FOR YOU TO ANSWER. Have you ever asked yourself, "What do I really like?" What amusements do you prefer? Why? What does it mean to you to have a good time? What do you do when you have fun? What pictures have you in your room? Did you select them? What do they teach? Do you think pictures can have any effect on the way you live?

What kind of stories do you enjoy reading? Name some of the books or magazine articles which you have read within the last three months. Make a list of the traits of character of the people in the stories which you have read. What do you admire about these people? What do you dislike? What qualities are found in your character?

Make a list of your friends, both girls and boys. Why are they your friends? What qualities do you admire in them? Can you find similar traits in your own character? Do you think you will want these same people to be your friends twenty-five years from now? Give reasons.

Remember what you really admire and like today largely determines what you will be in the future. What do you admire in your family, school, church, and social life?

2. YOUR NATIONAL LIFE. A Christian should obey the laws of the Nation. The United States is a democratic society. Laws are made by the representatives of the

people. If a law does not meet the needs or wills of the majority of the people, it may be changed or repealed. As long as a law is a part of the statutes of our country, a Christian citizen obeys the law. There must be some law of conduct. The law of the State is Love.

3. YOUR WORLD. A Christian should obey the laws of the world. In our modern society we are attempting to find ways of understanding other nations, other races and other creeds. Cooperation and service are becoming world ideals. We are attempting to apply Jesus' idea of peace and world brotherhood to our modern society. The law of the world is Love.

Throughout the history of society men have worshipped a god or gods. In our modern social order men have their gods. An individual often seeks popularity. He would do anything to become popular. He is willing to follow the bidding of a group; he is willing to sacrifice honor or respect in order to gain popularity. Many people today are pleasure mad. "Where shall we go tonight?" "What shall we do next?" are common expressions. The chief desire of some people is to be leaders of society. This becomes their main purpose in life. Sometimes high school pupils get the idea that the best church is the one which has the winning basketball team, the greatest number of parties, and the most handsome men or the most beautiful girls. The estimate of religion is too often based upon outward, secular, or material aspects of life. Young people this is not the way to Christian living.

4. YOUR GOD! A Christian should obey the laws of God. These laws are shown in a complete manner in the life and teachings of Jesus. In His Great Commandment, Jesus gave a summary of man's relation to God and to his fellow men. Jesus' highest loyalty was to God. He was willing to say, "Thy will be done." But, more than that, He was willing to do what He believed God wanted him to do.

What does it mean for you to say, "My highest loyalty is to God?" What interests will have to be subordinated if you are wholeheartedly to follow the Christian way of living? Think of this question: 1. In relation to your own personal ambitions and ideals. 2. In relation to the use of your physical and mental characteristics. 3. In relation to your play and recreational life. 4. In relation to your reading. 5. In relation to your use of money. 6. In relation to your parents. 7. In relation to your friends. 8. In relation to your religious life.

Christianity is a religion of entirety. It demands the complete loyalty of the individual. Christianity makes it possible for one to give all of oneself to the will and work of God. In like manner today Christianity requires all of the individual. Heart, soul, and mind are needed in the application of Christian principles to God and to mankind. Christianity is the highest way of life. It is man's highest loyalty to God.

5. HINTS ON TRUE CHRISTIAN LIVING.

(1) All promptings of duty are leadings of the Spirit. Follow them always and at any cost. Ephesians 4:30; I Thess. 5:19.

(2) Never go where you cannot take Christ with you. Matthew 28:20; Psalm 139:7.

(3) Never go where you would not be glad to have Christ find you if He should come; never do what you

(Continued on page 14)

Prayer Meeting Studies

By C. Y. Gilmer



FOUNDATION

Build your house of faith upon the rock
Of truth, with love for cornerstone,
Lest winds of doctrine beat, and storms of hate
Descend and it be overthrown.

—Inez Clark Thorson.

FIVE TIMES PAUL WROTE, "I would not have you to be ignorant, brethren" (Romans 1:13; I Cor. 10:1; 12:1; 2 Cor. 1:8; 1 Thess. 4:13). John in his first epistle says more than twenty times, the words, "We know." In light of the Biblical certainties, a man is dishonest who says, "What are we to know?" as though there is no certain knowledge to be had (John 20:31).

According to the Bible, we know to begin with, that all men are sinners (Romans 3:23). A man could never get anywhere with God without the knowledge that he is a sinner (Luke 19:10) and needs salvation (Psalm 39:7). Adam and Eve knew when they had sinned (Gen. 3:7). Achan knew that he had sinned (Josh. 7:20). Isaiah knew that all had sinned (Isa. 53:6). David knew this (Psalm 14:3), and there was no forgiveness for David as long as he refused to acknowledge his sin (Psalm 51:3). Salvation is for sinners and nobody else (Matt. 9:12, 13). Man may think he is good, but the evidence of his sinful nature is on every hand (Eccl. 7:20).

The Pharisees knew law, prayer and fasting, tithing, traditions, and ceremonies, but they did not know Jesus (John 1:26). Today men may have a creed without Christ, a religion without a Saviour, and pray the Lord's prayer without knowing the Lord of the prayer (Matt. 15:8). To "know Him" was Paul's supreme desire (Phil. 3:8, 10). It is not enough to know about the Lord. We must know Him (1 John 5:20). Paul knew the Lord, and knowing the Lord, he knew he was saved (2 Tim. 1:12). The first epistle of John was written that blood-believers might know that they are saved (1 John 5:13). They who accept Christ on His own terms are clearly told by Him that they are saved (John 5:24). To feel good, light, gay, and to cry easily is no assurance of salvation, because all these things are true of a drunken man! If we have no assurance of our own salvation, how can we help the lost to know the way to Heaven?

"We know that ALL THINGS work together for good" in the life of a Christian (Romans 8:28). Joseph was sold into slavery but it worked for his good and the good that he could do (Gen. 50:20, 21). Paul and Silas were thrown in jail but it worked for their good and the salvation of souls (Acts 16:32-34). A Jewish maid was kidnapped for a slave among the heathen, but there she testified of the true God Who could heal Naaman of his leprosy (2 Kings 5:2-4).

If you have made your reservation in Heaven, you know where you are going (1 Peter 1:3-5). For you, physical death has no fear (2 Cor. 5:1). There is assur-

ance of safety in Christ and nowhere else (Acts 4:12).

"Thy glory shall forever stand,
Thy truth remains both firm and sure;
Our souls we venture in Thine hand,
And there we know we are secure.

"Tho' troubles come and sorrows rise,
We will not fear, for God's our aid;
Ill tidings cannot those surprise,
Who are upon Jehovah stayed.

"Glory to Christ, our faithful Friend;
He is the Lord Whom angels fear;
On Him we always would depend,
And in His righteousness appear."

—J. Henry Showalter.



Lesson Comments by Fred C. Vanator

Lesson for March 8, 1953

LIVING ON THE ALERT

Lesson: Matthew 25:1-13

WE NOW COME to the old, yet ever new, parable of the Ten Virgins—five of whom were wise, that is, "alert" to their responsibility and task; and five of whom were heedless or careless in their relation to the duties that had fallen to them.

There can be little doubt that Jesus, through this parable, is telling the disciples to be ever on the lookout for His return to earth, that is, for His coming again and to the great marriage supper of the Lamb. The closing verse of the printed text (verse 13) leaves us in no uncertainty about this, for it says, "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh."

Now let us see what lessons we can get from the text for ourselves. The parable is so familiar that we need not rehearse it in its entirety. But just how much have you given thought as to your personal relationship to it? Just how often have you given it a "self-application"? How have you applied its meaning to your own activities? Now as we seek to apply it, why not make the application personal.

First we note that in the beginning of this parable Jesus gives the same designation to all ten young women—"virgins." They were chosen for this duty of greeting the bridegroom because of their nature. Each one was provided with the proper kind of a lamp and with it a certain amount of oil. After that they were, as we would say, "on their own." When we become Christian by obeying the Word of the Lord, we are provided with the means of a new life and endowed with certain requisites, but then we are expected to keep these things in a workable, growing order.

Now to note further—Jesus says that five of these were wise and five foolish. The five wise ones, not being

at all sure of just how long they would have to wait to greet the bridegroom, made additional provision for whatever contingency might arise. They took additional supplies of oil. But the foolish ones did not know that these wise ones had taken only that which was sufficient for their own additional needs; they only knew that these had a surplus. We wonder if you are by this time drawing your own conclusions?

But the bridegroom "tarried." Remember that he had that right. So as time passed sleep overcame those who waited. Nothing wrong about that. The Lord does not expect us to stay awake physically day and night to "watch for His coming"—all He desires us to do is "to be ready to meet Him when He does come." But while they slept their lamps burned on, until probably all ten lamps were burned dry. But the difference between the five wise and the five foolish lay in the fact that the wise were "prepared for this emergency" and the foolish were without additional oil. Right here is an opportunity to stress the matter of preparation.

We should think on the fact that when the bridegroom did come, those who were prepared to meet him were also ready to go "in with him to the marriage," and the others were not and had to try to become prepared at this late date. But we read "the door was shut." These last four words found in verse 12—"I know you not"—to the above four we have thought which speaks the difference between eternal life and eternal punishment. For once that door is "shut" there is no opening of it.

It is not a picture upon which one cares to dwell, but it leaves us also with the assurance that if we are watchful and on the "alert" to His coming again, and we are prepared for it, we will enter into the feast with joy unspeakable.

Crusader Topic

(Continued from Page 12)

would not be glad to have Him find you doing. Matt. 24:44-51; Luke 21:34, 35; I Thess. 5:2, 4.

(4) Do nothing that you are not confident that you can do to the glory of God. Colossians 3:17; I Cor. 10:31.

(5) When in doubt as to any proposed act, do not do it if it is clear that loyalty to Christ does not positively demand it. Romans 14:22, 23; I John 3:21.

(6) Seek the blessing of God upon all you do. Psalm 127:1; Philippians 4:6, 7.

(7) Do not try to discover how little Christ will accept of you, but how much you can do for Him. II Cor. 5:14, 15; I Chronicles 4:10.

(8) The best man is an unsafe example, so follow JESUS ONLY. Jer. 17:5; Galatians 2:11-13; John 8:12.

(9) Seek at once and continually an endowment of "power from on high." Luke 24:49; Acts 2:39; 4:31.

(10) Take all your doubts and troubles and burdens to Jesus, and leave them with Him. Matthew 11:28, 29; Psalm 55:22; Isaiah 50:10.

(11) Trust your salvation WHOLLY to GOD. Ephesians 2:8; II Cor. 2:9-11; I Peter 1:5; Jude 24.

CHRIST through His life and teachings, gives the

highest and most worthy ideas of God. If we are to know the nature and character of God, if we are to have worthy ideas of God, we must know the nature and character of Jesus. Jesus is "the way and the truth, and the life." Worthy ideas of Jesus will lead to worthy CHRISTIAN LIVING.

NEWS FROM OUR CHURCHES

(Continued from page 11)

lieve that it will be one of our stronger and larger churches of the brotherhood, and perhaps will be used of the Lord to establish other congregations in that far western wide-open needy field. Much of the credit for the work here as it is today must be given to the one and only pastor of the flock from the beginning, Brother Frank W. Garber.

Feeling the need of a Brethren Church in that great growing city he proceeded with his family to give themselves to the task. As a result today they have a beautiful church building, free from debt, in a growing section of the city, with a live Bible School, as well as all of the various organizations of the church each functioning in their particular field in a very commendable fashion. It needs to be said that this church as it stands today is a monument to what a small group of folks can accomplish without the aid of mission boards, when they really and truly "have a mind to work." Other than a very small remuneration from our Home Board the church is today entirely on its own.

To say the least, we discovered at once an evangelistic fervor seldom found in any church these days. They were eager for a revival from the pastor down to the last member. They wanted it, they prayed for it, and were willing to pay the price for it, accordingly the revival came. I have said many times that any church, anywhere, any time can have a revival if they will meet the conditions laid down in the Word. This they did. The pastor told me on arrival that they were going to have the best meeting in the history of the church. His faith was made sight as the folks began coming to the Lord early in the meeting and continued coming to the last days of the meeting. The pastor is an untiring worker. Although he was just convalescing from an attack that put him in the hospital up until a few days before the meeting started, yet he went with the evangelist almost every day in some home, talking to folks about their soul and their relation to the church.

I want to bear testimony here too, to the effectiveness of his personal work. It is a joy and a delight to work among the people with pastors who are held in such high esteem in the community in which they live and serve, as is Brother Frank W. Garber. Speaking of personal work, brethren, let me say here, it is still the surest and best method of evangelism. I am fearful that as pastors and evangelists, that we have slackened our pace in this method of soul-winning and that to our shame and discredit. Our Lord was pleased to use this method in this meeting.

Our home was with the pastor and his splendid companion who is a real-for-sure partner in the work. It was a good place for a homeless traveling evangelist to spend a few weeks. They fed us and cared for us in such a way

that we were kept in perfect condition for our task at hand. Our fellowship was unbroken and we shall ever cherish in our memory these days wherein we have found new friends in the work of the Lord.

In this connection we are not unmindful of the wonderful meals we shared with the Brethren other than the parsonage, at about half of which were served with "deer and antelope," the finest of its kind that is so plentiful here in this great Rocky Mountain section. Perhaps this accounts for Brother Garber and myself being "so fleet on our feet" in this meeting. Thanks to all for their kindness and consideration of the evangelist in every detail and for the many kind words of appreciation of the Bible Studies and the messages brought.

Among those who came for membership into the church we feel there were some great victories. First there were nine heads of families, three whole families, two with a Catholic background, one by relation from the Church of the Brethren and two from another church group. The attendance throughout the meeting averaged as much each evening as the entire membership of the church. The interest generally was in every way above the average in revival meetings in these times.

The visible results of the meetings, other than those mentioned above, as they are reported to me by the pastor, seems to be something like the following: thirteen baptized, two received on former baptism, one reconsecration and five that accepted Christ but whose baptism was necessarily delayed on account of certain interference. Besides these twenty-one, another twenty-five, through the direct leading of the Holy Spirit came to pledge themselves to a greater and more definite service to their Lord wherever He might be pleased to call them. It was a scene long to be remembered as they laid their lives afresh upon His altar for service. May the "Lord of the Harvest," Who will not permit "His Word to return unto Him void," continue to bless the sowing of the seed into a rich harvest through the days ahead, is our prayer for them.

C. C. Grisso, Evangelist.

MORRILL, KANSAS

On our return to Morrill we found the "Flu" still raging, which has very seriously affected church attendance and church activities here. Under ordinary conditions this is a faithful and loyal group. Two have been received into the body of body of believers here by transfer from the former church at Hamlin, a good deacon and his companion. I am sorry that it will be necessary for me to be closing my brief sojourn among them on Palm Sunday, on which day, the Lord willing, we will begin an eight day evangelistic effort with the Church at Udell, Iowa, and thence to our Indiana home. We have been asked to serve as a "supply" pastor for one of our good Indiana churches for the summer months.

Arrangements are in the making for our fall schedule of evangelism, with some already arranged for. These will be reported in due time. This winter is proving a wonderful time of blessing and fellowship to us, as we have visited many of the churches through the great west preaching the Gospel, and here and there winning a few souls for Him. I can be addressed here at Morrill until April first, and then at my home, Mexico, Indiana.

C. C. Grisso.

NOTICE

The Indiana Brethren Youth Rally of the Southern District will be held at Huntington, on Thursday, March 12th, at 7:30 P. M. The male quartet of Huntington College will be the guest talent.

PUBLICATION DAY OFFERING

January 27—February 11, 1953

(PLEASE NOTE: The offerings listed below are those which were received by our office during this period. For some of the churches, it represents just a partial offering, a quarterly or semi-annual offering.—Editor.)

Milledgeville, Illinois Brethren Church	\$ 75.00
Brighton, Indiana Brethren Church	15.00
Mt. Olivet, Delaware Brethren Church	14.00
Masontown, Penna. Brethren Church	62.25
Mrs. Ira Downey, Hagerstown, Md.	15.00
Mrs. Sarah Fauss, Jersey City, N. J.	1.00
Mrs. Nettie M. Wolfe, Howey-in-the-Hills, Fla.	100.00
M. Kreitzer, West Alexandria, Ohio	5.00
Mrs. Charles A. Bame, Western Springs, Ill. ..	5.00
Center Chapel, Peru, Indiana, Brethren Church..	41.78
Miss Ida Becker, Falls City, Neb.	1.00
W. H. Schaffer, Allentown, Penna.	7.00
Oakville, Indiana Brethren Church	30.55
Calvary, Pittstown, Penna. Brethren Church....	14.00
Sergeantsville, New Jersey Brethren Church ..	11.50
Milford, Indiana Brethren Church	77.10
Gretna, Bellefontaine, Ohio, Brethren Church ..	44.10
Park Street, Ashland Ohio Brethren Church	98.00
Mrs. Harvey Hartman, Wakarusa, Indiana	5.00
North Georgetown, Ohio Brethren Church	89.50
Rev. C. C. Grisso, Mexico, Indiana	10.00
Mr. and Mrs. R. C. Berkley, Hamlin, Kansas ..	3.00
Wayne Heights, Waynesboro, Penna, Breth. Ch.	21.00
Mr. and Mrs. C. R. Swihart, South Bend, Ind...	8.50
Mr. and Mrs. Geo. W. Spielman, Hagerstown, Md.	10.00
North Liberty, Indiana Brethren Church	57.00
Ralph A. Lichty, Carleton, Neb.	5.00
Mrs. Marie Gutridge, Newark, Ohio	1.00
Berlin, Penna. Brethren Church	138.30
Denver, Indiana Brethren Church	41.00
Burlington, Indiana Brethren Church	78.30
Mexico, Indiana Brethren Church	18.75
West Alexandria, Ohio Brethren Church	30.00
Bryan, Ohio, Brethren Home and Foreign Missionary Society	200.00
Oak Hill, West Virginia Brethren Church	60.00
Louisville, Ohio Brethren Church	72.00

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Items of General Interest

PITTSBURGH, PENNA. More than seventy persons attended the 63rd birthday of the Church, which was observed recently with a supper and program.

Brother Ralph E. Mills, Pastor, was guest speaker at the Primitive Methodist Church on February 19th.

BRYAN, OHIO. Brother Alvin H. Grumbling has announced that the Evangelist for their Revival, which will be held April 6th to 19th, will be Brother William S. Crick, Pastor of our Gratis, Ohio, church.

ELKHART, INDIANA. The W. M. S. Mission Study was held on February 26th. The women of the Goshen W. M. S. were guests, with the review being given by Mrs. Evelyn Downing.

The W. M. S. Public Service was scheduled for March 1st.

Brother Robert K. Higgins announces a week of Pre-Easter Services. He will bring the messages each night from Palm Sunday to Easter; Mr. and Mrs. Norman Smith, Song Evangelists, will be in charge of the music.

WARSAW, INDIANA. Brother Eugene J. Beekley reports on their service of Dedication for their new Organ on February 22nd. He said that they "had to carry extra chairs up from the basement for in the aisles. The Church was packed."

Brother Beekley states that two new members were recently received into the church, and four more await baptism.

Brother Beekley, assisted by his choir members furnishing sacred music, was devotional speaker over WRSW the week of February 23rd.

WATERLOO, IOWA. The new Ambassador's Quartet (announced in last week's BRETHREN EVANGELIST) was scheduled to be in the Waterloo church on March 1st.

UDELL, IOWA. Brother H. Francis Berkshire calls his Sunday evening service, "Hour of Happiness," encouraging people to come to a "nice warm church and a service that will inspire you." The members are encouraged to memorize a verse of scripture during the afternoon, to be given at the evening service.

Udell has joined the trend of our churches in providing a parish news paper, in this case a monthly mimeographed paper. It is full of church news, suggestions and timely illustrations.



DR. I. D. BOWMAN



Word was received at the Editorial Office of the passing of Dr. I. D. Bowman, on the morning of Saturday, February 28th. Brother Bowman had been in a coma since the previous Tuesday, and passed away in his sleep.

Funeral services were scheduled for Tuesday, March 3rd, at the Brighton Brethren Church, near Howe, Indiana.

Brother Bowman had one of the most outstanding and fruitful ministries in the Brethren Church. His was a ministry of many years.

A full obituary will appear soon in THE EVANGELIST. Two Brethren Ministers are close relatives of Brother Bowman: A son, Rev. J. Milton Bowman, is Pastor of our Church at Peru, Indiana; a grandson, Rev. Milton M. Robinson, is Pastor of our Cumberland, Maryland, Church.

We give to these Brethren, and other loved ones of this faithful Brother, our deepest sympathy, and certain assurance of the hope of eternal life and reunion in the name of Christ, our Lord.—Editor.



The Editor's Pulpit



"Just As I Thought"

TIME-WORN AND THREAD-BARE is the story of the woman who decided to put to a test, the sermon which her Pastor had preached on the words of Jesus, "If ye shall say unto this mountain, Be thou removed, and be thou cast into the sea, it shall be done."

According to the story, this woman's house was so situated that a great hill stood between it and the sea. Often she had longed to have had her house on the side of the mountain which looked toward the sea. In his sermon, the Pastor had asserted that according to Jesus, if a person had the faith to pray and to believe that a thing could be done, it would come to pass.

This weighed heavily on the woman's mind, and finally she decided to put the words of the scripture to a test. So, one night she prayed to God and asked Him to remove the mountain back of her house so that she could have a good view of the sea. Earnestly she prayed and prayed, calling to remembrance the words of scripture, that if "ye have faith, and doubt not—the mountain shall be removed." Having finished her prayers, she went peacefully to sleep.

The next morning, she arose and rushed to her window. As she saw that the mountain in all its massiveness, still stood as immovable as it had been, the woman is said to have muttered to herself, "Hmm, just as I thought!"

Here was a woman who to all appearances, believed that God was able to do things, yet deep within her, she possessed no belief that He could. This is an old, old story, told many times by many ministers. But, do you know, it is as up to date as it ever was.

Let us not forget, that the promise of scripture is still there, too. You may ask why the mountain wasn't removed for the woman, and we could answer, as her statement in the morning asserted, that she didn't believe it could be removed. You may reply and ask what would have happened had her faith been real and great enough, nothing doubting. Had her prayer been in the will of God, and had her faith been strong enough, nothing doubting, that mountain would have been gone when she arose.

You may laugh and say that such an opinion is ridiculous. Think seriously, though. Is it so ridiculous, after all? Haven't you had any mountains removed? Haven't there been any insurmountable problems (mountains) in your life? Has your life been all one bed of roses in

which you have had everything at your command and every need supplied without having to call upon God, or throw yourself upon Him in trust and faith?

Listen, dear friends, if you have never had to call upon God, in faith believing, to remove mountains in your lives, you have missed one of the richest experiences life has to offer. Every mountain to be removed deepens your faith in God, and shows you how much you are really dependent on Him.

Our Lord told us that when we come to mountains, we are to pray, and if in praying, we believe, He'll answer our prayers. But to get the answer, we must believe that it can be done.

Whatever our personal problems are today; lack of money, sickness, anxiety over loved ones, pending troubles, etc., we must learn to believe that God will see us through (remove the mountains) and bring us to the other side victoriously.

Going a step further, we touch upon our Denominational "mountains." Are you one who says when a new plan or idea is suggested, that "It can't be done?" Progress and advancement are brought about by doing the things which "can't be done."

New fields for Missionary endeavor, a new building program for our College, a new high in BRETHREN EVANGELIST subscriptions. Big mountains in the Brethren Church!

There have been other "mountains," too. The new Chapel at Ashland, the new building for the Publishing House, Missionaries to Africa and South America, not to mention all of the other avenues of Church work. All of these have been big mountains. There were men and women of faith and vision and works who prayed, believed, gave and worked, and these things are now a reality.

The Brethren Church has never in its history been faced with more challenging mountains than at the present time, as mentioned above. Do you know what is going to happen to those mountains? That's right, we're going to see them removed!

Not with a "faith" which says it can't be done, but with a faith in the eternal God, that He is faithful to His promises. Sometimes when we face new "mountains," we

(Continued on page 6)



Victory Through Defeat

A Pre-Easter Meditation

Rev. C. C. Grisso

IT IS THE PURPOSE of this message to have you think for a little while concerning the victories that have been wrought through the death of the Son of God. And here we introduce ourselves to a subject that is as wide as the universe and as lasting as the eternities. For through the endless ages to come, ten thousand times ten thousand of the redeemed, shall say with a loud voice, "Worthy is the Lamb that was slain, even Him Who hath redeemed us to God by His own blood."

Now, I have chosen a rather strange text for this message. "They spake of His decease (death) which he should accomplish."

Many times our Lord spake of His going up to Jerusalem where He would suffer many things at the hands of His people and be crucified. How well He knew that this was in the plan of God for the redemption of the world. Thus He did not look upon His death as a defeat, but rather a glorious victory climaxing the great plan for man's salvation, the plan through which we have redemption through His blood.

It thus becomes passing strange to the natural man that the most repelling scene in the life of the world's Saviour would become its most effective charm. That the one thing that would grip and fascinate and move the hearts of men would not be His teaching, though He was the world's greatest. That it would not be His preaching, though "never man spake like this man." That it would not be His miracles, though He performed many mighty ones. No, none of these things, but rather the gruesome Roman cross, with its spikes of iron driven through his hands and feet, suffering the agonies of a horrible death—that is the scene that has moved and melted the hearts of sinful men.

The message of that cross and that death will continue to move this old sinful world, if it is faithfully upheld. Our Lord was not mistaken, He was not playing with words when He said, "And

I, if I be lifted up, will draw all men unto Me." The rocky hills of Calvary's mountain were rent by that scene. Have men's hearts become so hardened that they will not be melted and moved when that cross is upheld? Thus, I affirm that that cross should be the very center and core of all true preaching.

"In the cross of Christ I glory,
Towering o'er the wrecks of time
All the light of sacred story,
Gathers 'round its head sublime."

Thank God! The Christian's religion is a victorious triumphant religion. the Christian's faith is a conquering faith. The Church that our Lord founded is a conquering church. He said, "I build My church" and one day, Oh glorious Day, He is coming again to receive it to Himself.

There are no such words in the vocabulary of our blessed Christianity as defeat, retreat, despair or failure. As we look at our world today that is being torn with war, and still staggering in the aftermath of the greatest of all wars, we are frank to admit that there is much that tries our faith. We ask, "Is this all that the Christianity of which you speak, has to offer? Is this the result of twenty centuries of preaching of the Gospel, and of missionary and evangelistic endeavor?" True, we as Christians are witnessing much with which we cannot agree. There is wickedness, and unfairness, and injustice, and rivalry, and hatred. None of us can countenance these things. Desolation, madness, sorrow, suffering, poverty and pestilence, we witness on every hand. Can there be no deliverance from these things? "Is there no balm in Gilead?" Yes, I believe that the force of our Gospel is rugged and powerful enough to prevail. I believe that with our open Bible in one hand and the testimony of our Christian faith in our hearts that WE CAN WIN IN THE GREAT BATTLE AGAINST SIN.

What we need is to place our hope and faith

anew in the workings of a gentle Gospel, even in the midst of a sin-cursed and power-drunken age. No, a thousand times no, our Christianity and our future glory is not doomed to defeat. For, "He that is in us is greater than he that is in the World."

The story is told of a little girl who was playing on the deck of a ship that was being tossed by wind and wave. Some one said, "Darling, how can you be so contented when a great storm is raging; don't you know we are in danger?" To which she replied, "All that I know is that my father is at the helm." Brethren, your Father and mine is still at the helm, and will see to it that His Church shall weather the wind and wave of these dark times to which we have come.

Many times, through dispensations in the past, wicked men have attempted to destroy God's people, but God turned their attempted defeats into victories. They tried it in the Garden of Eden, they tried it at Cain and Abel's altar, it was tried in Egypt, it was tried in the wilderness, it was tried in Canaan, it was tried at Bethlehem's manger, it was tried in the early church, it was tried at CALVARY. And when viewing that cross with the Son of God dying in agony, a stranger to the "Plan of Redemption," might easily declare, "This is the end! He had saved others, Himself, He could not save." His enemies had had their way.

They put Him through a mock trial.
They spit in His face.
They beat Him with reeds
They mocked and they scourged Him.
They put a purple robe on Him.
They nailed Him to the Cross.

And then, "They sat down and watched Him there." And when they were certain that He was dead they went back to the city and said, "It is all over, He is dead." Where are the claims of this blasphemer now? To make sure that He was completely out of the way, to be certain that their victory was complete, they put Him in a tomb and guarded it well, but on that first Easter morn, He came forth:

"Up from the grave he arose,
With a mighty triumph o'er His foes,
He arose a VICTOR from the dark domain,
And He lives forever with his saints to reign—
Hallelujah, Christ arose!"

No, He is not dead, for there was never a time when He was so much alive, for He is the same yesterday, today and forever. There was never a



time in the distant past when He was not, and there never will be a time in the eternities to come when He will not exist. "Once dead, but alive forevermore."

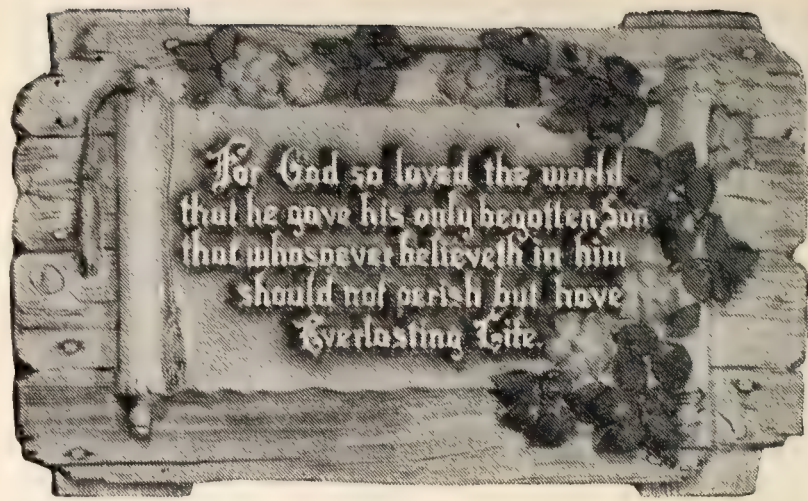
But for that apparent defeat yonder on Calvary, we would never have experienced the Easter morning. The cross is in the direct route of the crown. My brother, sister, have you gone through Gethsemane—has your old man of sin been crucified with Christ—have you been buried in holy baptism with Him? If so, there will be an Easter morning in your life, a new and better day will dawn for you. "Blessed be God the Father of our Lord Jesus Christ, who according to His abundant mercy hath begotten us again unto a living hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed at the last time."

All life—with all its value and all its meaning, begins at Calvary. It begins with the appropriation of the shed blood, the blood of Him "who bore our sins in his own body on the tree." So sure and certain and so positive is it that He could say, "Whosoever liveth and believeth in me shall never die." This is the message that I would like somehow to get to the great army of lost men and women. He holds the solution to every problem of life. If we could call the roll of the immortals of the ages, men and women from every walk of life, Saul of Tarsus—Moody—Jerry McCauley—John B. Goff and Samuel H. Hadley, they all left their sins and found new life at Calvary. The shadow of that cross has fallen across twenty centuries and has brought new life and peace and hope and salvation to millions of souls.

Thus Calvary is not a symbol of death and defeat; not a time when the plan of salvation was wrecked. No, all of the accomplishments of the ages, were "accomplished at Jerusalem that day." They all focus at the cross of Calvary, when by

that mystery of mysteries, God washed us from our sins in the ever-flowing fountain that issued from the wounded side of His Own dear Son. Even, in "That fountain filled with blood, drawn from Immanuel's veins," in the House of David that day a fountain for cleansing was opened to which every sinful soul may come and be cleansed.

There in that act every claim against us was provided for. There He died our death, there He paid the penalty for our sin, there He took our judgment upon Himself, there He bore the shame and scoffing rude, in our place condemned He stood, sealed our pardon in His blood, "Hallelujah, what a Saviour!" "Lifted up was He to die, "It is finished" was his cry." Finished; finished at Calvary! What was finished at Calvary? His Mission to a sin-cursed and ruined world, yes, the Law was finished, but more, the power of satan is finished. His deathknell has been sounded. Heb. 2:14. "That through his death he might destroy him that had the power of death, that is, the devil."



The cross seemed to be the moment of satan's triumph, but thank God, it was the moment of his defeat. "By one man sin came, but by one man's death, many are made righteous." Thus, in the cross we have a perfect victory, over the world, the flesh and the devil. It has closed the gates of hell to every soul that will cling to it, and opened to that same soul the portals of eternal glory. If you, my friend are a member of His body today, you belong to a body that shall never know defeat.

Morrill, Kansas.

EDITORIAL : :

"JUST AS I THOUGHT"

(Continued from page 3)

seem to forget the mountains about which we have prayed, and which have been taken care of by God's marvelous answers to prayer.

In the face of answered prayer, we often doubt that God can answer additional prayers. Let's not have this "defeatist" attitude. Let us claim the promises of God, that if we have the faith to step out and work for Him that He will remove the "mountains."

Our Ashland College is preparing for the largest building program in its history; our Missionary Board will, later this month, present the most challenging program and appeal it has ever given; and we here at the Publishing House are presenting to you a program of increasing the subscription lists for the BRETHREN EVANGELIST.

These are insurmountable mountains, to be sure, if we look at it from a purely human standpoint alone. But we refuse to believe that with the help of God that they cannot be removed.

DO YOU HAVE THE FAITH, NOTHING DOUBTING, TO BELIEVE THAT THESE "MOUNTAINS" CAN BE REMOVED?

DO YOU BELIEVE THAT THE COLLEGE CAN RECEIVE FROM THE BRETHREN CHURCH SUFFI-

CIENT MONEY TO COMPLETE ITS BUILDING PROGRAM?

DO YOU BELIEVE THAT OVER EASTER, THE BRETHREN CHURCH CAN GIVE THE MISSIONARY BOARD THE LARGEST MISSION OFFERING IT HAS EVER RECEIVED?

DO YOU BELIEVE THAT WE CAN INCREASE OUR EVANGELIST SUBSCRIPTION LIST BY 1,000 SUBSCRIPTIONS AND PUT 80% OF OUR CHURCHES ON THE 100% LIST?

If you do, then you are a good Brethren, because the Editor, and many others of the Brethren believe it can all be done.

If it looks discouraging at times (and it will, for God always tests the faithful) don't say as did the woman, "Just as I thought." Rather continue to work and to pray and to give, so that God will see our faith, nothing doubting, and will graciously and gloriously answer our prayers.

YES, OUR MOUNTAINS CAN BE REMOVED, BUT WE MUST BELIEVE THAT THEY CAN, WE MUST PRAY THAT THEY CAN, AND WE MUST WORK THAT THEY CAN.

As we see it, the Brethren Church has now a very promising and vitalizing program for growth and missionary endeavor. For Christ, for the saving of many souls, for the spiritual enrichment of our members, let's put all that we are, and all that we have into this work for Christ.

Missionary Department

NEWS BRIEFS FROM OUR MISSIONARIES

There are so many ways of serving and witnessing constantly that I like it here very much. We are short staffed even now here at the school. There are only two regular teachers and the house father must take care of about twenty-two correspondence students. My room, in which I have thirty-three third, fourth, fifth and sixth graders, is big and lovely. Outside we see mountains, rocks, flowers, and pretty trees. Usually there are some Africans working around and walking through the grounds with things balanced on their heads. I have not seen a drop of rain since I came.

**JANET
KING**

On Sunday afternoon we have a service here under the mango trees for the Bora people who are working in Jos. Usually we have thirty-five or forty. Audu (our school cook) or one of the other Christians preaches. We have worship every morning in the classroom.

At the Sudan Interior Mission dining hall, where we eat every evening, I meet new missionaries every day. I am

especially happy for all the spiritual blessings that are mine here. The fellowship with consecrated, sincere missionaries is a real blessing to me. There seems to be more time for Bible study and devotional reading.



TESTIMONY FROM ROB BYLER

One is constantly aware of God's providential care. On our trip from Rosario to Buenos Aires with Reverend Lewis, we had a rainy day for travel, but decided that was better than enduring the tremendous heat. We traveled in the early morning, leaving at 3:15 A. M. and arriving about 11:00 A. M. Along the road we were witnesses of no fewer than twelve accidents. Most of them were caused by plain drunkenness or skidding on the slippery, narrow highway. Thank the Lord, we had no mishaps—it required careful maneuvering to avoid entanglements! We never cease to thank Him for His watchful care over us.

Notes On Gifts To Missionaries

The Missionary Board deeply appreciates the interest of our churches, auxiliary organizations and individuals in the welfare of our missionaries; however, in order that there may be no inequality or dissatisfaction arising out of giving to individuals, the Board is requesting that money sent to the office should not be designated as a **personal gift** for a missionary—that is, over and above salary and expense.

The Missionary Board always furnishes all outfit and necessities for a worker before he leaves for the field, besides paying his salary—and our salaries and outfit allowance are comparable to those of other mission boards; hence, if much money should be sent in for personal gifts, there would not be sufficient funds with which to pay missionaries' salaries, traveling expenses, medical fees,

etc. In addition, such giving might result in some workers getting far more than others.

If offerings sent to the office are specified for a certain missionary, until his needs are subscribed, such offerings will be used to pay his salary and other expenses. If offerings are specified for the purchase of certain items of a missionary's equipment or for traveling expenses, they will be used for that purpose until such expense is fully cared for. (It is best to ask the office where funds are needed before specifying where your offering should go.)

The best way to give for missions, without involving duplication of gifts or unsubscribed needs, is to give to the whole missionary program—that is, give your money without reservation, and allow the Board to place it where it is needed most.

NOTICE—OHIO CHURCHES

rial Association of the Ohio District, we recommend that the following items be promoted in the Churches of the district:

1. PERSONAL EVANGELISM AND VISITATION.

2. DEFINITE CLASSES OF INSTRUCTION FOR NEW CONVERTS.
3. A SCHOOL OF MISSIONS.
4. TITHING AND STEWARDSHIP INSTRUCTION.

The Ohio Ministerial Association
Elmer R. Carrithers, Sec.-Treas.

Brethren Evangelist Subscription Campaign Is Launched

The Editor is convinced that the Brethren Evangelist can serve a greater purpose if more of our people are reading it.

: : : :

Why The BRETHREN EVANGELIST Should Be
In EVERY Brethren Home : : By The Editor

A Word To Church Members :

THE BRETHREN EVANGELIST should be in every Brethren home because it is your official Denominational paper. In it, you find church news and plans for your Church work. In it, you find helpful articles to aid you in your spiritual growth.

With so much secular literature coming into our homes these days, it is refreshing to have a

paper coming each week which contains articles of an uplifting, strengthening nature, in spiritual things.

We urge every EVANGELIST reader of the Brethren Church to enlist the help of other members of their churches in bringing about a 100% coverage in your church. That is, if you are not already 100%.

A Word To Pastors

YOU HAVE MUCH TO GAIN, for into the homes of delinquent, "lost, strayed, or stolen," isolated, sick, etc., members, goes a weekly church paper, when your church is on the 100% list. This paper, THE BRETHREN EVANGELIST, carries the message of the church—FOR YOU!

We admit that a percentage of these will not be read, and on the surface it may look like your church is throwing money away. Yet, we urge you to remember that this is a negligible loss, as such, when you realize that great gain will be realized by those who do read THE EVANGELIST, who would not be reading it if your church was not 100%.

Then, too, the message of the gospel, with all its encouragements to attend church, to support the church, will go into all of your homes. If one or two families, now delinquent, are brought back into your church, through the encourage-

ment of the EVANGELIST, you will be well repaid.

Then, too, if a church is to grow, it must be ready to invest a little money for growth.

Mark Twain tells the story of a spider which was discovered crawling around over an open newspaper lying on his desk. Twain remarked, "That spider is scanning the newspaper to see which of the stores in town has quit advertising, so that he can go and spin his web over its front door and live evermore in peace."

If your church is not 100%, or if you are not striving to make it 100% you are losing a noble ally in keeping your church work going smoothly.

WE WOULD PICTURE FOR YOU how a 100% subscription list will help you in your parish work.

Each week, into each of the homes of your parish, will go this paper. At least one member of that household will handle it, undoubtedly will

read at least some of it—perhaps even reading all of it. Perhaps even other members of that household will read it. (Of course, your more loyal and faithful members will be regular readers thereof.)

Thus, THE EVANGELIST, each week, is a reminder of their church. If you as a Pastor, or church official, have been faithful in sending in church news, your members will notice your

church in the "Interesting Items" or Church News Columns.

The articles about Christian living will come in for their share of attention, as well as Church promotional programs.

You can't beat it, for the price. **IMAGINE!** For 3c each week, every family of your church—faithful, indifferent, near, or far,—contacted with the church's message. You and your church will be the winner in the long run.

A Word To Church Officials

YOU SPEND HUNDREDS OF DOLLARS each year for fuel, light, repairs, cleaning, music and Sunday School supplies, to accommodate your members in your church services. **FEW IF ANY CHURCHES CANNOT AFFORD TO SPEND \$1.50 A FAMILY TO PUT THE MESSAGE OF THE CHURCH INTO EACH HOME FOR A YEAR.**

Ponder this matter carefully, discuss it in your next Board Meeting, and then, get out your membership and address rolls, and prepare your list (Even if you were once on the 100% list, and dropped off, let's get back on.) Overrule the ob-

jections, such as "some people don't read it, and don't come anyway" and look at the advantages of "the Church's message in every home every week."

There's a missionary work you can do here, too. Into some of your homes THE EVANGELIST will be absolutely THE ONLY bit of Christian literature to enter. This message of the gospel should not be denied them.

A Word To Denominational Boards

WE URGE YOU TO HELP BOOST OUR SUBSCRIPTION LIST. It is to your advantage! When your offering and promotional appeals appear in THE EVANGELIST, they can go into no more homes than the number of subscribers we have. It stands to reason that the news of your Board and its work will have a larger reading,

and your work will have a larger success if more and more people read THE EVANGELIST.

Thus, we are urging the members of each Board of the Denomination, to put their shoulder to the wheel and urge for 100% subscription coverage in their local churches.

The Over All Picture

THE OVER ALL THOUGHT in the announcement of this Subscription Campaign is that a reading Church is a growing Church. The more people we have reading about the Church, the better cooperation, the better giving, the better working of the members we will have.

IT WILL PAY EVERY MEMBER OF EVERY BOARD, OF EVERY LOCAL CHURCH BOARD, EVERY PASTOR AND EVERY SUBSCRIBER TO WORK TOWARD THE GOAL WE HAVE SET.

Churches that are right now on our 100% List can continue doing their part through prayer and through encouragement to other churches which are not 100%.

IN THE INTERESTS OF A GREATER BRETHREN CHURCH, AND OF A GREATER WITNESS FOR CHRIST, WE LAUNCH THIS CAMPAIGN FOR MORE SUBSCRIPTIONS TO THE BRETHREN EVANGELIST



THE PERSON OF JESUS CHRIST

Part One

Rev. John T. Byler

IN THIS STUDY, DIVIDED INTO two parts, we will be interested in examining the Person of Jesus Christ. The first portion will deal with some of the questions that we have a right to ask ourselves concerning this One Who claimed to come from Heaven. Who was He? What was He? Where was He before His earthly appearance? Where is He now? What is He now? These are only a few of the questions that any searcher after truth has a right to ask, and we shall hope, in this discussion, to bring some light to bear upon these. And, as we close this discussion, we should like to undertake to think briefly upon the terrible thought, "If Jesus was not God, what then?" The second portion of the discussion on the subject "The Person of Jesus Christ" will be in the form of an examination of some of the positive proofs that He was just what He claimed to be.

So often we are confronted with the argument that our beliefs ought to stand the test of a laboratory proof. Our concepts and beliefs should be rational and should be formed only after we have examined tangible proofs, we are told. But to hold nothing more than an intellectual assent (a "head belief") is not always completely satisfying. We need, also, to know the experience of holding a belief based upon the heart. Christianity is not now, nor was it ever a cold, lifeless and unemotional something that could be measured with a slide-rule. It is, rather, warm and glowing, and it needs the fire of emotion and the burning within of the Holy Spirit to make it effective. These are not physical, tangible objects to be measured. One of the chief reasons that many Christians are not getting satisfaction from their Christian experiences today is that they are merely giving an intellectual assent to Christ. Christianity must be something from the heart as well as something from the head. It

must be more than an understanding of a group of theories and doctrines; it must be an adjustment of life and a matter of personal loyalty and holiness.

And along with all of this, we must have an exalted opinion of Jesus Christ. Through our exalting of Him, we find the will of God and what is noblest and best for our lives. We will readily admit that Christianity could not exist apart from Christ. It is, thus, necessary that we some time answer the question for ourselves: "What think ye of Christ?" This question cannot find its complete answer through the activity of man's mind, but is quite dependent upon the heart, as well. And Christ thought the question was of sufficient importance that He asked His followers: "What do you think of Me?" "Who do you say that I am?"

If these were important questions that needed to be answered by the early Christians, they are of equal importance to us today. And the best test of any religion, today, new or old, is: "What does it do with Christ?" Is He exalted to his rightful place, or is He merely a man, a "Way-shower," an example, a pattern, a wonder-worker or an unusual teacher? The disciples of Christ had no difficulty in accepting the Deity of Christ. It was far more difficult, so far as they were concerned, to understand how it was possible for Him to be truly a man.

Christ is not a delusion today; He is still real, still present, and more than a doctrine, a creed, a sentiment or a religious theory. We can't ignore the question: "What think ye of Christ?" simply by pushing it aside, or suggesting that we will answer it at some later time. We must satisfy ourselves as to His identity, or life will forever be empty and meaningless. Who is He?

What is He? When these questions are properly satisfied, then life will be filled with purpose.

Some have made the error of thinking that they could attribute godly characteristics to a Man and thus make a god of Him. The difficulty of such thinking is that this same idea can then be applied to any individual and in like manner, he, too, should be able to be recognized as a god. In the case of Jesus Christ, it is, rather, the process of God manifesting Himself in the form of human flesh—not the piling on of godly attributes and characteristics to make a Man godly.

Since some scientific minds have not been able to explain this process through laboratory methods, they can do nothing but explain Christ as a myth. And, if we can't accept God's Word as to the identity of Jesus Christ, we might as well settle for the myth idea. But is the Deity of Jesus opposed to the best reason? Must any mystery which can't be explained in full by human means be discounted as false? There are many mysteries about the universe which are not satisfactorily explained, and yet we don't deny them. Why, then, should we not accept this Mystery of Godliness, manifested in human form? Coming as a Man, God could more easily be understood than if He had assumed some other form, such as a Heavenly creature might have possessed. And yet, as a Man from God, we would still expect Him to perform wonderful deeds of miraculous nature; it would be reasonable to think that such a Person should speak in an unusual fashion and tell us things about God. And we would likewise have a right to believe that such a Being would have the power to live beyond the reaches of physical death, unless there were some particular purpose to be accomplished in that death. In Jesus Christ we find all of these evidences of God, just as God's Word declares that we should. If we are earnest in seeking, God's Word will reveal to any man who is honest in his search, that Jesus Christ is God.

And if He is not God, what then? We can't conceive of the terrible consequences if Christ is not God as He

said. It would mean that His word is not reliable, and nothing that He ever said would dare to be trusted. It would mean that Christ was emotionally unbalanced, and His mentality was deficient. (This is the reason why those who don't accept Him as God frequently refer to Him as "demented" and "beside Himself.") We would certainly not accept the spirit of meekness and humility that He evidenced if as a man He claimed to be God and failed to possess that right. If Christ were not God, His miracle-working power had to be a farce, and all of His wonder-working should then be explained through natural means. If Christ was an imposter, His death was certainly useless and accomplished no purpose whatsoever. And if that is true, we still are in darkness without any hope of ever finding the light. Again, without Jesus' fulfillment of His claim as God, we have no hope of resurrection, for the story of the resurrection could not have been a true story. The graveyard would end all things for all men. And finally, if Jesus was not God, we can throw away the Bible, for if it is wrong in its teachings concerning Jesus Christ, it is erroneous and not divinely inspired, and is not worthy of our study and faith.

What happens when the Deity of Christ is taken from Him and from our beliefs? Everything worthwhile for us is gone. We have no hope, nothing to live for, and eternity is gone. But with Christ what He claimed to be, we have a Sin-bearer, a Redeemer, and One Who can supply our every need. So, as Christians who have experienced the Christ of God, we should live day by day in the power of His truth, trusting and unafraid of anything that might come. Yes, Christ was God, and is God, and will always be God. Some time He will satisfy every human heart of this fact, when He returns in physical form, as He promised, to receive His faithful ones from the earth. But how much better to be able to believe Him and receive Him and experience Eternal Life now. "As many as received Him, to them gave He power to become the Sons of God."

New Lebanon, Ohio.

WAYNE HEIGHTS BRETHREN, WAYNESBORO, PA., MOVE INTO THEIR NEW BUILDING ON MARCH 8 TH

The Wayne Heights Brethren Church will have open house Sunday March 8, when it will begin all services in its new church building. Sunday School 9:30. Worship services at 10:30 and at 7:00. The building will be dedicated Sunday May 3. Brethren and friends are invited to both these services, or at any other time.

The pastor and wife will also have open house in their new home, Sunday March 8 from 4:00 to 7:00 P. M. Come see us.

N. V. Leatherman, pastor

The Wayne Heights Brethren have been worshipping in the Brethren Youth Portable Chapel, which was purchased by the young people of the Brethren Church, and given to the Missionary Board of the Brethren Church for use in starting new churches. This was the first Church to use it.

We are sorry the announcement of entering the new Church did not arrive in our office in time for last week's issue.

Brother Leatherman and the good people of Waynesboro and vicinity have done a very excellent job in erecting their fine house of worship. Their untiring efforts will be an inspiration to all who worship there each week.—Editor.

DEDICATION SET FOR MAY 3RD

Brethren Youth Crusaders

Devotional Topics

J. D. Hamel Program Editor

Topic for March 15, 1953

THE CHRISTIAN AND HIS BIBLE

Psalm 19:7-11; Acts 8:26-35

THE BIBLE IS A BOOK ABOUT LIFE. It is not a book about death. It treats of life here, in its relation to life hereafter. The very fact that it treats of LIFE makes it the most comforting Book to be read in the presence of death.

1. THE BIBLE CENTERS IN CHRIST. The sacrifices, the law and the prophets point forward to Him. All there is in the Old Testament points forward to His coming. The New Testament is a revelation of Him as the Son of the living God. Therefore, if we are to know of the standards of life and conduct which are given in the Bible, we shall find them in their fulness and completeness in the teachings of the Christ. It is these teachings on character and conduct that are so startlingly different from all the other moral teachings of any age, country or religion. They stand out alone, are unique, and constitute a further evidence of the Divine inspiration of the Scriptures.

2. THE BIBLE PRESENTS CHRIST. It should be borne in mind that the Bible is made up of sixty-six books and mentions many characters. Part of the books are historical and relate instances in the lives of many men, which men and instances are not intended as examples of the life and character for which the Bible stands. Neither Noah, Samson, David, Solomon, nor any of the other wholly human characters of the Bible are there as examples of conduct for our way of living. There is only ONE person which the Bible presents that is presented as the ideal, the perfect, the standard. That ONE is The CHRIST! Truly there are standards of character presented in the Old Testament which were the highest in the world up to the time of Christ, and which are much higher than the standards of any non-Christian nation of this or any other age, but the BIBLE itself does not present these as THE standard. The standards of conduct taught by Plato, Aristotle or any of the truly great philosophers, appear as only gropings compared with the deeper, finer standards of the Christ. And even the standards as presented in the inspired teachings of Moses appear as only beginnings when compared with the perfection and uniqueness of standards presented by the Christ.

3. IDEALS COMPARED. J. W. Lobinger, in his book, "The Man in the Book," gives something of the idea as follows: "The superscription placed over Jesus on the cross was in three languages—Hebrew, Greek and Latin. There was a significance in this. There were three great civilizations or lines of culture prior to the time of Jesus. The Jew had given to the world a code of morals and a splendid liturgy, the Greek had furnished culture, and the Romans a system of laws. There were religion, culture, law. The ideal man of the Hebrews was a rabbi,

of the Greeks a philosopher, and of the Romans a soldier. The religion of the Jews showed in rites and ceremonies; the culture of the Greeks in the poetry of Homer, in the philosophy of Plato, and in the oratory of Demosthenes; the Roman law showed in the senate and army. Thus from Sinai came a table of commandments, from Athens a marble statue, from Rome a ruling power, but from the manger of Bethlehem a PERFECT GOD MAN with a mighty, passionate and loving heart." Again we say that The Bible centers in this person, called CHRIST!

4. OUR BIBLE HAS SURVIVED. One of the strong evidences that the Bible is more than the mere literary productions of men lies in the very existence and persistence of the Bible itself. It has come down from the dawn of literature through fire, sword, exile and destruction. It has survived the constant warfare of those who hated it. It has survived the false systems built around it which, though built by its would-be friends, could serve only toward discrediting it. And, third, it has survived the incalculable negligence of far the larger part of its real friends. What else could live and maintain its perfect purity and wonderful power under such circumstances?

5. OUR BIBLE IS FELT. Just as the Bible has been, it yet is the most thought provoking volume ever produced. Even its enemies can not forget it nor let it alone. For thousands of years it has held the center of interest among books. It holds its place in the libraries of kings among tens of thousands of books. It is found in the cottage of the poor where it is the only book. Surely this one book is that which it claims to be, "THE WORD OF GOD."

6. OUR CHRISTIAN BIBLE. This wonderful Word has risen victorious from every conflict; it has met every foe and shrunk from none; it has thundered at the gates of ancient heathenism and overturned thrones, it has elevated savage islands into states; it has repeated Pentecost by many an ancient Indian river. The power-press today groans under the demand for more millions of Bibles than in any previous decade since the first Bible was printed.

HOW TO USE THE BIBLE.

(1) Set a portion of each day sacredly apart for Bible study. Acts 17:11.

(2) Choose an hour for study when your mind is clearest.

(3) Study with a humble, teachable mind, not to see what you can make it teach, but what God means it to teach. Matthew 11:25.

(4) Pray for the guidance of the Holy Spirit as you read The Book. Psalms 119:18; John 14:26; I John 2:27.

(5) Read The WHOLE BIBLE through consecutively again and again. Luke 24:27.

(6) Study, not skim. Weigh each word. Look up all references and read them carefully. Search the Scriptures! Analyze books of the Bible verse by verse, writing down all the teachings of each verse. Joshua 1:8.

(7) Read it as the WORD OF GOD (I Thess. 2:13), believe all its promises, heed all its warnings and obey all its commands, ALWAYS AND AT ONCE. Remember, young people, it is God's message to YOU.

(8) Study and accept not only what you like, but ALL GOD HAS TO SAY. John 7:17.

(9) Commit to memory at least one verse each day. Psalm 119:11.

(10) Carry a Bible or Testament with you for the improvement of spare minutes. Ephesians 5:16; Acts 8:28.

We search the world for truth; we cull
The good, the pure, the beautiful,
From graven stone and written scroll,
From all old flower fields of the soul;
And, weary seekers of the best,
We come back laden from our quest,
To find that all the sages said
Is in the BOOK our mothers read.

—J. G. Whittier, in "Miriam."

Prayer Meeting Studies By C. Y. Gilmer



PATIENCE

Once, eagerly I waited by the way,
Seeking to know my own when it I saw;
Forgetting back of all that ever was,
Or is, or shall be, stands Thy mighty law.

How oft I plucked at fruit I thought was ripe,
Finding it fair, yet bitter to the taste!
Or reached my eager hands for jewels rare,
Only to mar and spoil them in my haste.

Humbled am I, O God, and crushed at last,
Viewing the wreck my idle hands have made;
Patient at last, O God, a patience brought,
A melancholy debt with suffering paid.

Now Walk I in Thy ways and bide Thy time,
Knowing that when that time is amply come
Then Thou shalt give my own to me, a crown
Of righteousness, for labor nobly done." —I. B.

IMPATIENCE IN THE CASE OF JACOB led to his deceiving his father (Gen. 27:18, 19). But in deceiving his father he deceived himself into sowing and reaping a sad harvest (Gal. 6:7; Job 4:8). The Pharaoh who ordered all the Hebrew boy babies drowned (Exodus 1:22) was himself drowned in the Red Sea (Exodus 14:28). Korah caused a cleft in the congregation of Israel (Num. 16:2, 3), and was swallowed in the cleft of the earth (Num. 16:32). Adoni-bezek cut off seventy kings' thumbs and big toes (Judges 1:6, 7); and his thumbs and big toes were cut off also. Ahab caused Naboth to be slain, and the dogs licked his blood (I Kings 21:19). Later Ahab was slain and the dogs licked his blood (I Kings 23:38). Asa caused Hanani the prophet to be placed in stocks (II Chron. 16:10), and later reaped the same when he died of foot disease (I Kings 15:23). Haman died on the gallows he had prepared for Mordecai (Esther 7:10). Saul watched the stoning of Stephen (Acts 7:58); later as Paul the Christian he was also stoned (Acts 14:19). So the impatient Jacob ran ahead of the Lord to deceive his father for the coveted blessing only to be deceived by his

father-in-law in being given the wrong daughter for his wife (Gen. 29:25, 26). He purchased Esau's birthright for a bowl of chili (Gen. 25:31-34), and Laban changed his wages ten times (Gen. 31:41). Jacob deceived his father by covering his hands with goat skins (Gen. 27:16, 22, 23), and later Jacob's sons deceived him by dipping Joseph's coat in goat's blood (Gen. 31:31).

So Jacob's impatience caused deception which only developed trouble. He then sought to escape his difficulties by running away (Gen. 28:10, 11). But the Bible says we must make things right with our brothers before we can have peace of heart and power with God (Matt. 5:23, 24; Prov. 28:13). The time came when Jacob had to return home to face his past (Gen. 31:13). On the way he wrestled with God (Gen. 32:24). At first Jacob was complacent (25), but when God put his leg out of joint Jacob became desperate for a blessing (26). Jacob had always been a contender with Esau or Laban, but in contending with God he is humbled and changed in heart (27-28). As a cripple he must lean heavily on God. Saul learned this lesson on the Damascus road (Acts 9:3-9). With broken heart Peter wept over the weakness of the flesh (Matt. 26:75). But restored he stood on the day of Pentecost in the power of the Spirit.

When Jacob got right with God he separated himself and his house from the world (Gen. 33:19, 20; 35:4). To be fully surrendered unto God and His way we have to come out from the world and come clean for God (Rev. 18:4; 2 Cor. 6:17). Having been separated from idols, Jacob was ready for sacrifice (Gen. 35:7) and the satisfaction of being in the sweet will of God (Romans 12:1, 2).



Lesson Comments by Fred C. Vanator

Lesson for March 15, 1953

ACCOUNTABLE TO GOD

Lesson: Matthew 25:31-46

SAINT PAUL gives us a key thought concerning this lesson when he writes the following words to the Romans, (Romans 14:12)—"So then every one of us shall give an account of himself to God."

Our relationship to Christ is a personal matter. No one can bear the burden of my sin except my Lord and myself. No one can confess my sin for me before God except myself—I must do that or it is never confessed. I am personally accountable to God for my every act, regardless of how others may have led me into it or influenced me to do it. It is my own personal responsibility.

Someone has said, "We shall be judged—this is a fact with staggering meaning. We shall be judged for sins of omission as well as for sins of commission. We shall be judged for words and thoughts, habits and deeds, attitudes and opportunities, business dealings and pleasures—everything." And then this writer adds this significant question, "Are we living now as we shall wish we had

lived when we stand before the Judge, the Lord Jesus Christ?"

Each one should realize that he had been endowed with certain talents—some great, some small (unless some physical handicap has entered in to eliminate them) and is directly responsible for the use to which they are placed. May we illustrate what we mean from a personal observation? In one case we recall the life of a certain lady in our congregation, who, though we never heard her utter an audible prayer nor give a public testimony, was one of the finest personal workers we have ever known. She had a talent for inviting people to come to church with her and her pew seldom showed less than three visitors—visitors who more often than not became regular attendants, and many of them members of the church. How many "stars" will adorn her crown only eternity will tell, but she used her talent which God had given her for His glory.

The opposite is to be found in a young lady who had a beautiful voice, well trained, who felt her voice was too good to "waste" on a church congregation or to mingle with untrained voices of a volunteer choir. Consequently she took pleasure in sitting in the audience and criticising the music rendered. Result? Yes, you have guessed it—she lost the use of her voice and never became what she had so longed to be.

Accountable to God? Most certainly. One took a very humble talent and multiplied it to God's honor; the other permitted her cherished talent to die by the way she refused to be accountable to God. How overwhelmingly true are those words which we quoted in our first paragraph, "So every one of us shall give account of himself to God."

But our lesson has an even wider scope—it takes in all humanity. We are made to think in terms of our personal relation to missionary endeavor—what have we done to help others to know Christ? We are brought face to face with the matter of our distribution of God's money—our ability to earn and give. We are faced with our relation to the material needs of others, even down to the simple matter of the "giving of a cup of cold water in the name of the Lord." How well we would like to enlarge on these thoughts if space permitted. But meditate thereon for your own introspection. Which group do you occupy—the one which merits the "well done" or the group which must eventually hear the Lord's "Depart from me!"



What's Doing in the Churches



BRIGHTON, INDIANA

On February 15th, the Brighton Church had farewell dinner in the church basement for their pastor and family. Rev. Brice Fennig has accepted a directorship of the

Rockford, Illinois, Youth for Christ. February 15th was his last Sunday with us.

We thank the Lord for sending us Brice, Delora, and Ricky. They were dependable hard workers for the Lord Jesus Christ. The Gospel went forth, and God says that His Word will never return unto Him void. May the Lord richly bless them in their new field of service.

We ask for your prayers, that the Lord will lead us to the man He wants for us at Brighton. If anyone is interested in the work here at Brighton, contact us, and pray that the Lord's will may be done.

Elwood Grove, John Long, Ewart Anderson,
Members of the Ministerial Board of Brighton
Chapel, R. 3, Howe, Indiana.



ROANN, INDIANA

We trust our new Editor of THE EVANGELIST will find space for a little news from the Roann Brethren Church, for which we say "Thank you."

We had a good meeting in January. Brother Whetstone, our Pastor, brought the messages, with Rev. Harry Richer and wife in charge of the music. The attendance was good throughout. We had a full house most every night.

We had delegations from the churches of our town, also from Center Chapel, Peru, Denver, North Manchester, Loree and College Corner Brethren churches, and from others. This showed a real Christian spirit, and we truly appreciated their interest. May the Lord bless each one. It is with a feeling of deep regret to report no accessions. Though it is a great disappointment, yet the effort brought its blessings. The membership, and no doubt others who attended, received a spiritual uplift from the messages from God's Word, and in the song service each night, as well as the fellowship together.

Our Church and Sunday School attendance is keeping up well. Likewise, our young people are a faithful group. The Sisterhood girls are to be commended for the interest manifested in their work. They continued to send clothing to relief.

The W. M. S. members are hoping to attain all goals this year, which means every woman at her post of service. The book review, "Africans on Safari," was given by Mrs. Whetstone, and proved very interesting.

On February 16th, the Laymen of the Southern Indiana District were guests of the Roann Laymen. Barton Rees Pogue was the guest speaker. There were nearly 80 in attendance. The W. M. S. served the meal.

Just before our Revival Meeting, the youngest married people's Class purchased and installed an Organo in the church. Phil Thrush of the Center Chapel Brethren Church, was the guest organist the first Sunday. The church greatly appreciates the gift, and Phil's kindness.

The four churches of Roann united in observing "The World's Day of Prayer." Mrs. Weaver, of the Church of the Brethren, and a former missionary to Africa, was the speaker.

May our Heavenly Father bless and answer our prayers according to His will.

Mrs. Birdie Leslie, Corresponding Secretary.



KINSINGER-CLAPPER. Evelyn Irene Kinsinger and Albert Clapper were united in holy wedlock on Sunday, January 4, 1953, by the undersigned in a private church wedding. Evelyn was already a member of the Trinity Brethren Church; Albert made his confession of Christ as his personal Saviour at the close of the morning worship service the Sunday following their wedding, and became a member of the church. Both are active workers in the church.

Clarence A. Stogsdill.

Laid to Rest

CRIDER. Elmer C. Crider, a resident of Smithville, Ohio for over thirty-three years, and during that time an active member of the Brethren Church, was born in Stark County, Ohio July 28, 1895, and passed to his eternal reward December 18, 1952.

On November 19, 1919, he was married to Emma Hartzler. To this home two daughters were born: Pauline (Mrs. Richard Fair), now of Ashland, Ohio, and Mary Alice (Mrs. Daniel Baker), now of Iberia, Ohio. In addition to his wife and daughters, all of whom survive, he leaves two grandchildren; four brothers, Harry, Charles, Alfred, and Clarence, all of Canton, Ohio; and two sisters, Mrs. Dora Brown, of Canton, Ohio, and Mrs. Carl Miller, of Detroit, Michigan.

Mr. Crider was a veteran of the first world war, and was associated for many years with the Hartzler Lumber Company of Smithville. His major interest in life was the church he served so well. He was equally faithful in the many unpublicized tasks and kindnesses he performed so frequently, and in the major offices of the church. He held during the years many positions of trust in the Sunday School, Laymen's organization, and church, among them those of trustee and deacon. Called away in the prime of life, his many friends can lose their mourning in the eternal hope which was his comfort, and in carrying forward the many tasks to which he gave so willing a hand.

The funeral services were held in the Brethren Church with the Rev. Delbert Flora, of Ashland College in charge. Interment was in the Smithville cemetery.

JONES. David Jones, 80, was taken home December 2, 1952. He was not a member of this church, but the pastor took a very touching confession of him on Tuesday before he died. He was until his death a very polite, kind

gentleman whom many men of the city admired and loved. Even in extreme pain and discomfort he received the pastor with kind and gracious words. His last words to the pastor were "Yes, I do believe."

The funeral was conducted by the undersigned on Monday, December 5. The text, Phil. 1:21, "For me to live is Christ, and to die is gain." The title of the message: "The Two-fold Gain of the Christian." Interment was in the Forest Hill Cemetery, Canton, Ohio.

Clarence A. Stogsdill.

WORLEY. Thomas H. Worley, age 53, was taken home to be with the Lord whom he loved on Friday, January 9, 1953. Tom had formerly been Sunday School Superintendent of the Trinity Brethren Church for many years. He worked for the Ohio Power Company in Canton for 32 years, a man of a multitude of friends. His jovial personality and fatherly touch will be greatly missed among us. Mrs. Catherine Worley is the Treasurer of Trinity Brethren.

Funeral services were conducted by the pastor on Monday, January 12, using the text I Cor. 13:21, "For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known." The message was entitled, "Face to Face." The body was interred at Bethlehem Cemetery, Malvern, Ohio.

Clarence A. Stogsdill.

PUBLICATION DAY OFFERING

February 11-25, 1953

(PLEASE NOTE: The offerings listed below are those which were received by our office during this period. For some of the churches, it represents just a partial offering, a quarterly or semi-annual offering.—Editor.)

Mr. and Mrs. Claude Funk, Elkhart, Indiana	\$ 5.00
Firestone Park (Akron), Ohio Brethren Church	67.00
Rev. D. R. Murray, Columbus, Ohio	5.00
Falls City, Nebraska Brethren Church	23.80
Mrs. Mahlon W. Werner, Meyersdale, Pa.	3.00
Nappanee, Indiana Brethren Church	101.00
St. James, Maryland Brethren Church	32.00
North Vandergrift, Pa. Brethren Church	15.00
White Dale (Terra Alta) W. Va. Brethren Ch.	11.53
Meyersdale, Pa. Brethren Church	166.50
Mrs. Mary Rose, Brownsville, Pa.	1.00
Mr. and Mrs. L. L. Klotz, Somerset, Pa.	3.50
Brush Valley (Adrian) Pa. Brethren Church	2.00
Mulvane, Kansas Brethren Church	17.00
Conemaugh, Pa. Brethren Church	54.00
Tiosa, Indiana Brethren Church	13.00
Mr. and Mrs. S. D. Struckman, New Paris, Pa.	3.00
Esther K. Black, Beaver Falls, Pa.	25.00
Pittsburgh, Pa. Brethren Church	16.00
New Lebanon, Ohio Brethren Church	110.00

TOTAL \$ 674.33

PREVIOUSLY REPORTED \$1,978.72

TOTAL TO DATE \$2,653.05

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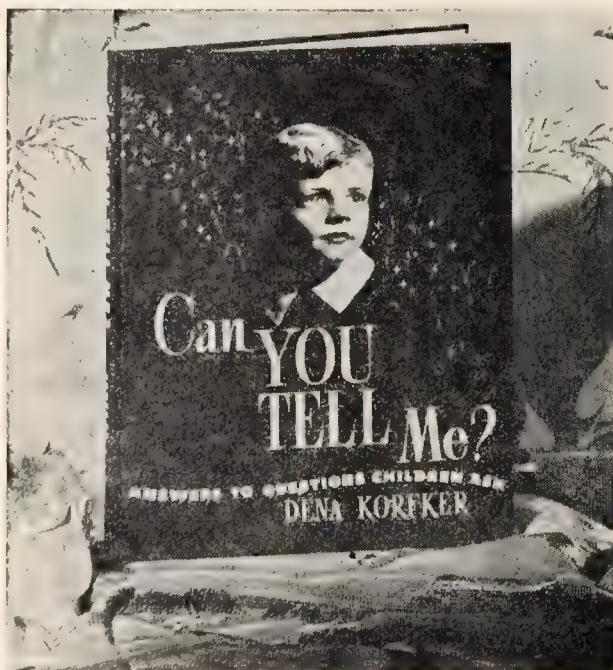
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THE BRETHREN EVANGELIST

Official Organ of The Brethren Church

NATIONWIDE LITURGICAL UNION
NORTH MANCHESTER, INDIANA



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Items of General Interest

DID YOU SEND IN YOUR "TWO CENTS" WORTH THIS WEEK?

Yes, that's all it takes to send a church bulletin through the mail to the Publishing House. Or, that's all a post card will cost, with a little bit of your church news on it.

REMEMBER, BE SURE IT'S NEWS. BE SURE WE RECIEVE IT. THEN YOU WILL SEE IT IN THIS COLUMN.

BETHLEHEM-MT. OLIVE, VIRGINIA. Word from Brother John F. Locke tells us that "The motion picture, 'Piercing The Shadows,' which deals with Nigerian Missions at Marama, where Miss Veda Liskey is stationed, was to be shown at the Bethlehem church on March 8th, at the Mt. Olive church on March 15th, and at the Maurertown church between these two dates. The picture includes an African Communion Service, visits in the homes of the people, and a baptismal service.

ST. JAMES, MARYLAND. Brother Freeman Ankrum notes that the project of excavating under the church for a basement is proceeding rapidly.

The Corner Stone, which was removed from its original

location is to be placed in a more prominent location in the new foundation. It bears the date of 1886.

HAGERSTOWN, MARYLAND. The Executive Committee of the Southeastern Conference was scheduled to meet in the Church here on March 4th, to plan for the conference to be held in June at St. James, Maryland.

BERLIN, PENNA. The Churches of Berlin are uniting in Sunday evening services for March. Our Pastor Brother Lyle Lichtenberger, will speak at the first and the last of these Sunday evening Pre-Easter services.

LOUISVILLE, OHIO. Visitation Week (March 1st to 8th) and Heart-Searching Week (March 8th to 15th) have been announced by Brother L. V. King, in preparation for their Revival which starts March 15th.

Mrs. Robert Byler, returned missionary from South America, and a daughter of Brother and Sister King, will be the guest speaker at the W. M. S. Public Service on March 15th.

SMITHVILLE, OHIO. Sunday, March 1st, was a big day for the Smithville Brethren. It was the first Sunday for their new Pastor and wife, Brother and Sister Robert Hoffman.

In the afternoon and evening, the North Eastern Brethren Youth Rally was held. Music, discussion groups, and addresses by Mrs. Robert Byler, returned missionary from South America, were given before a very appreciative audience. The Youth Banquet was served by the Smithville ladies. In the evening, a playlet, under the direction of Dr. J. Garber Drushal, was presented by the Smithville Brethren Youth. Attendance was around 120.

ASHLAND, OHIO, PARK STREET BRETHREN. The Laymen presented their Public Service on the evening of Sunday, March 1st. Mr. Hans Murbe, Professor at Ashland College, was the speaker.

ASHLAND, OHIO. The Ohio District Executive Committee met in the Editor's Office at the Publishing Company on Saturday, February 28th, to make out the program of the Ohio District Conference to be held in Gratis, Ohio, this June.

DAYTON, OHIO. The Father-Son Banquet was held the evening of March 9th.

WABASH, INDIANA, COLLEGE CORNERS BRETHREN CHURCH. The Laymen of the church presented their Public Service on the evening of February 22nd.

TIOSA, INDIANA. Brother Wayne E. Swihart reports four new members received recently, all of them young people.

We learn that the Tiosa Brethren Church will be hosts to the next meeting of the Southern District Laymen, to be held on May 18th.

NAPPANEE, INDIANA. The last Sunday of March is designated as "Quarterly Cash Day, with a goal of \$2,000.00.

Nappanee has set a goal of \$850.00 for the Easter Foreign Mission offering to be received the first Sunday in April.

NORTH MANCHESTER, INDIANA. Brother D. Richard Wolfe is following a very commendable plan in having a "Pastor's Class for Church Membership" each week.

(Continued on page 10)



The Editor's Pulpit



"There's No God' - Communism"

"Not forsaking the assembling of ourselves together, as the manner of some is . . ."—Hebrews 10:25.

"Remember the Sabbath Day, to keep it Holy"—Exodus 20:8.

STALIN IS DEAD! On the evening of March 5th, we heard the words that Stalin, the ruler of Russia had died at 1:50 P. M. that day. The following Editorial was written and sent out to the typesetter before the world had any knowledge that Communism's chief champion was dying.

Although some may feel that since Stalin's death that Communism will lose its power, let us remind you that while Stalin was a champion of Communism and godlessness, yet his death does not in any way lessen the danger. The philosophy of Communism, being Satanic in origin, and nature, will find new propagators.

Much could be said about the man, Stalin. For 29 years he stood at the head of a government—a way of life (rather a way of death.) From ruling over one-sixth of the world, he became forceful master of more than one-third of the world's teeming millions. His word was law—his heel the crushing force which brought suffering, hunger, loss, death and eternal loss to countless millions of people. But now, at the age of 73, that voice is forever silent, and the crushing heel shall moulder in the dust of earth and time. Such is the folly of men who defy God.

Though the feeling may persist that Communism is weakened, let us not be fooled—sinister forces, some even in the name of religion, threaten our peace, our security, our religious freedom. It is time for Christians to gird themselves with spiritual truth, and pray and work to preserve the Christian liberty which we have.

And now, go ahead and read this Editorial—which, as we said, was written before we knew Stalin was dying.—W. S. B.



AN ARTICLE IN A CITY NEWSPAPER caught our eye the other day. In a large headline, the words, "THERE'S NO GOD,' REDS TELL GERMAN YOUTH," glared out. A sub-headline said, "CUT CHURCH ATTENDANCE WITH WELL-TIMED SUNDAY HIKE."

It was this sub-heading which caught our eye—especially since in a weekly paper which comes to our home from another community we had just finished reading an item which told that a local community boys group had planned an all-day hike on a certain Sunday. (Of course,

this local incident is just one of many such incidents taking place in America.)

Maybe you don't think there's any significance in these two instances, BUT WE DO!

AN EFFORT TO WIPE OUT GOD

The Communists in Germany are endeavoring to wipe out every vestige of God in the hearts and minds of the people. Adults have ingrained in them the concept of God—so not too much can be gained there. The activities of the Communists are centered on the children and the youth.

According to the article from the city paper, "The Parchment," an Evangelical Church publication for its children, has been crushed—no longer allowed to be published. A "paper shortage" says the official of the Russian government. Yet there is no shortage of paper for the "Communist Young World."

"Sunday School teachers," the article continues, "find their work permits cancelled, and if they do want work, must go to remote, isolated places. Church youth centers find it impossible to get coal during winter months."

"Organized gangs of boys attack schoolmates suspected of going to Sunday School, and search them for religious trinkets or emblems. At other times, they go on a rock throwing crusade, pitching rocks through stained glass church windows."

THE SUNDAY HIKE

It is illegal to engage in sports, or to buy any sports equipment except in state controlled shops. To be able to buy at all, you must be in line with them. Thus, these Sunday hikes are projected to take the youth away from Church on Sunday. By getting the youth into these clubs so that they can engage in sports, the Communists have them in their power to lead them into these Sunday hikes.

If space permitted we could tell you much more of what is going on.

IN AMERICA

But, now, let's come back to America.

We have never been one to brand, by word or implication,

(Continued on page 10)

Brethren Church History

By Rev. Freeman Ankrum

The Holsinger Church

JUST A SHORT DISTANCE off the beaten track, yet on a good road, in a beautiful valley extending eastward from the old Alleghenies is the Holsinger Church. This church is in old and historic Bedford County, Pennsylvania. Its specific location is a couple of miles south of the village of Bakers Summit. Much of the East and West traffic speeds upon its way not many miles to the South on the Super Highway, or U. S. Highway number 30. To the West on the Western side of Dunning's Mountain the much traveled highway number 220 leads from the South to Altoona. Thus this valley is bypassed by heavy traffic, and caters more or less to the local citizens and the occasional passerby.

The field of which this church is the foremost and perhaps the most historic has within its keeping two other churches; New Paris, in New Paris, and Point, which is located one mile East of Spring Hope. The aforementioned churches have a membership of some four hundred. The parent, or the pioneer church, is the one to which we shall devote this article.

Bakers Summit is located on state highway 867, and is the nearest village to the Holsinger church. Bedford County joins Blair County a few miles to the North of Bakers Summit. The country is scenic, the farms are well tilled as is the custom in many sections of Pennsylvania, the owners manifesting pride in the upkeep of the buildings. This part of the section of the state known as Morrison's Cove was a well traveled part of the state by the early Brethren, or Dunkard people, as they were called and by which name they were better known. The same may be stated even in terms of definition today. When we say "we are Brethren," the next statement coming from one who is unfamiliar with the Dunkard people is, "Oh Yes! United Brethren." Then we have to make plain our church affiliation by stating in terms seldom misunderstood, "Dunkard," perhaps wishing under our breath that we were better united.

The name of the church is taken from the name of the first prominent family to locate in this part of the wild country. The first settlers faced death by the Indians. Their raids continued and some of the first comers were massacred and some forced to return to Cumberland County as the section of the state was known which now includes the County of Franklin. The Brethren were not the first to enter the new lands of the West as it was known, which the Indians had long claimed. A colony of Scotch-Irish had taken up what was considered squatter claims as early as 1749. These were expelled and the Penns made a new purchase of land from the Indians in 1754.

When the Brethren came they secured title to the lands. By 1790 practically all land had passed into the

hands of private owners. The Brethren purchased the greater part of the land and were the first to preach the Gospel in this section of Pennsylvania. These pioneer settlers endured many hardships. The Indian was not at all pleased at being dispossessed, whether right or wrong, and caused considerable difficulty. He defended his happy hunting grounds, which were some of the best in the state, with tomahawk and gun. Even though the Pioneers had a right to the land by purchase, they were still forced to defend it. They found it necessary from time to time to return to a safer haven found in the settlements east of the mountains. The greatest massacre took place in 1777 when the Indians attacked the settlers, killing between twenty and thirty, the exact number not agreed upon by the Historians.

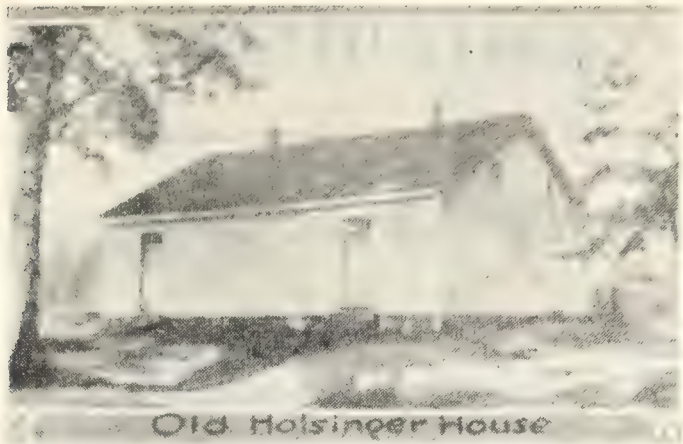
John Holsinger, a prominent Elder in the early Brethren Church whose name was given later to the Church was born in Franklin County, Pennsylvania, July 21, 1768. His father, Jacob Holsinger had been born June 24, 1731, on board the ship *Brittania*, near Amsterdam, Holland, as they were on their way to America.

John Holsinger took for his second wife, Elizabeth Mack, the daughter of William Mack who was the son of Alexander Mack, Jr. Elizabeth was born in Franklin County, Pennsylvania, October 13, 1776. John and Elizabeth Mack Holsinger first went to housekeeping in Franklin County, Pennsylvania, in the vicinity of Waynesboro.

Here they were surrounded by numerous relatives on both sides of the family. There is the likelihood that when John Holsinger first journeyed to the Morrison Cove section of the state that he passed through the rugged but beautiful Loy's Gap, through which flows Yellow Creek. Once through the Mountain gap the fertile and gently undulating country was spread out before his eyes. John Holsinger was closely associated with Samuel Ullery in the founding of the work in the Morrisons Cove section of the state. He settled South of the present village of Bakers Summit, on the East side of Dunning's Mountain, upon land which not only took in the side of the rugged mountain but part of the fertile valley which extended Eastward.

John and Elizabeth Mack Holsinger were the parents of nine children. It might be of interest to note in passing that Elizabeth's sister, Lydia, married David, a brother to John. Another sister Polly, the youngest, married a nephew by the name of Jacob Holsinger. At his death she took for her second husband, George Replogle. Thus the Holsinger name is well established and spread over the land today.

Lydia Holsinger spent her life in the vicinity of Waynesboro, and is buried there in the Prices Creek, or



singer farm, is modern in comparison with the original preceding it.

Of the nine children born to John and Elizabeth Mack Holsinger, we shall take the space to tell of but one. This one is Daniel Mack Holsinger. He was the father of Elder Henry Holsinger. Mack was the middle name given to two of the boys of John and Elizabeth Mack Holsinger. Daniel Holsinger was like his father, a Preacher. He was the first to use both the German and the English language in his preaching. This was somewhat of an innovation in the early German Baptist Church, as it was then known. Daniel was a very popular preacher throughout the Cove section. He was called frequently for funerals and weddings. As was the custom of those days they brought him little or no material remuneration. Life for him at times lacked even the necessities. The last fifteen years of his life was spent in total blindness. He would wend his way along the road to the home of his childhood and elsewhere in the community by the use of his cane. He passed from the darkness of earth to Eternal light on January 31, 1886. His late grandson, Elder Henry Holsinger Brumbaugh, showed the writer the cane used over the years, and also furnished much information regarding the grand old man. The grandson then lived in Bakers Summit when visited from time to time by the writer.

The barn which stands upon the old Holsinger place was erected soon after the log barn constructed by John Holsinger was torn down in 1859. The present farm house was constructed in 1860. The farm was owned by Holsinger descendants until recent years. John Holsinger and his wife, Elizabeth, are both buried at Bakers Summit.

While Elder John Holsinger did not live to see constructed a Church building, he certainly laid the foundation which made one possible. The work bore fruit and the next year following his death, a large and commodious church edifice was constructed on the East side of the farm, from local materials. It served the community well for sixty-two years. This building was named after the one who had lived and labored nearby, "The Holsinger Church." In 1912 a new and beautiful brick structure was built approximately one hundred or more yards to the east of where the original house stood. Here, by the side of the improved road and opposite the Cemetery on the other side of the road stands the church as an eloquent testimony to the life and leadership of John and Elizabeth Mack Holsinger.

St. James, Md.

Antietam Cemetery. Polly lived some two miles from her older sister, Elizabeth, in the valley of the mountain. They visited back and forth and were closely associated. Polly is buried in the New Enterprise Cemetery by the side of her two husbands.

It was to the home of his daughter, Elizabeth, that William Mack came from the old home in Franklin County, to spend his last days with the John Holsinger family. Here he died on February 13, 1813, and was laid to rest on the nearby hillside in the family plot. The house in which the pioneer preacher, John Holsinger lived, has long since been razed, but the foundation of the chimney was located by the writer. Some eighty years or more ago the chimney stood like a guarding sentinel, we were told by some living in that part of the state. The farmhouse standing today upon the old Hol-

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In Germany, Communistic rule has deprived

Evangelical church publications of paper on which to print their magazines, while allowing Communist publications all paper needed.

We have the paper, and everything else, to print the EVANGELIST. We thank God for that. Now, you help us get the gospel message into more and more homes—for it is this spreading of the gospel truth which will prevent happening here, that which has happened "over there."—Editor.

Missionary Department

Report From Tucson, Arizona -- Rev. W. E. Ronk

Representing the Missionary Board of the Brethren Church, Willis E. Ronk visited the new church at Tucson, Arizona, last fall. The following paragraphs constitute his report to the Board after his return:

"The first prerequisite for the building of a Church is a people, and one should add, an available people. Therefore, I suggested to the pastor, Reverend Vernon Grisso, and to the leaders of the Church that my first interest and the first interest of the Board would be the people—their presence, the possibility that they would continue to be there and available for the Church.

POPULATION

"It is becoming increasingly difficult to correctly estimate the population of a given city, town or village, for census reports no longer give the full story. Increasingly people are going beyond the limits of city, town or village to build their homes, so that they can avoid both the congested living conditions and the higher tax rates.

"This is certainly true of Tucson, where the city population is estimated at between 35,000 and 41,000, depending, I suppose, on the time of the year, as Tucson is a great resort town. Our Church is four miles from the railroad station, and beyond the city limits; just how far I do not know, and it does not matter. It would be difficult for a stranger to tell when he was beyond the limits. The metropolitan population is said to be 150,000; whether that is too high or not I do not know; I do know that a lot of people live there.

BOOM OR BUST

"There is certainly a very sizable "boom" on at Tucson at present; and in view of general trends over long periods of time, there are some (who do not live there) who feel that Tucson will feel the "bust" too. Of course, no one is wise enough to forecast the future and say with certainty either that there will be or that there will not be a "bust." I do not believe that there will be.

"Let us look at the picture. This is first of all a health resort, or at least a health resort climate, and "bust" or "no bust" the population is certain to increase over the years. Neither Florida nor California has anything over Tucson in climate. It is a wonderful, marvelous, dry climate; and there is plenty of building room. With the increased congestion in both of the former places, it is in-

evitable that over a long period of time the population will increase. The climate is a sure guarantee.

"There are other factors involved in the growth of this community, for it is fast becoming highly industrialized. The Grand Central Aircraft, with headquarters in Glendale, California, is building rapidly here and on a large scale. They already have a very large force employed. Also the Howard Hughes interests are building a very large aircraft plant here—the first units are complete—and to the lay eye they look very large. This last plant alone expects to employ 10,000 people when complete. These projects are in keeping with the policy to move certain industries inland.

"There are no churches just around the corner from ours. The Baptists have a very interesting and thriving new church about two miles or more from ours. The location of our church is excellent and an open field for our people. Many of the people of this community have pulled up stakes in the East and are now rebuilding, not only homes, but also friendships and church relations. They can no longer take their churches for granted as they did at home; they must build and maintain them. The people ARE here and they ARE AVAILABLE.

THE PARSONAGE

The Brethren Parsonage is situated on a lot 100x150 feet on a paved street about one block from the church, and the streets are paved all of the way. It is a lovely, red brick (mortar washed) house, western style—i. e. ranch type—with three bed rooms, study, living room with dinette, kitchen, one full bath and a half bath, and a car porte. There is no patio or low masonry wall at the back, as most homes have there. If you are not acquainted with our Southwest, a patio is a sort of outdoor living quarters—Spanish style—and quite useful there, as it seldom rains. This is a modest but very lovely home.

"The property cost \$12,500 and is easily worth \$16,000 today. It is owned by the Missionary Board, which Board made the necessary down payment and is keeping up the monthly payments. The Missionary Board expects to be reimbursed for this outlay, and it should not be considered a part of the actual cost of the permanent work there. When the Church is able to assume this obligation, then some liquidating plan will need to be worked out." (Remainder of this report will be given in a later issue.)

NEXT WEEK -- EASTER OFFERING CHALLENGE FOR FOREIGN MISSIONS

The Doctrine Of The Holy Spirit

Rev. John F. Locke

(Message delivered at the 1952 General Conference. Fourth in the series).

Text: Acts 2:12:—"They were all amazed and perplexed saying, one to another, what meaneth this?" Lesson Galatians 5:16-26.

AT PENTECOST WE CELEBRATE one of the High Days of History. Our Lord told the disciples that they were to tarry in Jerusalem until they should be endued with power to witness to the truths which He had come to establish. (Luke 24:49). So they waited together in the Upper Room. Ten days after He ascended to Heaven the Holy Spirit fell on them in a most astonishing manner.

The word Pentecost means "Fiftieth Day." Fifty days following the day after the Passover, was the harvest celebration, or "Feast of Weeks," as the Old Testament calls it. The first Pentecost of the Christian era was marked by a harvest of souls, three thousand were added to the body of believers that day.

There in the Upper Room they heard the sound as of a rushing, mighty wind, and a tongue of flame, indicating the presence and power of God, sat upon each man's head. It was only nine o'clock in the morning when Peter began to preach to a motley crowd composed of Jews and proselytes gathered in the Temple area . . . devout men from all over the known world . . . from the East as far as Media . . . from the North as far away as the Caspian sea, from Egypt, North Africa, Rome.

The multitude that probably heard the rushing mighty wind and wanted to know what happened, heard an explanation from the newly anointed disciples, who went free among them telling of the risen glory of Him whom the rulers of the Jews rejected and nailed to the cross.

One man from Greece heard in purest Greek the story of our Risen Lord. Another heard the story in the language of Virgil and Cicero. What they heard was intelligible, not untranslatable mutterings, for Pentecost is the reversal of Babel.

It is improbable that the gift for speaking in tongues they had not learned, was repeated exactly like this after the Day of Pentecost. But being filled with the Spirit of God will always be the impulse and power to speak the good news of God. Those who are given the divine light are under solemn obligation to proclaim the unsearchable riches of Christ.

The sermon which followed, preached by Peter with the twelve standing with him, had as its main theme: **THE RESURRECTION OF CHRIST**. He presented the prophecies of the Old Testament which foretell such a resurrection and then he proved that Christ did arise from the dead, and concludes by showing the consequences of such a stupendous, prophesied, undeniable miracle.

St. Chrysostom in his comments on the book of Acts notes the courageous tone of this address as a clear evi-

dence of the truth of the resurrection. Peter and these others standing with him, had all fled at Christ's arrest. They had seen Him die, and feeling utterly defeated, they had withdrawn from public notice. Seven weeks after Peter had denied Christ to the maidservant, he had courage to proclaim Jesus and His Resurrection to a multitude. Something powerful had happened.

The Holy Spirit is a fact of Christian experience as well as a doctrine of the Christian faith. The Holy Spirit manifests Himself in the church and in individual Christians. He is associated with the Christian life in a very practical way. So let us try to answer the question of Pentecost . . . what meaneth this? Who is the Holy Spirit? What has He done? What does He do? What are the evidences of His presence and power?

The world and even the church is too uninformed and unacquainted with the Holy Spirit.

Dr. E. Stanley Jones, the well known Methodist Missionary, in a very fine study some years ago, says that "when you speak about Pentecost the church shies away, and cold shivers go up and down the spines of cultured people." He further states, "There is no doubt that the divine purpose was and is that Pentecost should be normal Christianity. But we are largely subnormal. When one is physically subnormal he is more susceptible and more readily succumbs to disease germs which he would normally throw off. Many things are upsetting us—trivialities about our position and power; pettiness in the church's life harass minister and people.

We are spiritually below par, hence these things that we would normally throw off as irrelevant, are upsetting us . . . There was a time when the church celebrated Whitsunday, the anniversary of the coming of the Holy Spirit more than it did Christmas, the anniversary of the coming of the Christ. Is it easier to celebrate Christ's birth than to be born again? Was it easier to commemorate His coming into the world than to go with His message into the world? Did it cost less to give gifts at Christmas than to give ourselves at Pentecost? Christmas is the festival of God with us. Pentecost is the festival of God in us. Is He more with us than in us?"

Let us get acquainted with the Holy Spirit. Let us Obey the Spirit, seek the Spirit and welcome the Spirit.

We are taught in the Bible many times that God is one. But God has revealed himself as Father, Son and Holy Spirit. God the Father is the creator and source of all things. God the Son is God incarnate in human flesh, revealing to our human eyes the nature and character of God the Father and Creator. God the Holy Spirit is God

present everywhere in the world, in the church and in human lives.

The nature of the third person of the Holy Trinity is that He is a personal Spirit, perfectly good, who in holy love, orders the destiny of the church and of man. Being personal, He has intellect, sensibility, and will. He is the personal God who is present in human society and especially in the church where he directs, guides, controls, helps, where ever and when ever human wills submit to Him.

Jesus called Him Comforter, Advocate, or Helper (See John 14). We must think of the Holy Spirit, then, as an invisible person present to help us. Just as Jesus helped His disciples when He was present with them, so this, Our Advocate, will help us in our temptations and trials of life. Before Jesus left this world He promised another helper. This other helper is the Holy Spirit . . . the living, personal, Holy, Spirit available to every human life that sincerely accepts the lordship of Christ the Redeemer and Savior.

I. THE HOLY SPIRIT AND JESUS

That the Holy Spirit is God in the world can be seen in His relation to Jesus the only begotten Son of God. The human body in which he lived and taught and suffered and died was conceived by the Holy Spirit (Matt. 1:18-20). The Holy Spirit was with Jesus in His childhood for the grace of God and the favor of God was with Him (Luke 2:52).

At Jesus' baptism, Matthew, Mark and Luke all tell us, the Holy Spirit descended upon Jesus and the voice of the Father in Heaven spoke to Jesus the Son of God, saying, "Thou art my beloved Son; in whom I am well pleased." Here Jesus was endowed with the Holy Spirit.

It was prophesied that Jesus would come and baptize others with the Holy Spirit. This was His work to have the Spirit reign in the hearts of men. The Spirit led Him into the wilderness to be tempted and when He returned it was in the power of the Spirit that he came back to Galilee (Mark 1:12-13). At Nazareth Jesus read from Isaiah 61, "The Spirit of the Lord is upon me and declared that this prophecy was fulfilled that day. The Spirit of God anointed Jesus for His great work (Luke 4:18).

Jesus did great wonders and declared that He cast out demons by the power of the Spirit (Matt. 12:28).

Further we read that "Jesus rejoiced in the Spirit" and prayed a prayer of thanksgiving when the seventy returned (Luke 10:21). He was dominated by the Spirit. Acts 10:38 declares that God anointed Jesus with the Holy Spirit and with power. The Spirit guided Him in the days of His passion so that He offered Himself to God through the Spirit (Heb. 9:14). After His resurrection we read that He breathed on the disciples and said "Receive ye the Holy Spirit" (John 20:22). The last commandment that He gave was the Great Commission in which He said, "Go make disciples of all nations, baptizing them in the name of the Father, and of the Son and of the Holy Spirit. The Spirit was the ever present helper of Jesus through whom He did His work in the world.

II. THE HOLY SPIRIT AND THE DISCIPLES

The Lord Jesus promised the disciples that they should receive power after the Holy Spirit was come upon them (Acts 1:8). Pentecost was the fulfillment of that promise.

Pentecost began a new epoch in the world for now the power and guidance of the Holy Spirit gave the assurance necessary for the future church. The spirit of prophecy revived and Joel 2:28 was fulfilled. Peter boldly declares the new message "Repent ye and be baptized every one of you in the name of the Lord Jesus Christ unto the remission of your sins and ye shall receive the gift of the Spirit." This is the message of the church to the world. All can have the Spirit on the condition of faith and baptism. The world can have the same power that transformed Peter from a shifting sands type of person into a rock of a hero.

When the early church wanted deacons they chose men full of the Holy Spirit whose service record for the kingdom is notable (Acts 6:3, 5). One of them became a notable evangelist. Philip's converts received the Holy Spirit and Philip was directed by the Spirit, we read in Acts 8. I have always liked that expression, "the Spirit caught away Philip." The Spirit had other work for him and took him there to do it.

It was through the power of the Holy Spirit that Paul received his sight (Acts 9:17, 18). And we are told in the same chapter that the church multiplied through the Spirit. When the church fails to multiply can we assume that it is because we are lacking in the energies, direction, and powerful witnessing of the Spirit?

Cornelius and his family received the Holy Spirit and were baptized. The Council at Jerusalem called to deal with problems arising out of Gentile converts, was led by the Holy Spirit in its deliberations and decrees. The Missionary work of the church was started, guided, and blessed by the Holy Spirit (See Acts 13:4, 52; 16:6; 19:6).

Jesus had told them that when arrested they were not to make preparation before hand as to what to say but allow the Spirit to speak. The record in the Acts of the Apostles over and over again testifies to the fulfillment of this promise in Mark 13:11.

The Spirit gave gifts to the church. In I Cor. 12, St. Paul mentions these as wisdom, knowledge, faith, healing, miracles, prophecy, discerning the spirits, tongues, interpretations of tongues, apostles, teachers, helps, governments. And in the next chapter he sets forth the gift of Love as being the greatest gift of all.

The end of the church's activities should be that the fullness of the Spirit should be obtained and enjoyed by all its members. That's the aim of all we do in preaching, praying, singing, teaching and working. That's the real "church work" to let the Spirit work His will in and through us.

III. THE HOLY SPIRIT AND THE INDIVIDUAL

While Jesus was here on earth He was a friend to all who were in need. He went about doing good. But when He was in Nazareth he was not in Jerusalem or Jericho. When He went away He sent the Holy Spirit who can be everywhere available at once. To every believer on this earth, He can be present with blessing, help, and power. He can guide us all into all truth. He helps us all to overcome temptations and to see sin for what it really is. That is so very important, for sin, and the Evil One who would tempt us, likes to make sin appear attractive. The devil

gives sin fancy, smart sounding, names and untrue descriptions of its certain outcome.

Which reminds me of the charming story I heard the delightful Dr. C. M. Gordon, himself an Australian by birth, tell about one of his neighbors in Norfolk, Virginia. His neighbor had a negro cook, Annie Mae. Each day Annie Mae carefully wrapped the grapefruit rinds and placed them with her overcoat and hat, and handbag, so that she would remember to take them along. This procedure so excited the curiosity of her employer that she finally made bold to ask her valued cook a question, tactfully, as to what use she made of the grapefruit rinds . . . had she, perhaps, found a way to candy them? "Laws no, Mrs. Jones, I just takes them home and puts them on top of my garbage, they make it look so stylish."

Sin is like that, dress it up and make it look stylish but it is still garbage. Call it the cocktail lounge instead of saloon, but it's a hell-hole just the same . . . a bar to heaven and a door to hell. The Holy Spirit enlightens our minds and directs our lives for good. He gives us grace and joy not to be derived in any other way. He interprets for us the mysteries of God's grace. In time of special trial He is our Advocate, Helper, to defend us against the enemy. He is our Comforter, in Him we are made strong. He enables us to glorify God. He is the sanctifier of human lives. There are only two kinds of life: Apart from Christ

and a part of Christ. Apart from Christ we are governed by appetite. When we are a part of Christ we are governed by the will of God.

How do we know whether we have the Holy Spirit or not? Jesus said a tree is known by its fruit. If we have the Holy Spirit we may confidently expect to find nine kinds of spiritual fruit. The presence of God in us by means of the Holy Spirit issues in love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control . . . there are attainable only in and through the Spirit. Our God is a God of power, offering us energy from heaven. The Holy Spirit gives us the power to have the divine love, the joy that is unspeakable, the peace that passeth understanding, the patience of God, the kindness of Jesus, the goodness of the Father, the faithfulness of Jesus, the goodness of the Father, the meekness of the Master, the mastery of the Spirit which rules the body.

When Jesus said, "Receive ye the Holy Spirit" He was asking us to accept the greatest gift God has to offer us. The results of the Spirit in our lives depend entirely upon the degree and constancy of our yielding to His control.

The alternative to Pentecost for the church and for the individual is failure. Let the tide of the Spirit roll in!

Maurertown, Virginia.

Young Men and Boys' Brotherhood Program

Percy C. Miller, Topic Editor

Program for April

Topic—A Wise Investment

Scripture Reading—Matt. 6:19-24

Jesus is here instructing us as to where to invest; where to deposit our treasure. Many will say, "I have no treasure to invest." Everybody is possessor of some kind of treasure. It may not always be gold or silver, stocks or bonds, houses or lands. Treasure is something that we love the best. It is that which we most fear to lose, if we already possess it. It is that which we most yearn to possess, if it is not ours. It is something to which our affections, our wills, our whole being clings. Your treasure may be entirely different from mine.

We are putting our treasure into one of two places. Our choice is strictly limited to these two places. What is it to lay up treasure upon the earth? You are acquainted with the story of the unjust steward. He received notice that he is soon to lose his position. He doesn't consider how he is to hold fast his integrity. The first consideration is how he is to have bread to eat and a roof over his head. He wanted this without the pains of working or shame of begging. He said, "I cannot dig, and to beg

I am ashamed." He plays the rascal and induces his creditors to play the rascal with him.

To lay up treasure in heaven is to take the opposite course. The first step is to accept Jesus Christ as our Lord and Master. Seek the Kingdom of God and His righteousness. You are acquainted with the story of the rich young ruler. He asked, "What lack I yet?" He was told that he had a wrong investment; "Go sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up thy cross, and follow me." We lay up treasure in heaven by living in loving and loyal obedience to Christ. The common things of every day life are turned into wealth. Deeds are done for love's sake. Giving a cup of cold water in His name draws dividends. We use our possessions, wealth, talents and opportunities to serve.

We are putting all our treasure either in heaven or on earth. Wise business men like to scatter their investment. There are many who try to scatter their investments by investing in both heaven and earth. You are also acquainted with the Pharisees. They were serious minded, zealous, fasted, prayed, and gave. They desired to please God but most of all they desired to please men. Jesus tells us that they received their reward. Men approved but God did not. Men can and do act by two mixed motives, but there is one motive that is supreme. The word of God tells us, "No man can serve two masters: for either he will hate the one and love the other; or else he will hold to the one and despise the other. Ye cannot serve God and mammon." We either put Christ first or ourselves first. John said, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him."

Since we are investors and must invest in one of two places, it is wise to examine well the advantage of both.

If we go wrong in the matter our Lord is talking about, there is no promise of a second chance. "What shall it profit a man if he shall gain the whole world and lose his own soul?" Let us look first to the opportunities offered by the world. The man without cash says that the world will die without even a cloak, having only the abiding peace, the handclasp of Christ and hope of eternity. Let us ask the question, "World can you guarantee me against loss?" What answer does the world give? There is only one answer, "NO."

Now let us look to the opportunities offered by heaven. Let us put the same question to Jesus: "Jesus can you guarantee me against loss?" Jesus will answer, "Yes, I can offer a positive guarantee against all possibility of loss." Yes, young friends, our treasure is safe forever; against moth devouring; rust cannot corrupt; thieves cannot wrench it from our hands. Make Christ our banker; become rich in faith, hope, love, peace here and now; become Christlike in character. Such an investment will meet our needs throughout eternity.

To the Advisors: At this point it would be well to study the stories of the unjust steward, the rich young ruler, and Pharisees; now apply these stories to their proper place in our topic. Open the topic up now for discussion. Many questions will now be forthcoming, possibly.

(What about the news from your boys brotherhood for the "Evangelist" and "Youth Magazine?" Send your news to the News-Topic Editor).

Items of General Interest

(Continued from Page 2)

Such a Class can not help but produce stronger new members in a church.

Our church is cooperating in the Union Lenten Services.

MILLEDGEVILLE, ILLINOIS. The Central District Spring Young People's Camp will be held in Milledgeville, March 20th, 21st, and 22nd.

Brother Glenn (Doc) Shank is scheduled to hold Milledgeville's Spring Revival, March 22nd to April 5th, according to the Pastor, Brother H. H. Rowsey.

LANARK, ILLINOIS. On the evening of Sunday, February 22nd, Brother Edwin Puterbaugh, of Ashland, was the guest speaker in the Lanark church. This is Brother Puterbaugh's home church.

Brother J. D. Hamel announces the first practice of a new Chapel Choir, composed of 6th, 7th, 8th, and 9th grade boys and girls.

WATERLOO, IOWA. Brother Virgil E. Meyer, Pastor of our Nappanee, Indiana, church, was guest speaker in the Waterloo church on March 8th.

UDELL, IOWA. Brother H. Francis Berkshire was in charge of Radio Devotions the week of March 2nd to 6th.

Dr. Glenn L. Clayton, President of Ashland College, was scheduled to speak in the Udell church on Sunday, March 8th.

STOCKTON, CALIF. Two new members were received into the Church on February 15th.

Brother Cecil H. Johnson writes, through his Bulletin, that a fine group of the Brethren recently spent some time working on the church lawn, leveling, planting and fencing.

Brother Johnson also notes an increase in attendance in the services, with some new pupils being seen in the Sunday School.

SPECIAL: From Mrs. Charles Eikenberry, of Peru, Indiana, the Publishing Company has received a very nice shipment of rags. We are truly grateful for her thoughtfulness. Good, clean rags, free from buttons, hooks, or pins, are always welcome, as there is a constant need for them in the press room.

EDITORIAL ::

"THERE'S NO GOD:—COMMUNISM"

(Continued from page 3)

tion, that any group or person here in America is Communistic, and we do not, now! (You don't have to be a "Communist" as we think of the term, to be "communistic" in action or spirit, intentionally or otherwise.)

YOUTH AWAY FROM CHURCH

What about this taking the youth away from Church, which procedure is common throughout our land?

WHETHER IT IS DONE, AS IN GERMANY, DELIBERATELY; OR WITHOUT SERIOUS THINKING, AS IN AMERICA, THE END RESULT OF TAKING OUR YOUTH AWAY FROM THE CHURCH ON SUNDAY, IS THE SAME. Russians do it to tell the youth there is no God! Americans do, it and by implication and practice, tell our youth that there is no God—for He doesn't have to be worshipped—we don't have to go to His house—. Sunday soon means nothing to our youth in such a case. ARE YOU AGREED?

THE BIBLE IS POSITIVE

The letter to the Hebrews tells us to "Not forsake the assembling of ourselves together, as the manner of some is." Moses tells us to "Remember the sabbath day to keep it holy." We believe the Bible teaches us what to do.

Let's enlarge on this non-church going for a few moments. One of the things which grieved (and still does) this Editor when he was a Pastor, was the ease and indifferent attitude by which parents kept their children away from the Church.

Composite illustrations suggest parents who were willing to send, or to have someone take their children to church, or parents who "went away" on a Sunday, and "could not come to Sunday School and Church," or "who could not stay for Church." THE END RESULT IS THAT THEY TOLD THEIR CHILDREN THAT THERE WAS NO GOD! THIS FACT CANNOT BE DENIED!

THE SURPRISING THING

The surprising thing is that if we could confront these same parents with the fact that by their actions, they are

telling their children 'there is no God,' they would be highly insulted. BUT CAN YOU SEE ANY OTHER CONCLUSIVE FACT?

Teach a child that church is not important, except on Christmas, Easter, or Children's Day, and he will soon believe that God is not important. Add a few years, and without even a "word" from Communistic Russia, our youth will believe in their hearts that there is no God. This is a solemn, depressing fact, and we hope that such will never come to pass. BUT NOTE, THAT THE TRENDS ARE WITH US!

FACING THE FACTS

Let's face the facts. Much of the world is now under this forceful Communistic, godless, spirit. The same forces are at work here, through the conditions described above.

It is time that we impress our children and youth with the fact that there is a God, that He is important enough to cause us to set everything else aside to go to church and worship Him!

IF WE DON'T—it is but a short distance from where we are to what we read about in Germany. We hope American parents will heed this warning.

IN THE NEAR FUTURE

Summer time is coming soon—picnics, auto rides, visits, family reunions. Church members, parents—what will you tell your youth, your children? Will you, by word and example, impress upon their youthful minds that God isn't important? Or will you faithfully tell them that God loves them, that His Son, Jesus Christ, died on Calvary's cross to save them from their sin, and that we must always go to Church every Sunday and worship Him as He taught us to do?

Let's think twice and pray much, before we again stay away from church, or drag our children away from Church. Why? Because we are, by which way we do, telling them about God. The tide of godlessness will be stemmed for years to come by our showing our youth that there is God, through our example, word, and deed.

"OPINION"

H. A. Gossard

FREEDOM is God-born, and therefore Righteous . . . She cannot be permanently subdued; for, being God-born, like the Church on earth, the "gates of hell cannot prevail against her . . . Like a spark smoldering in ashes, Freedom, if fanned, may create a flame sufficient to consume any opposing force . . . Nations that know and love her will not let her depart to become the undeserved and unlawful heritage of the unscrupulous . . . I believe if one's desire and admiration for FREEDOM emanates from the desire to keep man from undeserved oppression and to direct the Soul toward the God of Heaven and Freedom, that person has God's Sanction.

THE FREEDOM, THE GLORY OF MAN

The Torch is dimmed that once was brightly lighted,
And nations groping blindly for the light
Upon a darkened path, soul-sick, affrighted,
Are herded back into the Ages' Night . . .
There, in That Night, desire for soul-calm sleeping
Is turned to pain, and rest denied the slave,
The clanging chains, kept wet by human weeping,
Sounds out "Defeat", and "Slave"; cease not to rave!

This torture, when its pangs increase oppression,
Becomes at last in death a welcome friend . . .
When suffering ends, then ends each forced confession;
And Life goes on unto its destined end . . .

Can FREEDOM, lost, be won by servile labor
By those whose spirits faint far from the goal?
Will Hope, made mad, in vain grab up the saber
In just defense of body and of soul?

Were FREEDOM'S Curse an unrestricted TYRANT,
And LIFE were born pulsating without brain,
A mass of bloody flesh, and nonaspirant,
That TYRANT then might shackle Her for gain!

But since upon the MOUNTAIN OF CREATION
She scaled the Summit's Peak and set Her THRONE;
No Power—tho' boasting much of ostentation—
Shall vaunt of Glory equal to Her own!

When "brainy men", drunk- mad with selfish glory,
Act more like "Imps" untrained to grace a Throne,
Destruction, quite complete, and quite as gory,
Will end the triumph of their hearts of stone!

Some time the Nations now in great dejection
Will fan the Spark of FREEDOM to a Flame;
And cast on Despots this deserved reflection:
"Your Glory, DEAD, is Buried with your Fame!"

NOTICE—OHIO CHURCHES

As a program of achievement for the Ministerial Association of the Ohio District, we recommend that the following items be promoted in the Churches of the district:

1. PERSONAL EVANGELISM AND VISITATION.

2. DEFINITE CLASSES OF INSTRUCTION FOR NEW CONVERTS.
3. A SCHOOL OF MISSIONS.
4. TITHING AND STEWARDSHIP INSTRUCTION.

The Ohio Ministerial Association
Elmer R. Carrithers, Sec.-Treas.

Brethren Youth Crusaders

Devotional Topics

J. D. Hamel Program Editor

Topic for March 22, 1953

THE CHRISTIAN, HIS READING AND MEDITATION

Acts 17:10-12; Phil. 4:8-9; II Tim. 2:15; 4:13

THE WHOLE OF CHRISTIAN LIVING, in my opinion, hinges on the way in which Christian people read the Bible for themselves. All sermons and addresses, all Bible-readings and classes, all religious magazines and books, can never take the place of our own quiet study of God's precious Word. We may measure our growth in grace by the growth of our love for private Bible study; and we may be sure that there is something seriously wrong, when we lose our appetite for the Bread of Life. Happy are the young people who have realized the blessed art of discovering for themselves the treasures of the Bible, which are hidden just a little below the surface, so as to test our real earnestness in finding them. At this point I would leave with you a few simple rules which you should follow in your reading and meditation on God's word.

1. MAKE TIME FOR BIBLE STUDY! God's word must have our freshest and brightest thoughts. We must give God our best, and the first-fruits of our days. Hence, there is no time for Bible study like the early morning. We cannot give our best undivided attention to the Holy Word after we have opened our letters, glanced through the paper, and joined in the prattle of the breakfast table. The manna had to be gathered by the Israelites of old before the dew was off and the sun was up; otherwise it melted.

We ought, therefore, to aim at securing at least half an hour before breakfast, for the leisurely and loving study of the Bible. Remember young people, the more you read the Bible, the more you will want to read it. It is an appetite which grows as it is fed. It would be impossible to name all who have traced their usefulness and power to this priceless habit. Sir Henry Havlock always spent the first two hours of each day alone with God; and if the town clock was struck at 6 A. M. he would rise at 4. Earl Cairns rose daily at 6 o'clock to secure an hour and a half for the study of the Bible and for prayer, before conducting family worship at a quarter to eight—even when the late hours of the House of Commons left him not more than two hours for his night's rest. It is the practice of a man who stands in the front rank of modern missionaries, to spend at least three hours each morning with his Bible; and he has said that he often puts aside pressing engagements that he may not only have time but be fresh for it.

2. LOOK UP FOR THE TEACHING OF THE HOLY SPIRIT. No one can so well explain the meaning of his words as He who wrote them. If then, you want to read the Bible as you should, make much of the Holy Ghost, who inspired it through holy men. As you open the Book, life up your heart, and say: "Open Thou mine eyes, that I may behold wondrous things out of Thy law. Speak, Lord, for Thy servant heareth."

It is marvelous what slender light commentaries cast on the inner meaning of Scripture. A simple-hearted believer,

depending on the aid of the Holy Ghost, will find things in the Bible which the wisest have mistaken or missed. Well might St. John say of such, "Ye need not that any man should teach you; but the anointing, which ye have received, teacheth you of all things."

3. READ THE BIBLE METHODICALLY. On the whole there is probably no better way than to read the Bible through once every year. It is wise to have a good copy of the Scriptures, strongly bound for wear and tear, of good clear print, and with as much space as possible for notes; a book of which you can make a friend and inseparable companion. But whatever system is adopted, you can be sure to read the Bible through on some system, as you would any other book. No one would think of reading a letter, poem, or history, as many read God's word.

No wonder that many are ignorant of its majestic prose, its exquisite lyric poetry, its massive arguments, its sublime imagery, its spiritual beauty—qualities which combine to make it the King of Books. Remember let the WHOLE Bible be your study; because "All Scripture is given by inspiration of God, and is profitable." Let the Bible be its own dictionary, its own interpreter, its own commentary. It is like a vast buried city, in which every turn of the spade reveals some new marvel whose passages branch off in every direction, calling for exploration.

4. READ YOUR BIBLE WITH YOUR PEN IN HAND. Many have not learned the secret of enjoying the Bible until they have commenced to mark it, neatly; underlining and dating special verses which have cast a light upon their path on special days; jotting down new references, or the catch words of helpful thoughts. All these methods find plenty of employment for the pen, and fix our treasures for us permanently. Our Bible then becomes the precious memento of by-gone hours, and records the history of our inner life.

5. SEEK EAGERLY YOUR PERSONAL PROFIT. While you are reading, often ask that some verse or verses may stand out from the printed page as God's message to yourself. It is well, sometimes, to stop reading, and seriously ask, "What does the Holy Spirit mean me to learn by this? What bearing should this have on my life? How can I work this into the make-up of my character?" Read the Bible, not as a newspaper, but as a personal home letter.

6. ABOVE ALL, TURN FROM THE PRINTED PAGE TO PRAYER. It is sometimes well to read over, on our knees, Psalm 119, so full of devout love for the Bible. And if any should chide us for spending so much time upon the Old Testament, or the New, let us remind them of the words of Christ, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

7. PRACTICE WHAT YOU LEARN. Young people, it is useless to dream of making headway in the knowledge of Scripture unless we are prepared to practice each new and clearly-defined duty which looms out before our view. We are taught, not for our pleasure only, but that we may do. If we will turn each Holy precept or command into instant obedience, through the dear grace of Jesus Christ our Lord, God will keep nothing back from us; He will open to us His deepest and sweetest thoughts. "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success."—Joshua 1:8.

Prayer Meeting Studies

By C. Y. Gilmer



WOULD YOU BE LIKE JESUS?

JESUS HAS SET A STANDARD for holiness of life for us in John 15:5, "have oneness with Him, be like Him, have His fullness." The saint is in Christ, in the Church, and in the Spirit by his personal reception of the poured-out blood of Calvary and the out-pouring of Pentecost—washed by His blood, filled with His Spirit.

"Earthly pleasures vainly call me (Eph. 4:27),
I would be like Jesus (Eph. 4:22-24);
Nothing worldly shall enthrall me (Romans 12:2),
I would be like Jesus (1 Peter 2:21)."

Christ is not enough for you unless He is everything to you. If you resort to some worldly pleasure or fleshly appetite, you are not altogether satisfied with Jesus, and you are far from being anything like Him (1 John 2:15). You are either in Christ or you are out of Christ (John 15:2). The branch that bears no fruit is taken away. "The branch cannot bear fruit of itself" (John 15:4). A real Christian has to be progressive in fruit-bearing (John 15:2, 8). The branch bears fruit only to glorify the vine which is Christ. The fruit is Christ in His outward manifestation through us (John 15:4). We are nothing; He is everything. Thus Paul said he was least of the apostles, then "less than the least of all saints," and finally, "the chief of sinners." As Paul minimized himself he increasingly glorified God. The Christian life is more than conversion, more than consecration (1 Cor. 1:30)—it is a Christ-life (Col. 3:4). A Christian is worthless unless he reveals Jesus (Matt. 5:16).

"What have you done with your burden of care?
Where is your cross once so heavy to bear?
Why are you smiling? You lately were sad,
Tell me the secret that now makes you glad.

"Jesus has taken my burden of care,
Lightened my cross, made it easy to bear,
Entered my heart as a permanent guest,
Bringing forgiveness, contentment and rest.

"You are transformed by His Presence Divine,
Causing your face with His glory to shine.
I need the Christ Who is living in you,
Where can I find Him, and what must I do?"

What enables us to reveal Christ? Nothing save Him who lives within. "I in them." Have the last three words of the Lord's High-Priestly prayer (John 17) been answered in your life? You cannot sing "Nearer My God to Thee" by trying to pull His standard down to the low level of your weakness. That kind of a religion is NOT Christ-like. "Fruit is Christ-likeness" that "ought to be seen." When you go about, do you cast a chill or flood with sunshine? If Christ is the very life of your life then you are a glory-Christian.

Once sin possessed, controlled and used us, but now we

are under a new Master (Romans 6:6). Having chosen between our sins and Christ we are now wholly yielded unto Him in spirit, soul, and body (Romans 6:12, 13). There is no compromise—it is entire consecration or no glory-life. We are enlightened (Eph. 1:17-19), and enabled (Eph. 3:16, 17, 19) by the Spirit of truth and power. The same Spirit separates us from our former loves so that we may keep our marriage vow to Christ unbroken (2 Cor. 6:14, 17; James 4:4). Spirit control takes the place of self-control (Romans 8:2; Gal. 5:17). The Spirit of glory transforms us from the earthly to the heavenly so that we are made to conform to the image of Christ (2 Cor. 3:18). As we grow daily more like Jesus we shall come to bear the "much fruit" of the Spirit (Gal. 5:22, 23). Do we crave the glory in everything or do we want or Lord to have the glory in everything? Do the lines in your face mark the growth of Christian character or are those facial lines the footprints of spiritual depravity?



Lesson Comments by Fred C. Vanator

Lesson for March 22, 1953

OUTPOURED LOVE

Lesson: Matthew 26:6-13, 26-30

IN OUR LESSON for today we find two types of "Out-poured Love"—the human and the divine.

We are now reaching toward the climax of our study of the Gospel According to Matthew. In this 26th chapter, Matthew packs in a very great deal of information concerning the last week of Jesus' life here on earth.

In the story found here we have, first of all, the definite statement of Jesus that He is to be betrayed and crucified (Verse 2); then follows the anointing of Jesus' head by Mary (verses 6 to 13, which is found to be the first section of our printed text); this is followed by a short account of the supper in the upper room (verses 14 to 35—a part of which, verses 26 to 30—forms a second part of the printed portion); after which the chapter continues with the arrest of Jesus and the mock trial, and finally ends with Peter's denial. Read this chapter carefully and prayerfully and then seek to discern the "outpoured love" herein exhibited.

Let us consider our lesson text in reverse, taking first the scene at the supper table in the upper room.

Have you ever tried to imagine yourself seated at that table that night? Have you, as you have seated yourself at our own Communion Table, endeavored to visualize the original scene about the first Communion Table? Could you feel the nearness of our Lord as you remembered His great love for us, as He said, "Here is the bread that tells you of my broken body—Take, eat!" And as He took the cup and said, "This is my blood of the New Testament which is shed for many for the remission of sins—Drink ye all of it?" If you have not done this, then you have never experienced the joy of a Divine Love Outpoured.

Commenting on the meaning of the words of Jesus in

relation to the Bread and the Cup, one commentator says, "We treasure these words as we would treasure diamonds of surpassing worth. They are simple words, meant for ordinary men, the essential meaning of which can be easily grasped." When we grasp their real meaning we can then turn with profound gratitude to God for His "unspeakable Gift," His only begotten Son, who came in the Father's love to "outpour" His own love upon us and to show it by His voluntary death upon the cross. When all this is fully realized, we can sing with new zest, "Love Divine, all love excelling; joy of heaven to earth come down . . ."

It was such a Divine Love which begat the human love exhibited by Mary when she gave her great love-gift of the precious alabaster box of ointment, which she poured out in love upon the head of Jesus as He sat in the house of Simon the leper. How differently the group regarded it. Some even "had indignation" and went so far as to say "To what purpose is this waste?" There are people today that consider the work which is done for the church and the sacrifices which are made in Jesus' name, as a waste of time and money. Yet our Lord took this little sacrifice of a woman who owed so much to Him and made it a "memorial" to her, for He said, "Verily, I say unto you, Wherever this Gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial to her." And it has been so, and is so, the present study being an evidence of this.

But let us never lose sight of the fact that the central thought of this lesson has been that of "LOVE" as it is exhibited by both Christ and His followers. And may we never forget that "We love Him because He first loved us."

WORLD TRAVELER, DR. HAROLD KUHN TO ADDRESS YOUTH AT CONFERENCE

Following the usual plan of getting the best in the way of inspiration for youth, the Brethren Youth Board has secured the services of Dr. Harold Kuhn of Ashbury Seminary, as Conference speaker. We have been in contact with Dr. Kuhn for two years but his preaching in Europe has prevented his coming. This year we will be privileged to hear one of the country's most outstanding speakers.

Dr. Kuhn has preached the Gospel in practically every part of the world. He has done evangelism and teaching in many parts of Europe. Because of his wide experience he comes well qualified to speak as God's messenger. One might expect a great amount of education and travel to make a person speak above the youth level, but Dr. Kuhn has retained an ability to get his message across to youth.

Many other unusual features are being prepared for this year's Brethren Youth Conference held in conjunction with General Conference, August 17th-23rd. Plans should be made early to attend what might be one of the best and largest youth conferences ever held.



News From Our Churches

STOCKTON, CALIFORNIA

We feel the urge at this time to write a short report of the work here at Stockton for we know there is the general interest throughout the Brotherhood concerning the well being and progress of all our Churches. It would be to falsify if we were to say we are having smooth sailing or that we have no problems for we have learned that every Church has its obstacles and its problems. However, we are happy to report that we are making progress as indicated in attendance gains which are a matter of record.

Since our taking up the pastorate the first of October two of our Sunday School classes have organized and both are doing good work. We have taken up the Teacher Training Class which meets every week. A choir has been organized which is helping much to make the worship service more complete. The W. M. S. has been meeting regularly and is gaining in interest and attendance. There have been several other activities which means that, all taken together, we have all been kept quite busy.

The Sunday School provided the Christmas program which was very commendable and which was attended by around 140 people with a treat for all.

We were host for the Bereans Watch Night service and have just recently entertained the Northern California Brethren Conference.

Taken together, these many activities are serving to hold our people together, to broaden our acquaintance and fellowship and also make it possible to interest strangers. A fine spirit prevails among our people which is one of the essentials to any real progress in the Lord's work. Our church offerings are greatly increased which is encouraging to all of us.

Perhaps our greatest need is for a better house of worship and additional Sunday School rooms. We are beginning to talk about these needs and we expect this interest to materialize into very real before long.

Just recently baptized a young man and his wife who were added to the Church. These are both capable young people and will be of great help in carrying on this growing work. We are planning on holding an evangelistic meeting around Easter time. Pray for us and this Church that we might be faithful and fulfill our mission in this world.

Cecil H. Johnson, Pastor.



FALLS CITY, NEBBASKA

The Falls City First Brethren Church is busy preparing for Evangelistic Services, to begin on March 16th. We will have a fellowship dinner at the church on March 15th, with Rev. C. C. Grisso, of the Morrill, Kansas, Brethren Church, to give us a message in the afternoon.

Rev. John F. Burton, District Evangelist, will bring us

the message each evening, beginning Monday evening. Rev. H. E. Eppley, local Pastor, will be the song leader.

Early in January, we started a Junior Church Service, using the first fifteen minutes of the Worship Hour.

Mrs. Charles Heineman, Jr., directs the song service; then one of the lay members leads in a prayer, after which another lay member gives the message on a Bible story, a story on right living, or an object lesson. During a song, those who must go home, leave quietly. It teaches the children that they are a part of the church.

Mary E. Rieger, Corresponding Secretary.



RONK. Henry R. Ronk was born May 23, 1878, at Albia, Iowa, and departed this life to be with his Lord on January 8, 1953, at the age of 74 years and 7 months. He was the son of William and Susan Ronk. In July, 1913, he was united in marriage to Christine Meyer and to this union was born a daughter, Helen, now Mrs. Helen Ernst of Manteca, California.

Brother Ronk became a Christian at about the age of 16 and was baptized at Turlock, California, by Rev. Gorman, and received into the Brethren Church there. He lived a consistent Christian life to the time of his death. He has been a member of the Stockton Brethren Church for a number of years and assisted greatly in establishing the Church there.

Besides Mrs. Ronk, and Helen, he leaves to mourn his departure a grandson, Richard Ernst; a sister, Mrs. Mary Schmeidt of Manteca; four brothers, Rev. George T. Ronk, Cedar Rapids, Iowa; Rev. Albert T. Ronk, Lisbon, Iowa; Rev. Willis E. Ronk, Goshen, Indiana; and Rev. Kenneth R. Ronk, Santa Cruz, California. Brother Ronk was laid to rest in the East Union Cemetery near Manteca, California. The services were conducted by the undersigned assisted by Rev. Frank Gehman of Stockton.

Cecil H. Johnson.



DICK. Sister Lillian Dingman Dick passed from this life to be with her Lord, December 30th, 1952. She was born April 14th, 1868, in Tama County, Iowa, to the late John and Sara Dingman. She was married to Edward C. Dick, April 21st, 1890, in Lanark, of Carroll County, Illinois.

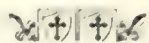
She is survived by her daughter, Mrs. June E. Miller, of Lanark; one brother, Henry Dingman, of Milledgeville, Illinois; two grandchildren, and three great grandchildren. She was preceded in death by her parents, husband, son and brother.

For the past eight years, our sister has been bedfast at the home of her daughter, Mrs. Harry Miller. Her daughter and her family provided in every possible way the

comforts which meant so much to her in the last years of her life.

She was very faithful to the Lanark Brethren Church, and will be missed by all.

J. D. Hamel, Pastor.



TAYLOR. Sister Alice Taylor passed from this life to be with her Lord on February 23rd, 1953. She was born May 15th, 1869 in Dryden, New York. She was married to Seigle Taylor, January 25th, 1894, at Larned, Kansas. She was preceded in death by her parents, her husband one brother, three sisters, and one infant son.

Surviving are two sons, Robert and Leroy; two daughters, Leona Turner and Esther Wheelock; a twin sister, Bertha Ainworth; eight grandchildren and eight great grandchildren.

J. D. Hamel, Pastor.

Spiritual Meditations

Rev. Dyoll Belote

FAITH AND RIGHTEOUSNESS

"Abraham believed God, and it was counted to him for righteousness." Rom. 4:3.

THE ELEVENTH CHAPTER OF HEBREWS is usually considered as a textbook passage from the Bible on the topic of Faith, but it seems to me that a careful study of this fourth chapter of Romans will give one far more than a superficial view of the Christian view of this subject. St. Paul, that philosopher and theologian, shows how Abraham's faith was not a substitute for righteousness, but a foundation for it. In the fifth verse of this Roman chapter, Paul declares that "to him that worketh not (to obtain righteousness) but believeth on him that justifieth the ungodly, his faith is counted for righteousness."

There is the everpresent conflict between the teachings of those who claim that "The just shall live by faith," and others who insist that "faith without works is dead," but Paul seems to establish very, very conclusively in his explanation of the righteousness of Abraham, that it was not the product of works but the reward of faith. In verses 18 to 22 Paul shows how Abraham believed God's promise that he should become the father of many nations, even after he was of great age, ("He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; And being fully persuaded that, what he—God—had promised, he was able to perform. And therefore it was imputed to him for righteousness." Rom. 4:20-22).

Again, then, we say that "faith is not a substitute for righteousness, but the foundation for it." Faith is that on which righteousness is built. If we do anything good, it is because we first of all believed in that good. And it was not the doing of that good, but faith in Him who is the author of all good, that guaranteed to us the assurance of being considered righteous by God. How strong is our faith?

NEW INVITATION POST CARDS



Answering the demand for new invitation post cards, we are happy to present four new numbers for special days this spring.

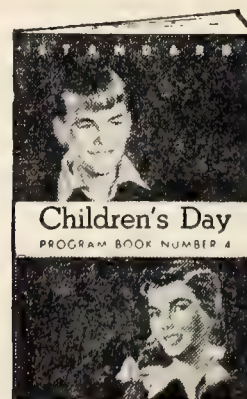
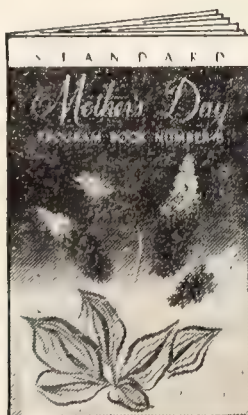
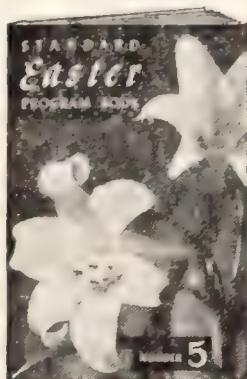


There is a lovely new postcard for Easter, Mother's Day, Children's Day, and Father's Day. Bright colors, appealing designs, and cordial invitations, plus a Bible verse on each card. There is an invitation form printed on the message side of the card.

Price: 25c a dozen; \$1.50 per hundred.



NEW PROGRAM BOOKS



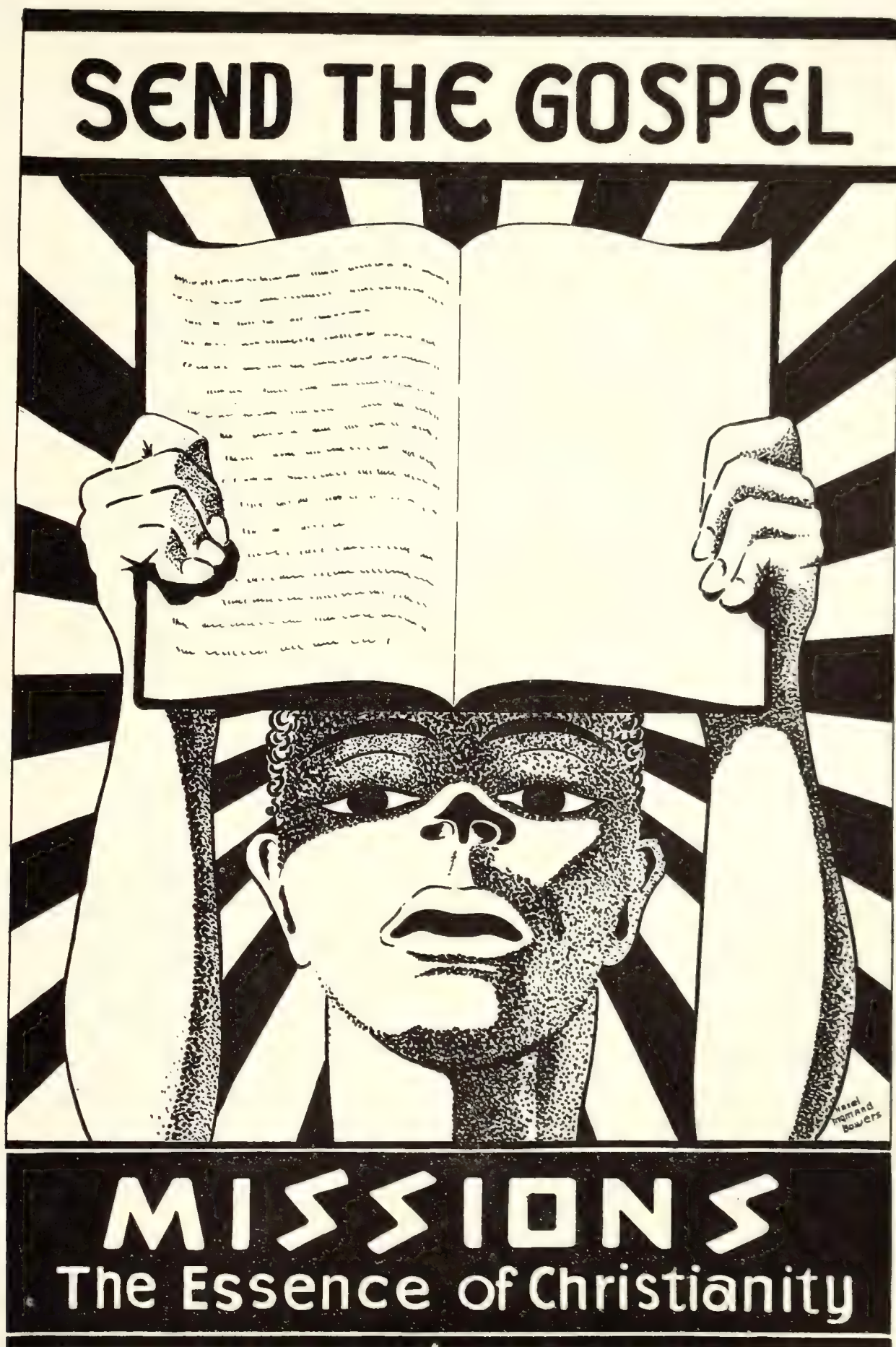
Three new program books of 32 pages each are offered . . . one each for Easter, Mother's Day, and Children's Day. Contain helpful suggestions, program materials, for each of these special days, that is new, attention-getting, and scriptural.

Price: 35c a copy.

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Items of General Interest

This special issue of THE BRETHREN EVANGELIST comes to you by action of THE BRETHREN PUBLICATION BOARD, and the cooperation of the MISSIONARY BOARD OF THE BRETHREN CHURCH.

We appreciate the cooperation of the General Secretary of the Missionary Board of the Brethren Church, Rev. W. Clayton Berkshire, the Mission Office Secretary, Mrs. Ida Lindower, and those who contributed articles for this issue; also the cooperation of the Publishing Company force in turning out this special issue.—W. S. B.—Editor.

GATEWOOD, WEST VIRGINIA. The Men's Fellowship of the Gatewood Church met recently in the Gatewood school.

ST. JAMES, MARYLAND. The Young Married and the Baker Memorial classes have taken up the project of securing dinner plates bearing the picture of the church to be sold for the benefit of the Building Fund.

Brother Freeman Ankrum's bulletin informs us that the dates of the Southeastern District Conference are June 23rd to 25th.

HAGERSTOWN, MARYLAND. Capping exercises for the 1955 Class of the Washington County Hospital School of Nursing were held in the Hagerstown Church on Sunday evening, March 1st, with the Pastor, Brother James E. Ault, bringing the message. Twenty-eight young wom-

en received their caps after taking the "Nightingale Pledge." Attendance was 360.

Brother Ault on the morning of March 1st, spoke at the worship service of the First Christian Church. Other speaking appearances of Brother Ault, recently, included the "Optimist Club," and "The Minister Visits" program over WJEJ.

WAYNE HEIGHTS BRETHREN, WAYNESBORO, PENNA. March 8th was anticipated as a great day for these Brethren, it being the day when they started holding services in their new church building. Prior to this time, they had been meeting in the Brethren Youth Portable Chapel.

"Open House" was observed by Brother and Sister Leatherman from 4:00 to 7:00 P. M. the same day, at which time visitors could be shown through the new church, as well as the new home of the Pastor and wife, nearby.

Brother Dyoll Belote, Pastor of our Church at Linwood, Maryland, was speaker for the evening service at Wayne Heights on this day.

AKRON, OHIO, FIRESTONE PARK BRETHREN. Brother J. G. Dodds reports that new hymn books have been ordered, which they hope to have before Easter.

A full week of Holy Week Services will be held, climaxing the Spring Membership Revival Campaign.

CANTON, OHIO. The Pastor, Brother Clarence Stogsdill, has posted on the church bulletin board a list of church projects which need sponsors and contributors, thus keeping before the people the needs of the church.

Brother Frank Clapper brought the message at the evening service on Sunday, March 1st.

BRYAN, OHIO. The morning service on March 1st, featured the Menno Singers, according to Brother Alvin H. Grumbling's bulletin.

LOREE, INDIANA. On February 22nd, the Male Quartet of the Loree Church presented a program of music in the evening service, which was well received.

GOSHEN, INDIANA. Brother Willis E. Ronk reports the baptism of eight boys on February 25th, these having made their confession the previous Sunday. One adult was also received into the church at Goshen recently.

Brother J. D. Hamel, Pastor of our church at Lanark, Illinois, will be the guest speaker at Goshen, for a week of special services, March 16th to 22nd.

The initial rehearsal of a new Sunday School orchestra was held recently, with an attendance of 14.

A Family Fellowship Dinner was held at noon on Sunday, March 15th. Brother Virgil E. Meyer, Pastor of our church at Nappanee, Indiana, was the guest speaker at the afternoon program.

MILLEDGEVILLE, ILLINOIS. Brother H. H. Rowsey writes that "Three robed Choirs will have prominent parts in the Palm Sunday service, March 29th." He mentions the Junior choir as now having their robes, the Church Choir as having their robes on order, and the Children's Choir as having their robes in the process of being made locally.

Brother Rowsey was the speaker at the Milledgeville Community Lenten service, held on March 11th in the Lutheran Church.



The Editor's Pulpit



"Go Ye!" -- Asset Or Liability?"

WHEN JESUS WAS READY to ascend into heaven, he left with His disciples a very firm, yet easily worded commandment.

He told them to "go" into all the world with the Gospel. That insistent, urgent command of our Lord's, has never been altered, lessened, or revoked.

Two words stand out in the Great Commission. The first is, "GO!" The second is, "YE!"

Inescapable as sunrise and sunset, are these words. We cannot avoid them. There they are. Can you read these verses from Matthew 28 and feel that you are not included? Jesus did not pick out a few people and tell them to go. He did not say, "Go, Peter, Go, James, Go, John." Jesus said, "Go ye!" We challenge you to read these words from Matthew and prove that you are not included in the "ye."

Sometimes we commit the sin of taking some parts of the scripture and accepting them as relating to us, while ignoring other parts. If we dare to lay claim to the scriptures which teach us about how we are forgiven from sin through Christ and are saved for eternity, then we must also lay claim to those scriptures relating to our responsibility.

The very moment we become recipients of the gospel of salvation, we are at once commissioned to go forth with the gospel—to tell others.

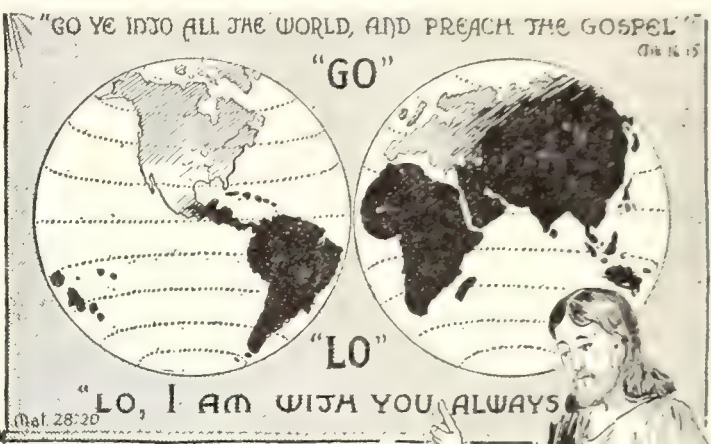
SALVATION MEANS MISSIONS

The possession of salvation is interwoven with missionary endeavors. Possessing salvation should so thrill us and inspire us so that we would have no rest until others had been told the way to eternal life. If we do not share and tell, we shrivel up into a sickly type of soul.

So, as a Christian, is this yoke of missionary responsibility an asset to you—or is it a liability? Do you thrill when we talk about missions? Does your heart and your pocket-book both open at the same time, as wide as possible?

It is to be feared that we have rested too long on the fact that we possess salvation, and that things are right between us and God. But wait—what about His command to "GO?" We dare not have a "contented" attitude as a Christian. Fine Churches, fine furnishings therein, make for ease in Zion, which is a dangerous condition, and one which does not lend itself to fervent missionary endeavor.

Listen, Brethren, Souls are at stake today. Either they will enter Heaven and eternal righteousness through our



GIVE TO BRETHREN FOREIGN MISSIONS ON EASTER



gifts this Easter time, or they will enter Hell because we did not give. Their eternal lives are in our hands. Jesus has told us to go to them with the gospel story of salvation.

Is His "Go ye!" a liability to us? Are we endangering our own spiritual welfare and safety by trying to have salvation without taking it to those who do not have it? Or are precious souls throughout the world finding Christ as their Saviour through missionaries supported through the dollars we have given in answer to Christ's command? Can it be said of us this Easter that we have turned our dollars into eternal souls, thus making Christ's "Go ye" a real asset in our lives?

MISSION BOARD COMMENDED

Our Missionary Board is to be highly commended today in presenting to us as Brethren the most challenging and forward reaching, soul saving program we have ever seen in the Brethren Church. It is limited only by your response. Read this EVANGELIST, realizing that Christ's ultimatum is resting on your soul. Let the news of pres-

(Continued on Page 23)

The Biblical Basis Of Missions

Rev. C. Y. Gilmer

THE GREAT COMMISSION lays upon every Christian the soul-winning and missionary task. Matthew 28:18-20—"And Jesus came and spake unto them saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." This Commission with the "all authority" of Christ behind it is meant for every converted person, "even unto the end of the world." If this is not true then the Great Commission is without meaning. For all converted people are to be baptized and taught "whatsoever I have commanded you," which certainly includes teaching all converts the Great Commission. It is apparent that the twelve apostles could not have evangelized the whole world in their day. For the carrying out of this Great Commission Jesus promised, "Lo, I am with you alway, even unto the end of the world," and the "end of the world" has not yet come.

Jesus, in Mark 16:15, said, "Go ye into all the world, and preach the gospel to every creature." The gospel therefore, must be propagated to "every creature" in the whole world. The commandment to be saved is world-wide in its scope: "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else" (Isaiah 45:22). God's motive of salvation could include no less than the whole world. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). God is not in the business of offering salvation to some, and at the same time refusing to offer it to others; . . . God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness is accepted with him (Acts 10:34, 35). "To him (Christ) give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins" (44). Jesus came not to destroy the law and the prophets, but to fulfill. We can do no less than to evangelize the whole world: "For thus hath

the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldst be for salvation unto the ends of the earth" (Acts 13:47).

Our Lord has commissioned and equipped the Church for missions: "Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). Through prayer we are to lay hold upon divine power for evangelization. "And when they had prayed, . . . they were all filled with the Holy Ghost, and they spake the word of God with boldness" (Acts 4:31). The Church has sufficient wealth, if consecrated, to evangelize the world. The Church has sufficient manpower to evangelize the world. If we can spare men during war to kill men, certainly we can spare men to save men! In the first century of the Christian era, every one who had a saving knowledge of Jesus Christ testified in His behalf: "Daily in the temple, and in every house they ceased not to teach and preach Jesus Christ" (Acts 5:42).

The true mission of the Church is not political, institutional, educational nor recreational. Its primary mission is the winning of the lost to Christ. " . . . That repentance and remission of sins should be preached in His name among all nations" (Luke 24:48). The responsibility of the individual Christian is expressed in the words, "I am debtor . . . So as much as in me is, I am ready to preach the gospel . . . For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to everyone that believeth . . ." (Romans 1:14-16). It is not enough to preach the gospel in our church services, but God would have us to go out into the highways and hedges. The true Church has Christ as her head, the Holy Spirit as her only administrator, the winning, baptizing and teaching of souls as her only mission, and the glorious return of Christ as her only hope.

The resurrected Lord said, " . . . as my Father

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The Place Of Prayer In A Missionary Program

Rev. Clarence A. Stogsdill

I AM NOT A MISSIONARY, neither do I pose as an authority on missionary programs, nor do I know the first thing about the problems of a missionary. What I have to say is general, and may be applied to any walk of life. But, I might say, ANY CHRISTIAN WALK OF LIFE IS PRIMARILY MISSIONARY at the core.

Recently in our city there was a city-wide evangelistic mission. This mission was a success in many ways—some of which can never be evaluated by man. There was a reason for its success and the tremendous ovation with which it was received by the people. It was not only the preacher — although Charles Templeton is a much-loved evangelist among many denominations; it was the strong “undergirding” of the program that gave it such impetus.

Long before the mission came to town the ministers got together and talked about it and began to pray for it. Soon it was foreseen that this was a matter which was too great for just a handful of ministers to keep within their own circle. Among the many committees to get the program underway was a PRAYER COMMITTEE. This committee got to work and outlined a gigantic PRAYER PROGRAM which was taken into all of the churches which were participating in the great mission. Ministers met every Thursday at 8:00 A. M. to pray. There was a week of prayer meetings held over the city every morning at 9:00 in designated churches. “Prayer groups” met in each church to pray for the lost. You could feel the presence of the Holy Spirit in these meetings. Though they were not large, they were forceful.

During the mission itself there was a “prayer room” furnished for those who would enter it each evening, meditate and breathe petitions for loved ones and others who needed spiritual aid. Needless to say, by the time the mission got under way, many Christians had been transformed and made ready to meet the challenges which con-

fronted them in the mission; many unsaved were not only anticipating being called on by their Christian friends, but they actually welcomed the opportunity to pour out their hearts. I do not say there was a great sweeping revival—for the hearts of men will not yield to it—but there was a noticeable transformation of individuals in many quarters.

Why are such missionary programs (and this was a HOME MISSION) successes? Is it because of the time put into it by the various committee members? Is it because of the constant advertising campaign? Is it because of the thousands of dollars that were spent in promoting the mission? No, it was none of these, though each of them was important in its own way. It was primarily the result of the PRAYER PROGRAM which had been so earnestly launched by the executive committee. The evangelist made the statement that wherever he holds like campaigns he can always put his finger on the reason for success or failure in any given area—it is, says he, either sufficient prayer or the lack of prayer!

The foregoing is an attempt to describe a HOME MISSION. Now a mission is a mission, whether it be in our own land or in another country. The power, the purpose and the program is all of God. Never is a missionary program of any worth of mention launched or maintained without God's direction. IT IS DIRECTED THROUGH REVELATION AND ILLUMINATION, and man is illuminated through prayer (communion with God). The present day attitude seems to be that we can educate ourselves to the full in our own manner, go out and begin a work under our own brain-power, work until we have gone as far as we can go, and, when we have built our tower even to the door of heaven, cry unto God to let us in—and we have then succeeded! Or we can go along until we fail, then

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Imperatives For Our Missionary Work

MRS. JANE BYLER

"AND HE CALLETH HIS OWN SHEEP by name, and leadeth them out. AND WHEN HE PUTTETH FORTH HIS OWN SHEEP, HE GOETH BEFORE THEM, and the sheep follow Him: for they know His voice." John 10:3b-4. "I am the good shepherd . . . and I lay down my life for the sheep And other sheep I have, which are not of this fold: THEM ALSO I MUST BRING, AND THEY SHALL HEAR MY VOICE; and there will be one fold and one shepherd." John 10:14, 16.

"What is the greatest need of our missionary work?" That is a question many Brethren are asking. Sometimes it is asked with a specific field in mind, but we might well ponder it as we consider the whole missionary endeavor of the Brethren Church this Easter-time.

We have been greatly concerned in our own personal lives to find the answer to the question. What is our greatest personal need as missionaries of the Gospel? Through much prayer, through a searching of God's Word in blessings and in trials, and through the testimony of some of the great saints of God, who have enriched our lives by their Spirit-filled witness, answer has come which is confirmed on every hand every single day.

The key to all spiritual blessing and success in service is FAITH. Read Hebrews 11 and meet some of the heroes of faith. Then take Christ's word: "Thy faith hath saved thee"; "According to your faith be it unto you"; "IF THOU CANST BELIEVE, ALL THINGS ARE POSSIBLE TO HIM THAT BELIEVETH." In Hebrews 11:6 "But without faith it is impossible to please Him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."

The only stopper which holds back streams of blessing and bountiful life for thousands more souls is lack of faith:

for UNBELIEF blinds our eyes to divine openings,

stops our ears to the pleas,
shuts our mouths to speaking
closes our purses to giving,
hinders our hearts from caring,
and shrinks our souls to smallness.

In contrast, *BELIEF* in God's promises and His leading

opens our eyes to every challenge and opportunity,
allows us to hear His voice in direction,
gives words of testimony to our lips,
enlarges our giving to BOUNTIFUL SHARING,
stirs up in our hearts a great compassion,
sends a song to our souls as we rejoice in victory!

We would that every Brethren were participating in daily prayer for our missionary work. Intercessory prayer groups in every Brethren church would give great spiritual power to our missionaries on the field. By all means, Brethren, pray and pray and pray. But be sure that every prayer is made effective by active, positive FAITH that God will perform all that He has promised. Prayer without belief is only "vain repetition." Knowing that as He leads our church out, He goes before, let us FOLLOW HIM as sheep who trust their shepherd. He will not allow His word to return unto Him void. When faith to claim God's promise is present, Brethren will be praying!

We would that every Brethren were participants and workers. It is a re-echoing plea from each field, "If only we had more people out here!" How we long (and our hearts literally weep) for the lack of witness to the millions who die every day without ever hearing the sweet music of a hymn; without knowing the loving kindness of even one Christian friend; without ever reading one precious promise from the Word of

God; without any knowledge of that central Cross of Calvary; without bending the knee to the Lamb of God who died to save them; without the surging hope of glorious resurrection in eternity with God!

No, they die with the minor chords of a hopeless funeral dirge in their ears; often clinging to one equally blind as they cry, "Don't let me go! I can't die! I'm so afraid! I'm terrified! Oh, don't DON'T let me go!" They die without the comfort of one friend who knows the Way, the Truth, and the Life. They leave us with the heavy weight of sin and guilt upon them. They cross over into eternity with all the fear and dread that everlasting darkness implies.

Sit down some time by a loud-ticking clock. Sit for about five minutes and contemplate that with each tick, thousands—yea, tens of thousands—are leaving us . . . to go to the darkness of an eternal tomb.

Now turn the picture around . . . Why were YOU so richly blessed? YOU sing the sweet music of many hymns; YOU enjoy the fellowship and communion of innumerable Christian friends; YOU have the blessed privilege of reading every single promise in God's Word; YOU know the Lamb of God that taketh away the sin of the world; YOU thrill this Easter with the miracle of the resurrection and rejoice in the truth of eternal life as witnessed by the empty tomb. YOU live in the hope of Heaven and eternal joy with our Lord and Savior Jesus Christ.

Do you put an "amen" there? Consider these others, won't you? Is your faith in all the promises of God strong enough to include others?

Sometimes we wonder just how much faith Brethren actually have in the God-given mission of the Church, for we note the reluctance in many circles to "give up" our fine young people to places which are so "uncertain." The whole world looks pretty uncertain when viewed with eyes that see only present, visible substance. But FAITH claims the IMPOSSIBLE in the name of Christ! "If ye have faith as a grain of mustard seed . . . nothing shall be impossible unto you."

When we hold on to the wealth God has given us because we must be "prepared for future emergencies," we do not believe Christ's plain teaching through Paul, "But my God shall supply all your need according to his riches in glory by Christ Jesus." Then give out of your abundant blessings, KNOWING by faith, that in this way

God will not only take care of you, but will greatly use your gift to enlarge His work. We have been too long accustomed to giving a small missionary offering at Easter time . . . giving only meager means to spread the Gospel and being satisfied with only meager results. The total given through the Missionary Board was only \$62,000 or about \$3.50 per member—a shameful sum, Brethren. Is that really a true measure of our faith in missions? How much of a foreign AND home mission program do you think can be carried out with THAT amount? Many individual congregations in enthusiastic missionary fervor give that much, some of them are no larger than our churches. We simply have not caught the vision of how God can use EACH heart.

BRETHREN FRIENDS, THIS YEAR YOU HAVE AN OPPORTUNITY TO SHARE IN THE LARGEST MISSIONARY PROGRAM OUR CHURCH HAS SPONSORED FOR YEARS. Does not that thrill your soul; Does that not speak to your hearts? One question may make some falter, "But we may have only a few years in Africa, in Argentina, in other places." Yes, it may be so. Or it may be that when God's people rise up in great numbers with undaunted hope and faith in His power He will cause the blessed Holy Spirit to move upon the waters and pour out the greatest blessing in missionary ministry that our generation has known! The whole future is in God's hands and that gives me confidence! Time belongs to Him alone. Eph. 5:15-17 has a word about this:

"See then that ye walk circumspectly, not as fools, but as wise, *redeeming the time* for the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is." Another: "But beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. THE LORD IS NOT SLACK CONCERNING HIS PROMISES, as some men count slackness; but is longsuffering to us-ward, NOT WILLING THAT ANY SHOULD PERISH, but that all should come to repentance. But the day of the Lord will come as a thief in the night . . ." II Peter 3:7-9.

Oh, let us make haste, Brethren! Let us run to the task before us! Let us exercise our faith and rejoice in the harvest!

—Ashland, Ohio.



Missions In The Youth Program

JERRY FLORA

BRETHREN YOUTH AND THE MISSION-ARY program of the Brethren Church are vitally connected. One without the other is useless; both are needed for the spread of the Gospel into all parts of the world. We are going to examine some of the ways in which these two movements are related.

FIRST: THE BRETHREN YOUTH PROJECTS. Each year the Brethren Youth organization adopts some national project toward which all the young people work. Since the first Brethren Youth Conference in 1946, every project has been a missionary project. The first project adopted was the 1949-50 endeavor of raising \$1000 to aid our Argentine missions — the AMOR project. Then, the following year, Brethren Youth set a goal of \$5000 to be used to purchase a portable chapel for use by the Mission Board in establishing new churches in the United States. At present the Brethren Youth Portable Chapel is at Waynesboro, Pennsylvania; however, in the near future, it will be moved to Newark, Ohio. Last year Brethren Youth set a goal of \$3000 to be given to the Mission Board to assist them in sending out Bob and Bea Bischof as new missionaries to Africa. That project went over the top with a final total of \$3500. This year Brethren Youth has pledged \$5000 toward the Mission-Board-approved project of building at Lost Creek, Kentucky. This is certainly conclusive evidence that the Brethren Youth organization is vitally interested in our mission program—both home and foreign.

SECOND: BRETHREN YOUTH PROJECTS IN THE LOCAL CHURCHES. I shall only cite

one example of this type of work—an example with which you are all familiar. The Boys' Brotherhoods of the Ashland Park Street Brethren Church, through several years of hard work, raised enough money to purchase a pick-up truck for use at the Lost Creek, Kentucky, mission. This is only one widely-known example of the type of local youth projects carried on by Brethren Youth in the interest of missions. (Note: projects such as this operate in addition to the national Brethren Youth project.)

THIRD: THE BRETHREN YOUTH SYSTEM OF LIFE-WORK RECRUITS. Every young person in the Brethren Church who wishes to dedicate his life to full-time Christian service is asked to give his name to the National Youth Director, Rev. Charles Munson. There are about 100 names of such young people on file in the Brethren Youth office. Most of these life-work recruits have pledged themselves to enter either the ministry or the mission field. At the last General Conference, ten such young people were publicly set aside for mission work—another evidence of the interrelationship of the Mission Board and Brethren Youth.

FOURTH: THE SISTERHOOD AND BROTHERHOOD ORGANIZATIONS. These two youth groups stress missions in their local programs. Each of these organizations has a mission-study book which is read by the members during the year. In fact, the Sisterhood may well be considered a junior Woman's Missionary Society.

FIFTH: THE BRETHREN YOUTH MAGA-

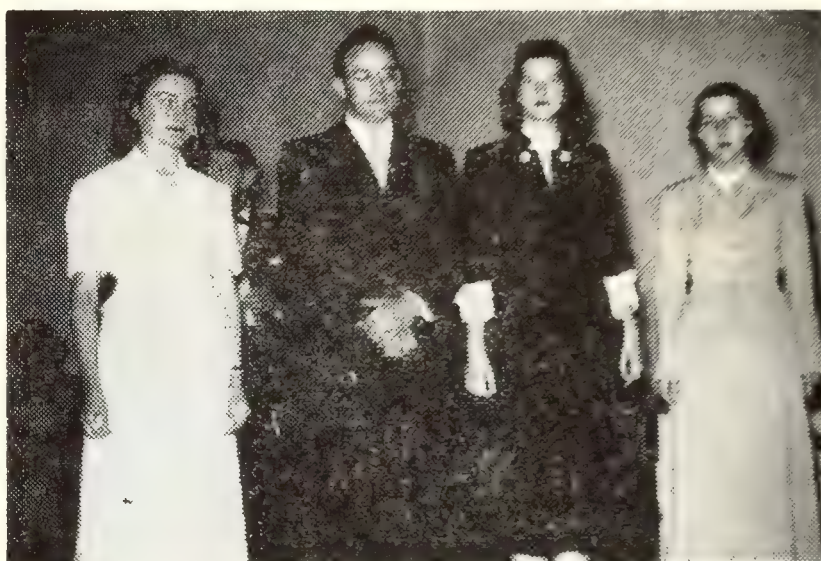
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Consecrated For Service

"Separate me Barnabas and Saul for the work

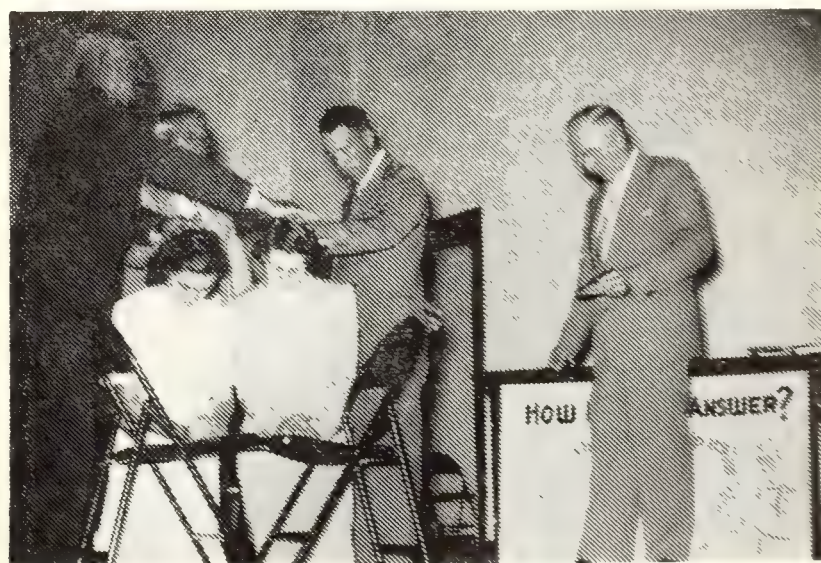
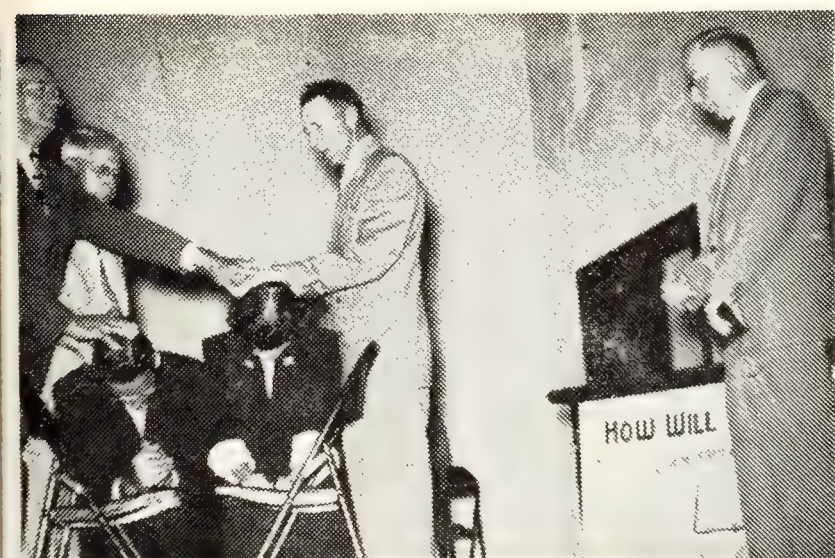
whereunto I have called them." Acts 13:2

One of the outstanding features of our General Conference the last few years has been the consecration service for new missionaries. They have been heart-warming occasions and we are confident that many of the Sunday morning worshippers have examined their own consecration as they witnessed these solemn moments, realizing more fully that we are all ambassadors for Christ.



ESTHER ZEICHE, KENNETH AND JEANNETTE SOLOMON, JANET KING

We are indebted to Reverend Elmer M. Keck for these very fine pictures of the consecration service at our last General Conference.



OFFICIATING MINISTERS:
STUDEBAKER, VANATOR, KING, AND RIDDLE

PREPARING FOR SERVICE

*"Study to show thyself approved unto God,
a workman that needeth not to be ashamed."
11 Timothy 2:15*

THE SOLOMONS:

Reverend and Mrs. Kenneth Solomon left the States in early September 1952 and two days later arrived in San Jose, Costa Rica, where they enrolled in the Language School for two terms. At present they are in the middle of the second term, and upon the completion of the term they will fly to Argentina, where they will spend the next two years in missionary work. They will be located at Buenos Aires the first year and at Cordoba the second.



WHERE THE SOLOMONS LIVE



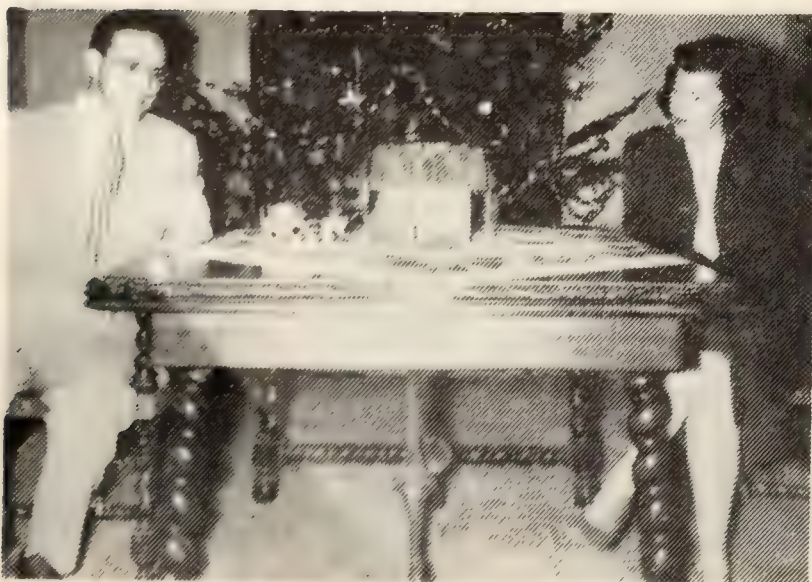
THE MAID'S DAY OFF

THE SHANKS:

Mr. and Mrs. Glenn (Doc and Jean Heck) Shank have been enrolled in the Graduate School of Missions at Concordia Seminary in St. Louis since September 1952. The Shanks are preparing for work in the Philippines and have been engaged in the study of the people, the land, methods of missionary work, personal evangelism and other related subjects that will enable them to become effective workers.

Both Doc and Jean are graduates of Ashland College and are qualified to teach. Doc will soon receive his degree from our Seminary at Ashland. Jean is a registered nurse with several years of practical experience.

The Shanks will spend several months visiting the churches of the brotherhood at the close of the winter school term.



KEN AND JEANNETTE DECORATE
FOR CHRISTMAS



DOC AND JEAN IN MISSION
LIBRARY ROOM AT CONCORDIA

"I'll Go Where You Want Me To Go, Dear Lord."

WANDA BEAL:

WANDA MAY BEAL, from Mansfield, Ohio, comes from a Brethren home and has been a Brethren all her life. She graduated from Ashland College with the A.B. degree and later enrolled in the Seminary. At present she is studying in Chicago at Bethany Biblical Seminary, where she will receive the B.D. degree in June.

Wanda has been active in the Brethren Church at Mansfield, where she is a member, for many years. She would like to be used as a missionary on the African field if that is where she is called.



EDNA LINSLEY:

EDNA LINSLEY, from Hubbard, Ohio, a graduate from Ashland College in the class of '52, with her A.B. degree, has volunteered for missionary work. Her college major, sociology, and a minor in Bible should be very helpful to her in this, her chosen work.

At present she is enrolled in Ashland Seminary, where she is studying Brethren doctrine. Edna is a member of the Park Street Brethren Church in Ashland; she was formerly a member of the Presbyterian Church.

She is vitally interested in working among the American Indians, with a secondary interest in the Philippines, but is waiting the Lord's leading into the field where she should work.

MARA LEE EICHER:

MARA LEE EICHER, who graduated from Ashland College in the class of '52 with the Bachelor of Music degree, is from Alverton, Pennsylvania. She is an accomplished musician, having been associated with many musical organizations while in college.

Miss Eicher is a member of the Park Street Brethren Church in Ashland, coming from the Church of God. She has visited a number of Brethren churches as a member of the Girls' Gospel Team, to which she belonged while she was in college. Her first choice as a field for missionary work is the Philippines, but she is willing to be led into the area where the Lord would use her.



Argentina, South America



ARGENTINE YOUTH SPEAK

::: :

(A letter written by **RICARDO RIVERO**
to **MRS. ROBERT BYLER**)

"THE WORD OF GOD IS QUICK AND POWERFUL, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."

This text expresses what the Word of God is able to do and I want to use it here because we have seen it fulfill its mission many times. We know the Word will continue to break hearts and will make of this place (our hall in Victoria) a lighthouse where many will be guided to a new life. That is what this place now is, for it has guided several souls to that better life that they didn't know before.

The Word has illumined an old lady almost blind, who, because she had no happiness in her poor life, wished more than once to take her own life; but, thanks to Jesus, she was illumined so that today she can live with the hope of seeing the wonderful face of God. Another poor soul, who couldn't find the happiness and peace that she desired, became intoxicated every day, hoping in this way to find some feeling of contentment with her lot. But one day the light of the Word of God broke her heart and now she is a living testimony for God to the world. Now she is an epistle that goes about, carrying in her life the very work of God.

And if we could, we might make a book with each testimony that flows from the lips of those bought by the blood of the Lamb.

Brethren, this work began about two years ago, a short time in which to see so many marvels done by God. God used two faithful workers as instruments to begin the work. One is Juan Veron, who lives in Victoria and has longed for regular preaching of the Gospel in this city. He worked with our evangelist worker, Jose Varela, to begin a congregation here. When I arrived in December 1951 to spend my year of practice here, the groundwork was laid and what has been done through me is nothing great.

There is some opposition from the Catholic action, but God is sufficiently strong to conquer here as in other places.

The attendance is some 30 to 35—not exaggerating, because we have many visitors and are finding more believers here all the time who desire this fellowship and sometimes the number reaches nearly fifty. There are few children and they are very irregular; we sometimes have 16 in the Sunday school class—sometimes fewer. We are

doing some visiting in another barrio (section) and each time we go, there is more interest.

In our main hall we have meetings Saturday evening, Sunday morning and Sunday afternoon. Then in the other section we have meetings on Thursdays and Sundays and whenever possible, we have meetings in homes. In the beginning it was the intention to buy a building, but when that wasn't possible, a one-room place was bought where we hope to arrange it as a chapel.

The needs are many as in every place; but especially in the very poor homes, there is great misery.

In September we had a special program and there were seventy present. Those who have accepted the Lord are interested in learning more from His Word. We thank God for all these blessings which encourage us to seek new souls. There are now thirteen members here—nearly all new converts.

I am enjoying wonderful personal blessings, but not all that my soul desires. I know that God desires greater consecration on my part and I hope to please Him to the measure that I am able with my slight understanding. In other words, I am not content with my life as it is, and I hope that by faith, God will enrich it and shape it as He will.

You will be pleased to know (Mrs. Byler) that Nelly and I will be married next year (1953). You know God gave her to me and I never thought I would possess such a one, for I know that I do not merit such a lovely girl. You see, your counsel and the verses in Psalm 37:4, 5, 6 were very opportune. So despite our small economic possibilities, we are trusting God to continue to help us as He always has.

I send my affectionate greetings to your parents and the Brethren there. We hope to be able to shake your hand soon and welcome you once again to our land, healthy and well, to continue your part in the Brethren work here, for we consider you our "elder sister," whose counsel and desire to see us prosper in our spiritual lives endeared you to the students who knew you.

Your brother in Christ, Ricardo Rivero.



RICARDO RIVERO is about twenty-five, a member of the Rosario congregation. He completed two years in the Bible Institute and is just completing a year and a half of practical work in the field, in a new mission point where there is no other resident worker. Victoria has a

population of over 10,000 and is reached by ferry-boat across the Parana River. His fiancée lives in Buenos Aires and is a graduate of the Bible Institute, a well-qualified and fine Christian girl.

The one request which Ricardo mentioned to me when I said farewell before coming to the States was that I would do everything possible to encourage more missionaries to join us in Argentina soon.—Jane Byler.

The Holy Spirit Comforts Us

By **ELSIE ROMANENGHI POWELL**

WE CAN UNDERSTAND THE TRUTH of God as Father, and God as Son, but sometimes it is very difficult for young Christians to contemplate the person of God as Holy Spirit.

One of the simplest definitions I have heard is this: God for us is the Father. God on behalf of us—is the Son, Christ. God in us—is the Holy Spirit.

If we think seriously of what it means to have God in us, we realize what a marvelous privilege is the gift of the Holy Spirit. It is further an **exclusive privilege** of the believer—and not of the world. God is creator of all. Christ is Savior for all; but the Holy Spirit is the comforter **only** for us, and the world doesn't know Him, nor can they. He is the distinguishing mark of the Christian. It is He who distinguishes us from non-believers, for He abides in the one who is born again. It is the Holy Spirit having His way in a Christian's life, who gives a likeness to Christ. That Christ-likeness does not just happen, nor is it a state attained by works. It is sad to realize that many times the Holy Spirit would shine in our lives brilliantly and reflect the very image of Christ-in-us, but because of our unwillingness, He abides quietly hidden, not able to exert His power.

One of the ways we can be sure the Holy Spirit abides in us is when we receive consolation and counsel from above in times of affliction. Our first reaction when we suffer is to give place to the grief—that is human and gives expression to our own feelings. But the Christian need not resort to this—we need only to lift our discouraged faces to God and meditate: "I have a Heavenly Father who loves me. He is allowing this trial for my good." With humble spirit, full of resignation and love toward the Divine Will of God, even when we do not understand—we will experience the consolation which is most beautiful of all—the Holy Spirit will comfort our troubled hearts!

The day will come when the hard, the unjust, the bad, or the cruel experience will have passed and we with weeping will know the gentle penetration of the Holy Spirit in every fibre of our being, and then will come the comprehension of the hidden wisdom of God back of the trial.

When I was preparing this meditation, He gave a beautiful thought to my heart:

Lord . . . Is it not perhaps my weeping that I hear . . .

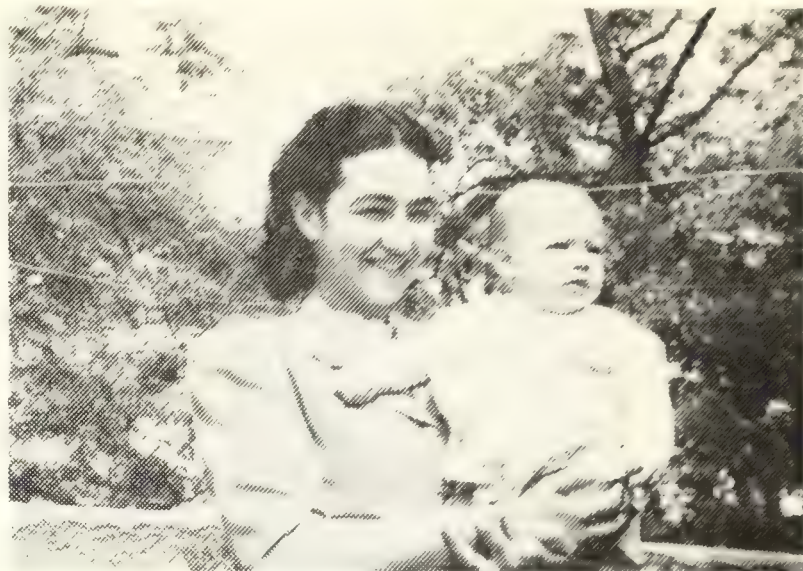
Instead of Thy words of consolation?

I shall never be able to hear Thee,

If, in my pain

I do not forget my grief,

quiet my reason



Silence my longing

—And listen to Thy sweet consoling voice.

Lord . . . Is it not perhaps at my cross

That I am looking—

Instead of seeing Thy cross? Such cruel Tree.

I shall never be able to see Thy face

So full of divine love,

And see Thy compassion and Thy desire

If I look at my grief and not see Thee!

Lord . . . Is it not my sorrow that I sustain,

Bringing hands full of solicitudes?

I shall never be able to grasp Thy hand,

My hands are holding onto my grief.

I shall let go this fear and to Thee lift my heart;

Then will I find in Thee the peace that Thou canst give!



ELSIE ROMANENGHI POWELL is a granddaughter of Dr. Yoder. Her mother is Eleanor, his eldest daughter. This meditation and poem were prepared by Elsie in Spanish for a Sisterhood meeting in Cordoba about three years ago when she was eighteen. It was at the time of my own severe illness and in this instance I was ministered to by these thoughts. They show the spiritual insight of this talented young Christian.

In 1951 Elsie was married to David Powell, a fine Christian professor in the University of Cordoba. He is the son of English missionaries in Argentina. They have a dear little girl, Adriana. I wanted to share this picture with you.

The hope of the evangelical church in Argentina lies in the second and third generation Christians who are now establishing Christian homes of their own—whose little ones from birth will hear the blessed words from parents who are mature in their spiritual lives and will know the love of Christ in early years. Thank God for the faithful of a generation ago, and may He grant to us of this era courage and faith to carry the banner high and far.—Jane Byler.

Our Missionaries In Argentina



ROB BYLER—BUENOS AIRES



MRS. ROB BYLER AND CHILDREN
ON FURLOUGH



JUNE BYLER—CORDOBA

THINGS AND PERSONS TO PRAY FOR

FOR EACH MISSIONARY

FOR THE NATIONAL WORKERS IN ARGENTINA

FOR THE MISSIONARY CANDIDATES

FOR YOUNG COUPLES TO VOLUNTEER FOR THE ARGENTINE FIELD

FOR THE MISSIONARY BOARD AND THE OFFICE STAFF

FOR THE GRANTING OF VISAS TO THE SOLOMONS

FOR GUIDANCE OF THE HOLY SPIRIT IN OPENING A NEW WORK IN THE PHILIPPINES

FOR A GREATER MISSIONARY ZEAL BASED UPON THE KNOWLEDGE OF ALL BRETHREN PEOPLE.

FOR GENEROUS AND ADEQUATE GIVING FOR MISSIONS AT EASTER TIME

Our Financial Goal -- \$50,000.00

Nigeria, Africa

WE ARE ENTERING INTO A NEW ADVENTURE in Nigeria with the intent of establishing a mission station among the Higi people who number approximately 70,000. The area occupied by the Higi is east of Lassa in the north-eastern part of Nigeria. It is on the border of this area that Bob and Bea Bischof are at present stationed as they study the language, the people and their customs.

It will be necessary to provide buildings and facilities in establishing a mission station, and we need to include this fact in our thinking as we contemplate giving for missions at Easter time.

Approximately \$15,000 will be needed within the next three years to develop this station.



VEDA LISKEY—MARAMA
Medical

Our Missionaries In Nigeria



JANET KING—JOS
Educational



BOB AND BEA BISCHOF—LASSA
General and Medical

A New Field To Harvest « « «

» » » THE PHILIPPINES

"Lift up your eyes, and look on the fields."
John 4:35.



SOME OF OUR BRETHREN PEOPLE and members of the Missionary Board have felt for some time that if we were to fulfill the divine command of our Lord we must look out upon the fields where the work of evangelization is needed. This the Board has done and is now laying the ground work for entrance into the Philippines.

SOME FACTS ABOUT THE PHILIPPINES

This triangular-shaped group of Islands, 7000 miles westward from San Francisco, was discovered by Magellan in 1521 and conquered by Spain in 1569. The islands were ceded to the United States following the Spanish-American war in 1898 and by an act of Congress achieved the status of an independent republic July 4, 1946. Of the nineteen million inhabitants of these islands, two-thirds are Roman Catholics, 378,000 are Protestants, 675,000 are Moslems. There are 626,000 so-called pagans. The national language is Tagalog. There are three and one-half million children attending the public schools. Approximately five million Filipinos speak the English language.

There are twenty active volcanos in the islands, the most famous of which is on Mt. Apo, 9,600 feet high on the island of Mindanao.

Rice, pineapples, hemp, copra, sugar cane, corn, tobacco, bananas and oranges are produced in abundance. There are rich deposits of gold, silver, lead, zinc, copper, iron, coal, petroleum, chromite, asbestos, manganese, clay, marble and salt. Foreign trade is largely with the United States.

A TYPICAL MISSIONARY'S WEEK

A typical week of a missionary at present laboring in a primitive area of the Philippines is found in the following schedule:

SUNDAY—Two Sunday schools are held with two preaching services in different towns, and an afternoon Young People's Missionary Society meeting.

MONDAY THROUGH WEDNESDAY—Evangelistic meetings are conducted with the evangelist in six towns, using the public address system, religious slides and recordings in native dialect, and distributing, to all who will come, Scripture portions, tracts and Bible pictures. Hundreds attend these services and will stay two hours listening to the music and the gospel message. The missionary takes along his woven matt, blanket, mosquito net, rifle, rice kettle and sardines. He eats in native style and sleeps on the floor of a native house.

WEDNESDAY EVENING—Prayer meeting is held at Bunawan.

THURSDAY THROUGH SATURDAY—The missionaries' work includes preparation for services, receiving callers, repairing equipment, answering correspondence and giving general service to the people of the city. On Thursday evening young people's song practice is held at the missionary residence. On Friday there is a service at the National Agricultural High School.—(from *Lights In the World*).

Mr. and Mrs. Glenn (Doc and Jean Heck) Shank have prepared for this field and the time of their departure will depend somewhat upon the response of the brotherhood to the Easter Missionary appeal. REMEMBER THIS AS YOU CONTEMPLATE YOUR EASTER MISSIONARY GIVING.

EVERYONE GIVING SOMETHING FOR MISSIONS
APRIL 5TH

Another Step Forward



THE SHIVELY MISSIONARY HOME

Thanks to the National Layman's Organization we have advanced another step forward in our missionary program by being able to secure a home in which to house our furloughed missionaries. This was a very urgent need.

The official name of this home, located at 1014 Grant Street, at the southeast corner of the College Campus, is the Shively Missionary Home. It is at present occupied by Mrs. Robert Byler and her three children.

Some improvements were necessary to make living a little more comfortable and convenient for those who were to occupy it. The paper from two bedrooms was removed, and these rooms were painted. Most of the woodwork in the house, including the floors, was varnished. A new look was given to the kitchen by putting an archway between it and the dinette, by building in new cupboards and by giving it a complete paint job.

The floor in the north section of the basement was removed and replaced by new concrete. Some new water pipes and some additional electrical wiring needed to be added.

Quite a bit of this work was accomplished with volunteer labor, which we greatly appreciated, because it saved a few hundred dollars that can be used in other ways.

W. M. S. groups, Sunday School classes, and individuals have taken as projects the supplying of funds for furnishings. Some of the furnishings are already purchased and other necessary items will be purchased as the money comes in. We are greatly indebted to the College for the use of several pieces of furniture during this interim period.

THE BIBLICAL BASIS OF MISSIONS

(Continued from Page 4)

hath sent me, even so send I you. And when he had said this he breathed on them, and saith unto them, Receive ye the Holy Ghost: Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained" (John 20:22, 23). "When he (Christ) saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples, The harvest is plenteous, but the laborers are few; Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest" (Matthew 9:36-38).

THE GOAL BEFORE US IS TO SPARE MULTITUDINOUS MILLIONS FROM A DEVIL'S HELL. WE KNOW THAT THESE

MULTITUDES WITHOUT CHRIST ARE HELL-BOUND BECAUSE THE BIBLE SAYS THEY ARE. WE CAN NO LONGER BE SATISFIED WITH OUR OWN SALVATION; WE MUST PASS IT ON TO OTHERS. "When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand" (Ezek. 33:8). Human agency is involved in the redemption of a lost world.

Our Lord's tragic estimation of the believer who does not try to win souls is that the salt which has lost its savour "is henceforth good for nothing, but to be cast out, and to be trodden under foot of men" (Matthew 5:13). God has no other plan—Wherewith shall it be salted?"

—Huntington, Indiana.

"THE PLACE OF PRAYER IN A MISSIONARY PROGRAM"

(Continued from Page 5)

call on God and He will help us. It seems to me that this method is the surest way of making a class-A failure. Man should never say to God, "I will do all I can until I can do nothing further, then you step in and finish my work for me."

Neither, "You show me how, Lord, and I will do the work. His true humility will force him to say, "Lord, you do IT ALL, *THROUGH ME!*"

Missionaries are CALLED by the Voice of prayer; they should be SENT on the wings of prayer, and SUSTAINED by the nourishing and consoling power of prayer. WE NEED A PRAYER PROGRAM in the Brethren Church.

—Canton, Ohio.

MISSIONS IN THE YOUTH PROGRAM

(Continued from Page 8)

ZINE AND SUNDAY SCHOOL QUARTERLY. These two publications lay great emphasis upon the importance of missions, particularly the Brethren Youth Magazine. This monthly magazine has an article of missionary significance in almost every issue. For example, in the last issue appeared an article on the Brethren summer camp in Argentina.

SIXTH: THE SUMMER CAMP PROGRAM. While the camp program is not supervised by Brethren Youth, nevertheless it offers courses that are of definite value to our young people in better understanding missions. Here are some of the camp courses that pertain to missions: Missionary Heroes (Ancient, Medieval, and Modern); Brethren History; the Early Church; Missions; and the Life of Paul. Courses such as these give our young people a better knowledge of the world-wide program of missionary expansion during the entire Christian era.

SEVENTH: THE ANNUAL BRETHREN YOUTH CONFERENCE. Last year something was started at Conference which will undoubtedly become a regular part of the Conference program—a mission prayer meeting. In addition,

one of the speakers at a past Brethren Youth Conference was Dr. Donald Davies, a former missionary in Ethiopia, who brought the scope of missions into the realm of the practical for our young people. (Note: the speaker this year at the Brethren Youth Conference will be Dr. Harold Kuhn of Asbury Seminary. Although he is not a missionary, Dr. Kuhn has preached in almost every country of the world and is very familiar with all the existing conditions and problems.)

EIGHTH: BRETHREN YOUTH RALLIES. In rallies of our young people, it is very often that the theme of missions is emphasized. I was recently at a Brethren Youth rally at which Mrs. Jane Byler delivered two very inspiring and challenging missionary messages.

Certainly these facts should show you that Brethren Youth and our missionary program are inseparably united. A youth program without missionary emphasis is of no value; a missionary program without an active youth organization is weak and inconsequential. Brethren Youth is helping the Mission Board in every possible way to further the Gospel of Jesus Christ: are you doing your part?

—Ashland, Ohio.

On Giving To Missions

The manner and method used in giving to the missionary program need to be given some study and consideration at this time. Regular and periodic giving have proved to be most helpful in expediting the planning and budgeting for our program of outreach. The gifts that come in through the Easter offering and those that come quarterly from some churches using a budget system are basic in determining what will be planned for the year's work. The willingness of some churches to pledge a certain amount for the support of a specific missionary or missionary candidate helps tremendously in the Board's planning of the work. All other giving of an incidental nature is

of great benefit and greatly appreciated, but it does not enable us to project the program for the year ahead.

Looking at our giving in the above way is not an evidence of a lack of faith, but, on the other hand, it is the realization of the fact that the missionary advance is dependent upon your faith as well as the Board's. Your giving is an evidence of your faith in God as well as evidence of your willingness to take Christ to a benighted world. It is the faith of all of us, which faith when exercised and declared becomes material substance—our gifts—thus proving the reality of the invisible. In this way God uses our collective faith and gifts for great accomplishments.

CHURCHES SUPPORTING MISSIONARIES— WHOLLY OR IN PART

A number of our Brethren churches, in attempting to make giving for missions more personal, have indicated a desire to support a certain missionary wholly or in

part. The following is a list of missionaries, children, and the churches that have undertaken their support:

BEATRICE BISCHOF	Ashland, Ohio
ROBERT BISCHOF	Roann, Indiana
JANE BYLER	Elkhart, Indiana
ROBERT BYLER	Elkhart, Indiana
DAVID BYLER	New Lebanon, Ohio (Children's Dep't)
SUSAN BYLER	North Manchester, Ind. (Children's Dep't)
STEPHEN BYLER	Tucson, Arizona (Children's Dep't)
JUNE BYLER	Louisville, Ohio
JANET KING	New Lebanon, Ohio & Ohio District W. M. S.
VEDA LISKEY	Bethlehem, Virginia
JEAN SHANK	Hagerstown, Maryland
JEANNETTE SOLOMON	Lanark, Illinois

In addition to the missionaries and candidates whose support has not yet been subscribed by any church, work budgets, traveling expenses, furlough expenses, medical

fees, outfit allowances and many other items are yet to be cared for.

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BITS OF THE BRETHREN PHILOSOPHY OF MISSIONS

The task of the missionary is many-fold, and to accomplish the assignments acceptably, the best spiritual and educational preparation is necessary.

Regardless of the particular work to which the missionary has been called, whether it be teaching, writing, healing, preaching or counselling, the goal ever before him is to bring the "Good News" to those who have not heard. In every category of work evangelization must play the predominant role.

Two parallel lines of strategy are in operation in the Argentina work: (1) evangelization in untouched areas of the cities and nearby towns; and (2) development of church leadership in all of its phases to consolidate the gains of evangelism. This implies an inclusive program, from the pastor all the way down through the categories to the most lowly worker in the church or Sunday School. This we believe to be the most effective plan for bringing the Gospel message speedily to Argentina.

The objective of the Church in her missionary task is held to be the evangelization of the world which means the reaching of every tribe and nation with the message of eternal life. It does not imply that the whole world will of necessity become distinctly Christian.

Growing out of the task of evangelizing the world will come the desire to win individual men and women for Christ, and when we have properly evangelized, men and women will be won.

Just as there is responsibility to evangelize, so there is responsibility to bring those won for Christ into the Church for fellowship and obedience to the divine command. Such groups must become self-supporting, self-governing, and self-propagating, after being taught to "observe all things whatsoever I have commanded you." The fruit of these regenerated lives will be reflected in society's moral and ethical standards, and as such, social improvement becomes the by-product of Christianity.

"WE ARE LABORERS TOGETHER WITH GOD"

The task of guiding and directing a missionary program is not an easy one. There are many problems in the various phases involving proper selection and training of candidates, financing the program, making arrangements for all phases of developments on the field, caring for furloughed missionaries, planning for deputation work among the home churches, and many other parts of the work essential to proper administration.

Your Missionary Board is constantly working and plan-

ning to meet the growing responsibilities of an expanding program. The office staff is attempting to do everything possible to keep up with this program, but finds it impossible with only two members, in spite of the many extra hours of work that are being added each week. In the face of these facts, we appeal to the whole brotherhood to uphold our hands in prayer, lest we fail in this great task before us.

Brethren Youth Crusaders

Devotional Topics

J. D. Hamel Program Editor

Topic For March 29, 1953

THE CHRISTIAN AND HIS PRAYER LIFE

Matt. 6:9-13; Luke 11:9-13; Phil. 1:3-11; I Thess 5:17

THE ONE WHO WOULD SUCCEED in the Christian life must lead a life of prayer. Paul says, "Pray without ceasing" (I Thess. 5:17). Since "prayer is the Christian's vital breath," be sure that you have plenty of spiritual breath to "run with patience the race that is set before you." Daniel prayed three times a day. That is the secret of his being able to purpose in his heart that he would not defile himself with evil. David's testimony is, "Evening and morning, and at noon will I pray" (Psalm 55:17). Lift your heart to God constantly in prayer as you go about your work. He will answer every question! He will solve every problem! He will lift every burden! He will supply every need! Keep your heart tuned to heaven. Prayer removes the static and gives you a clear channel to the Throne of Grace.

1. **GOD HEARS AND ANSWERS PRAYERS!** He is able to do, and does, "exceedingly abundant above all we ask or think." Here is an actual story told by an American soldier during the last war as it was given in a letter to the director of Religious education in his home church. He reports: I was captured by the Japanese with five of my pals. I had to see my comrades one by one killed. I knew that within a few moments, I, too, would be killed. I said the Twenty-third Psalm. I said the Lord's Prayer, and then I started to think things over. Trembling from head to foot I whistled the tune of "We Gather Together." My thoughts turned back to the old home crowd, our church, and various individuals in it. I began to realize then that I was not alone; that God was with me. Now I was no longer afraid. Then what do you suppose happened? I could hardly believe my ears! Someone joined me in whistling . . . my Japanese captor! Soon we both broke into the words of the hymn, he in Japanese, I in English. I was interrupted in my thinking by his words in perfect English: "I never cease to wonder at the magnificance of Christian hymns." Startled, I jumped and we both laughed. He had learned to speak English in Christian mission schools. At his suggestion we knelt in the mud and prayed for suffering humanity and for peace again on earth and good will toward men.

2. **JESUS, OUR EXAMPLE.** Every big decision of Jesus' life was made in conference with His Father who showed Him what was expected of Him. Before He ate with His friends He gave thanks. When He divided bread and fish among a large company seated on a hillside, He first expressed gratitude for having food that could be shared. He offered thanks at the last supper He had with His disciples when He was facing death. Jesus "went up into the hills by Himself to pray" away from crowds where He found quiet, a view of sky and country, and peace. Sometimes He would spend the entire night in

communion with the Father, which He needed more than sleep. Even though He was God Himself yet through His example we see that long before the dawn, He would set apart hours to pray, preparing for meeting sick and suffering ones who awaited His coming.

3. **HIS DISCIPLES.** Even they disappointed Him at times and misunderstood His purpose. One day they were caught quarreling among themselves as to which of them was the most important. Jesus singled out Simon Peter with, "Simon, Simon, behold, Satan demanded to have you, that he might sift you like wheat, but I have prayed for you that your faith may not fail; and when you have turned again, strengthen your brethren" (Luke 22:31, 32). How fully this prayer was answered after the death of Jesus when Peter preached what he had learned from his Master! He powerfully moved the big audience saying, "Repent, and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins; and you shall receive the gift of the Holy Spirit" (Acts 2:38) . . . "those who received his word were baptized, and there were added that day about three thousand souls. And they devoted themselves to the apostles' teaching and fellowship, to the breaking of bread and in prayers." (Acts 2:41, 42).

4. **THE PRAYERS OF JESUS.** Into the prayers of Jesus we look to find His deepest desires and the inner springs which controlled His actions. "Father, glorify thy name" (John 12:28a) was His prayer when He was greatly troubled and He knew that certain death awaited Him. He prayed that both His living and His dying might bring honor to His Father. Under the same circumstances of personal crisis we hear the only long prayer of His ever recorded and that is a prayer for His friends rather than for Himself. This prayer is found in the 17th Chapter of John. Reading this whole chapter, you will get the wonder and beauty of prayer coming from a heart free from selfish feelings and any sins of this world.

5. **JESUS AND HIS PRAYER LIFE THROUGH SUFFERING.** As you listen again you hear Him praying in the Garden of Gethsemane: "Father, all things are possible to thee; remove this cup from me; yet not what I will, but what thou wilt." Mark 14:36b. Three times in succession He cried out this prayer in distress, as He knelt in the Garden, before He was arrested, tried and crucified. His decision to make the will of the Father the rule of His life, when He entered the ministry, upheld Him. He would not fail though the price was great. On the cross Jesus spoke seven times. Three of these priceless sayings are prayers. They are:

"My God, my God, why hast thou forsaken me?" Matthew 27:46; Psalm 22:1. The suffering is almost greater than can be endured. He feels that, for the moment at least, His Father has left Him to bear up alone.

"Father, forgive them: for they know not what they do." Luke 23:34. He has regained the sure sense of His Father's presence. Was ever love equal to His who forgave the greatest wrong and who did not condemn the wrong-doers?

Father, into thy hands I commit my Spirit! Luke 23:46. As in the first prayer mentioned in the Garden, so in the final one, Jesus begins with the word, "Father!" Jesus teaches us here loyalty as a key to faithfulness in service unto God. "Ask and it will be given you; seek, and you

will find; knock, and it will be opened to you." Luke 11:9.

WITHOUT PRAYER a Christian is like a diver at the bottom of the sea without air, or a fireman on top of a burning building holding a hose with no water in it. What young people need today is a real Christian prayer life. You can make no greater resolve as you stand on the rim of the unborn tomorrow than to pray more; even as Jesus prayed.

Prayer Meeting Studies

By C. Y. Gilmer



CHRIST IS RISEN INDEED!

Theology is but a scheme
Of logic wrought in air,
And history a troubled dream,
If Christ be wanting there.

The grave conceals a mystery
To which God holds the key,
I need the Christ of Calvary
To open it for me.

For life and hope and destiny
Are shrouded in its gloom.
My proof of immortality
Lies in the empty tomb.

I know not how the Lord arose
And passed out into day;
Enough for me the linen clothes,
And place whereon He lay.

A glorious fact, not theory,
Supports my simple creed;
I build my whole theology
On "Christ is risen indeed."

—Sel.

THE HEATHEN AND THE MODERNIST apply the idea of immortality to the soul only. The doctrine of the resurrection of the human body comes neither from nature nor from science but from the Bible (1 Cor. 15:35). The Bible, proven to be the Word of God, is the highest evidence of the resurrection of the dead (Isaiah 26:19). The righteous dead shall rise (Romans 8:11). All that are in the graves shall come forth (Daniel 12:2; John 5:28, 29). The bodily resurrection is not an absurdity, but a mystery, for it involves the agency of infinite power to accomplish it. Every objection to resurrection truth is answered by Scripture (Matt. 22:29; Acts 26:8). We have the evidence of the resurrection of the human body in the resurrection of Christ (1 Cor. 15:12, 13). If the first Adam brought death by his fall, it is reasonable that Christ as the second Adam should by His life, death and resurrection bring life (Romans 5:17; 1 Cor. 15:20-22). If it was necessary for Christ to complete the plan of salvation by His own resurrection (1 Cor. 15:17) it is

also necessary to complete the execution of the plan which involves the resurrection of man (1 Cor. 15:23). The "first fruits" is a pledge of a glorious harvest.

The plan of human redemption must necessarily embrace the resurrection of the body because both body and soul are God's (1 Cor. 6:19, 20). Both are purchased by the blood of Christ, and the body as the sanctified temple of the Holy Ghost cannot perish forever (Romans 8:23). What did Christ declare Himself to be when speaking with reference to the dead Lazarus (John 11:25)? Bodily resurrection was the theme of apostolic preaching (Acts 4:2). The resurrection through Christ is embraced in redemption (2 Tim. 1:10). If the resurrection pertains only to the soul and not the body of man, then man is but half redeemed, and redemption is but half a plan in restoring man from the ravages of sin!

Jesus raised Lazarus from the dead during His redemptive mission on earth. Death heard and obeyed Him then, and certainly will again (John 11:43, 44; 5:28, 29). When Jesus was completing redemption's plan the graves were opened and many bodies of the saints arose (Matt. 27:52). The remedy is as universal as the disease, or Christ's mission is a failure (1 Cor. 15:24-28; Hos. 13:14)! He must save us from sin and its results (Heb. 2:14, 15). Death is His enemy and ours (Rev. 20:14; 21:4). For "with what body" and the "how" of the resurrection, read 1 Cor. 15:42-44; Phil. 3:21.



Lesson Comments by Fred C. Vanator

Lesson for March 29, 1953

CHRIST DIED FOR OUR SINS

Lesson: Matthew 27:32-44, 54

TODAY we deal with the crucifixion of Jesus. This is a subject we need approach with much meditation and humbleness, never failing to remember that had Jesus failed to go to the cross for us we would yet be without a Savior and would be in the same relation to God as were the people who lived prior to this great event.

Have you ever paused to think just what all this would mean to you? First of all we would be back on the same relationship with God which was to be found in the Jewish Race—namely, with the necessity of offering of animal sacrifices to restore a right relation between man and God. Second, we would be living under the law of religious activity—the keeping of the feasts, the strict observance of the ceremonial laws as related to worship in the Temple. Third, we would have access to God only through the mediation of the priesthood of the day. The Passover Lamb would still have to be slain as of old. We would be in just the same position as the Jews of old—still looking for a coming Messiah.

But stop a moment! In the above paragraph I have said "we" would be doing these things. Not so. We are Gentiles, not Jews. We, as such, would very likely be

pagans, worshipping all sorts of gods, in constant fear and dread of death, and even of the future. Our sins would not even come under the blood of the Passover Lamb for purging. We couldn't feel that we were any part of Jehovah's people—or even care to be.

But, thank God, He did die upon the cross, not alone for the sins of the Jewish race, but for ALL mankind, for did not Jesus say, "Other sheep have I . . ." and are we not included in those "other sheep?"

The key to our meditation can be found in the words chosen for the "Golden Text" which reads thus, "God commended his love toward us, in that while we were yet sinners, Christ died for us." (Romans 5:8). There are three phrases in this verse which really cover our lesson, and cover it well: 1. "His love"; 2. "we were yet sinners"; 3. "Christ died for us." Let us relate these to the crucifixion.

"His Love." It was God's love for the world that sent Jesus, God's only begotten Son, into the world, that He might suffer death on the cross for us. John says, "God so loved . . . that he gave . . ." Paul in Ephesians 3:11ff, sends forth the hope that all may know the "eternal purpose which he (God) purposed in Christ Jesus our Lord," and that in the end we might "be able to comprehend and know the love of Christ which passeth knowledge . . ." It was such a love—that which passeth knowledge—which sent Jesus to the cross.

"We were yet sinners." Paul reminds us "that all have sinned and come short of the glory of God." God knew when He created man a free moral agent—one who could think and choose and act in his own way—that in his humanity he would need a Savior; that he would sin and consequently alienate himself from God. (Space forbids further dealing with this at this time.) But that explains why God prepared a Savior in the person of His Son "before the foundation of the world," and sent Him "while we were yet sinners," that He might pay the penalty for our sins upon the cross.

"Christ died for us." Let us make it personal today. He died for me; He died for you; He died willingly that we might have our sins washed away in HIS blood. Is it any wonder then, that even the centurion could recognize Him for what He was—the Divine Son of God?

Yes, He died for us! But fortunately we do not close the story with His death, and while we leave Him in the tomb as we close this quarter's lessons, we do it in the knowledge that when we open the new quarter we find it brings to us, like it did to those who watched at the tomb, all the glories of the Resurrection.



News From Our Churches

BERLIN, PENNSYLVANIA

It has been a month now since we left our pastorate at Fairhaven, and we shall hold many memories and acquaintances dear to us for a long time to come. We closed our services with the Fairhaven people, January 18th. We wish to thank our friends there for the many kind

thoughts and deeds they did for us. Especially do we thank them for the lovely farewell Family Night get-together they had for us, presenting us with a rocking chair from the Church as a body, and a table lamp from the Young People's Sunday School Class. Their thoughts behind these gifts shall never be forgotten. They are both lovely pieces of furniture.

We also wish to congratulate our Fairhaven friends on their choice of a new Pastor, and we wish Phil Lersch God's richest blessings as he works and serves with them.

We are getting settled quite well in our new parsonage at Berlin, Pa., and the folks here are most gracious and friendly towards us.

Lyle Lichtenberger.



FAIRHAVEN, OHIO

Sunday, March 1st, was Phil Lersch's first Sunday serving as regular Pastor of the Fairhaven Brethren Church, near Lattasburg, Ohio. Phil is the second member of the Ambassadors' Quartet to serve this church as Pastor. The preceding Pastor, and organizer of the original Ambassadors' Quartet was Lyle Lichtenberger. It was during his pastorate here that he was ordained to the Brethren ministry.

Fairhaven has indeed been fortunate in obtaining the services of two such talented young men who have gained a wealth of experience as members of this Quartet which has visited very nearly every Brethren church of the Denomination. We are also pardonably proud of the many other former students of Ashland College and Seminary who served their first pastorates here, and have gone on to successful careers in the Brethren ministry.

Walker K. Rutt,

Cor. Sec. of Fairhaven Brethren Church.

» » » » Our Poet's Corner « « « «

AND YET . . .

We did not sentence Jesus,
Or prod Him up that hill
Of mingled prayer and anguish,
To do the Father's will.

We took no part in platting
Those thorns, we drove no nail;
None of us felt that earthquake;
We were not there to rail.

No one has ever measured
A blackness so intense—
Yet, how we crucify Him
With our indifference.

—Annabelle Merrifield.

THE EDITOR'S PULPIT

"GO YE!"—ASSET OR LIABILITY?"

(Continued from Page 3)

...nt and new missionary endeavors reach deep into your
...oul and bless you into giving your greatest mission offer-
...ing. Accept your cross of service. Go ye into all the
...world through your Mission offering, through your
...rayers and through the offering of your lives.

Our leaders have the vision—the faith—They need our
...rayers, our gifts. BRETHREN HAVE THE MONEY.
...ET'S SAVE SOULS WITH IT THROUGH MISSIONS.
...Personally, the Editor has been touched and warmed by
...he sincerity and depth and earnestness of appeal of the
...rticles which have gone into this issue of THE EVAN-
...GELIST.

By the time the articles appear as you read them here-
...n, the Editor has read each one at least three times.
...First, as they came to him in manuscript form. Second,
...after they were set in type and were "proof-read" as
...alley-proofs. The third reading was done when they were
...n the form of "page-proofs," when they appeared in
...ize and shape as you find them here, at which time they
...were read again to correct reading before being run on
...he press. Each reading of these articles, this week, has
...nspired us in this missionary appeal. We are recommend-
...ng to you that you take the time and read and re-read
...these articles, for each time will prove to be a blessing
...to you.

WHAT CAN WE SAY?

We have pondered and pondered, as Editor, as to what
...o say and how to say it, that will bring the Brethren
...Church to the place where we shall see the blessing of
...he greatest mission offering in history.

There's only one way we know—A ship, struggling
...through the north seas one winter's day lost its battle
...with the freezing waters. Soon the ship was surrounded
...by ice; Propellers did nothing but churn and churn—the
...ship remained immovable. The days passed, until one
...day, the sun, in its ever rising orbit across the sky came
...to the place where its rays shone directly upon the ice-
...bound vessel of the seas. When the rays of warmth from
...the sun had done their work, the ship floated free, and
...the powerful propellers were able to drive the ship to its
...destination.

We can urge and urge, but our pocketbooks will re-
...main closed, and mission offerings will remain small—
...no matter how much we "churn and churn." The propel-
...lers of mission plans will churn meaninglessly—until all
...Brethren permit the warmth and love of God to thaw us
...out. When that happens—"Go ye," will definitely become
...an asset and a reality to us.

So, warm your hearts by the love of God through Jesus
...Christ, our Lord. Pour out your gifts and prayers in an-
...swer to Christ's challenge and commission.

We urge you to make mission giving an asset in your
...life, or it will become a liability—a liability of lost op-
...portunity, lost souls, closed churches, and the danger of

loss of, perhaps the most important soul to you—your
...own!

When Jesus said, "Go," He meant us! Let's show Him
...our answer by, "Yes, Lord, you can count on us!" Christ
...will go with us all the way, if we are willing to go all
...the way with Him.

ATTENTION!!!

»»» \$3.00 A Week «««

THREE DOLLARS A WEEK will put 100 copies of
...THE BRETHREN EVANGELIST into the homes of your
...church. If you have less than 100 families, then the cost
...will be proportionately less. If you have more than 100
...families, the cost will, of course, be somewhat more.

EVERY FAMILY, OR HOUSEHOLD, IN YOUR
...CHURCH is surely worth 3c per week to your church.

IF YOUR CHURCH IS NOT ALREADY 100%, let's
...begin now to make the arrangements to put THE
...BRETHREN EVANGELIST into every home. IF YOUR'S
...IS A GROWING CHURCH, it can surely afford \$3.00,
... (more or less according to the number of families) per
...week to give each family a Christian magazine such as
...THE BRETHREN EVANGELIST.

OTHER CHURCHES ARE DOING IT. HOW ABOUT
...YOURS?

HERE'S ALL YOU DO:

1. Check your membership roll, and determine the head
...of each family in your church. If just one member of a
...family belongs to your church, send it to that person. If
...they live at a distance, include them, too.

2. Prepare a typewritten list of each person to receive
...THE EVANGELIST, followed by the complete address,
...preferably keeping a carbon copy for your own records.

3. Count up the number of names that you have on the
...list. That is the number of copies which will come into
...your church membership each week. Multiply that by
...\$1.50, and you will find the cost to your church for a
...year.

4. Send the list, and a check, to THE BRETHREN
...PUBLISHING COMPANY, 524 COLLEGE AVENUE,
...ASHLAND, OHIO. That's all YOU do.

THEN, EVERY WEEK, for a whole year, we will send
...you spiritual articles, church news, programs, and plans
...about the Brethren church, and YOUR church as you
...send the news to us. YOU WILL NOTE THE RESULTS
...IMMEDIATELY in your church, for your members will
...be informed, interested, alert; more united, more will-
...ing to work and to worship together. WILL YOUR
...CHURCH BE NEXT ON THE LIST?

NEXT WEEK, WE HOPE TO TELL YOU how to
...make an adjustment in the cost of putting your church
...on the 100% list as it relates to those members who al-
...ready have their subscriptions paid ahead. In the mean-
...time, you can get your list compiled, and be that far
...ahead.

REMEMBER, we are aiming at 1000 new subscriptions,
...and 80% of our churches on the 100% list. W. S. B.—Ed-
...itor.



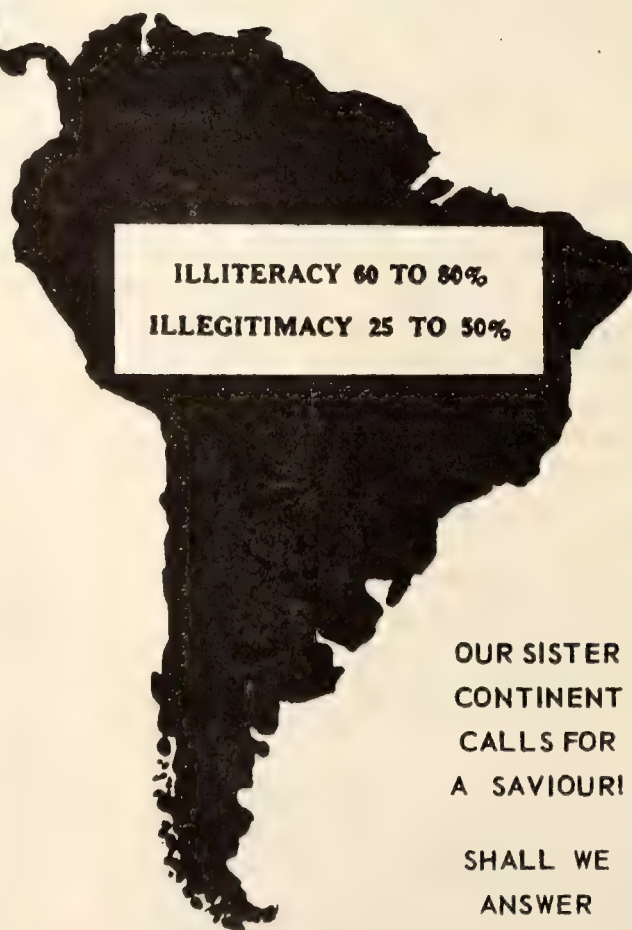
Two Continents! One Bible!

The white and black portions of the two American Continents shown here were discovered and colonized at about the same time. Any difference of opportunity or of resources that may have existed between them was in favor of the southern Continent. However the northern land prospered greatly from the very beginning in all those things that make life worth while. The southern countries grovelled for four centuries, and still grovel, in almost universal destitution, illiteracy and illegitimacy. WHY? The answer is clear. The countries above the Rio Grande were given the Bible and the Protestant faith of the Pilgrim Fathers. Those to the south were given the sword of the Spaniard and the idols of the priests of Rome. The map tells the rest of the story!

Neglected Opportunity

The percentage shown for the countries north of the Rio Grande would be even lower were it not for Roman Catholic Quebec in Canada, and the foreign-born Romanists in the United States. The figures for the Latin American countries are, on the whole, approximate, due to the fact that some of the more backward nations down there do not keep careful records of vital statistics. However, the percentages given are those of the most conservative estimates from authoritative sources.

Poor "Neglected Continent!" But, if our Lord shall tarry—verily, LAND OF THE FUTURE! Shall we give her the Word of God?



OUR SISTER
CONTINENT
CALLS FOR
A SAVIOUR!

SHALL WE
ANSWER
THE CALL?

THE BRETHREN EVANGELIST

Official Organ of The Brethren Church

When I Survey The Wondrous Cross

When I survey the wondrous cross
On which the Prince of glory died,
My richest gain I count but loss
And pour contempt on all my pride.

Forbid it, Lord, that I should boast,
Save in the death of Christ, my Lord;
All the vain things that charm me most
I sacrifice them to His blood.

See, from His head, His hands, His feet,
Sorrow and love flow mingled down;
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown?

Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all.

THE BRETHREN EVANGELIST

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the last week in December.

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Items of General Interest

OAKHILL, W. VA. A Brand new Laymen's Organization of the Oak Hill church is on the job now.

Brother Charles Munson, National Brethren Youth Director, was scheduled to speak on Sunday morning, March 29th, at Oak Hill, and at the District Youth Rally at the Gatewood Brethren Church, in the afternoon.

MT. OLIVE, VIRGINIA. The Mt. Olive Brethren Church recently elected officers for the ensuing year and called Rev. John F. Locke to serve as Pastor for another year.

BETHLEHEM, VIRGINIA. The W. M. S. held a day of fellowship and study at the home of Mrs. P. G. Wenger, of Linville, Va., March 11th. After the morning program of worship, a carry-in dinner was enjoyed. In the afternoon the Mission Study Book, "Africans on Safari" was presented by several members.

MAURERTOWN, VIRGINIA. The motion picture, "Piercing the Shadows" was presented March 13th, at the Maurertown W. M. S. Public Program.

ST. JAMES, MARYLAND. Brother Freeman Ankrum reports that it is hoped that the contractors will be finished about the middle of April. In speaking of this new basement of the church, Brother Ankrum says, "When the job is finished, it is really going to be something well worth while."

GEORGETOWN, DELAWARE. Brother John F. Locke,

Pastor of our Bethlehem and Mt. Olive, Virginia churches, is scheduled to hold a series of Evangelistic Meetings, March 22nd to April 5th, in the Georgetown church, where Brother S. E. Christiansen is Pastor.

JOHNSTOWN, PENNA. SECOND BRETHREN CHURCH. Mrs. Walter C. Wertz, of Conemaugh, Pa., was the guest speaker on Sunday evening, March 8th, in the Public Service sponsored by the Christian Endeavor Society.

Mrs. E. M. Riddle, of Johnstown, Pa., was the guest speaker at the Public Service presented by the Woman's Missionary Society on Sunday evening, March 15th.

Pre-Easter services are scheduled for Holy Week.

JONES MILLS, PENNA. On Sunday evening, March 8th, John Keck, son of the Pastor, Brother Elmer M. Keck, showed 137 slides of London, Oxford, Holland, Belgium and France, in the church service. These were taken while John was in Europe in the service of his country.

A Girls' Gospel Team is scheduled to hold services from Good Friday through Easter in this church.

MASONTOWN, PENNA. At a special Sunday evening service recently, recognition was given to the church Official Board, according to Brother William Keeling's bulletin.

AKRON, OHIO, FIRESTONE PARK BRETHREN. A Pre-Easter Holy Week Revival will be conducted by the Pastor, Brother J. G. Dodds, with the song services being led by Oliver M. Parker.

The Sisterhood Public Service was held Sunday evening March 15th. A playlet based on Luke 15:8-10 was given, followed by a candlelight service, and remarks by the Pastor.

The Brethren Youth Public Service is scheduled for April 19th, and the one for the W. M. S. is scheduled for May 10th.

ASHLAND, OHIO, PARK STREET BRETHREN The Junior Boys' Brotherhood Public Program was presented Sunday evening, March 15th. The program was presided over by Bradley Weidenhamer. James Benshoff led the singing and read the scripture lesson, with Leland Rickel leading in prayer. Special music was given by Dwight Rickel, who played a piano solo, and Charles Bame, who played a trumpet solo accompanied by his mother. The Advisor of the group is Professor Donald Bame, of Ashland College. The message was brought by the Pastor, Brother Clarence S. Fairbanks.

PERU, INDIANA. Brother J. Milton Bowman tells us that the Sisterhood had the largest attendance in years, at their recent meeting. A number of them were new girls, in this growing organization.

The W. M. S. Public Service was scheduled for March 22nd.

FLORA, INDIANA. Rev. Ora Pemberton, representative of the Indiana Temperance League, Inc., was guest speaker in the Flora church on Sunday morning, March 15th.

Baptismal services were scheduled for the evening service at which time a father, and mother, and four daughters, who had accepted Christ the Sunday before, were

(Continued on page 9)



The Editor's Pulpit



That Wondrous Cross

MANY YEARS AGO, Jesus Christ, at the age of 33, died upon a cross. For nearly 2000 years, that cross has been the symbol of decision for mankind. At this season of the year, special attention is focused upon the Christ of the cross.

Many people, though, reject, despise, and scoff at the cross. Yet, in spite of all the opposition, ridicule, and neglect, the cross has persisted in being the chief symbol of the Christian faith. There's a reason for this, which we shall presently point out.

Christ did many other things while here on earth. He fed the hungry, healed the sick, taught the multitudes, etc. Yet it is not by a loaf, or fish, nor by a healing hand, nor by a scroll, that we symbolize our Christian faith. Out of all the acts and deeds which Christ did, we mark our faith by the symbol of His death.

The reason for this is very clear to those who earnestly seek an answer. Jesus Christ, the only begotten Son of God, came to earth for the purpose of dying on the cross—of giving His life as a ransom for many. Though He fed, healed, and taught, yet the purpose of His earthly life was accomplished upon the cross of Calvary.

ACCEPT OR REJECT

Accept or reject the cross, and the Saviour who died thereon, the fact remains that the Cross is the center, the key, the foundation of Christian faith. No cross, with the Son of God dying thereon—no Christian faith.

IT WAS NO ACCIDENT

Proponents of the false theological view that Christ's purpose was to show people a better way to live and die, say that Jesus "discovered" in His deep meditation,

and in His study of human nature, that in order to show men how to live, he had to show them how to die. Showing them how to live, He had to carry His ideals even to letting Himself be killed by His enemies upon a cross. Others say that Christ could not help Himself, and was slaughtered at the hands of vicious enemies. Such views are unscriptural.

We assert that Christ's dying upon the cross of Calvary was not accidental! He was the "Lamb slain from the foundation of the world." His whole purpose in coming into the world was to go to the cross and lay down His life. The cross idea did not "dawn" upon Him as He lived among men. He did not die as an "example." He did not die because He was "helpless." He died because He came to die for us. The scriptures tell us that He willingly laid down His life which fact is verified when we read that when the soldiers came to break His legs, to hasten the crucifical death, they found him already dead.

IT WAS NO TRAGEDY

We once heard a sermon on the "Tragedy of the Cross." The speaker bore out his idea on how terrible that such a fine man should have to die so shamefully and uselessly. According to scripture, there was no tragedy at Calvary. Instead, there was a well-planned-God conceived plan for paying the penalty for man's sin, completed at Calvary.

In modern terms, we would say of Christ's death upon the cross, "Mission accomplished!" Christ said, "It is finished!" If there is any tragedy in the death of Christ upon the cross it is in man's failure to grasp the truth of why He died, and to fail to propagate this message throughout the world. That tragedy is man's, not God's.

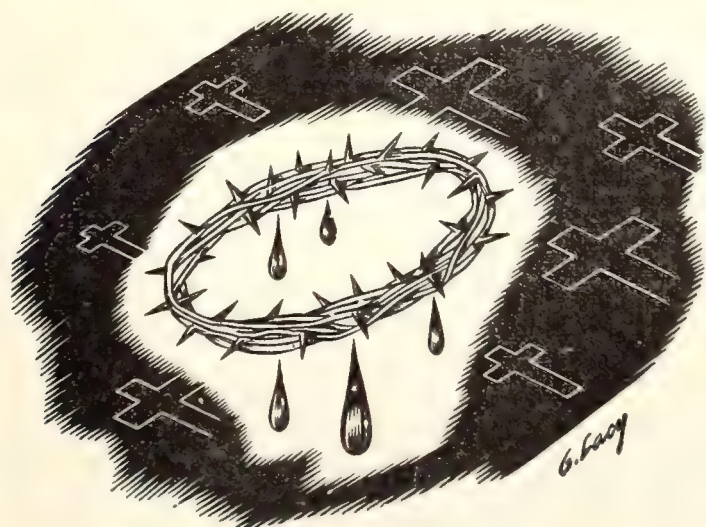
IT WAS NO DEFEAT

Looking at it one way, Christ suffered defeat at Calvary—A Man, in the prime of life—good habits—high ideals—well gifted—possessing a love for the poor and needy—exerting every effort to make right the wrongs of men—. For such a one to end up in such a humiliating way—it certainly was a defeat.

But, we don't look at it in this way. Had He not gone to the cross, defeat would have been His—and ours, too.

VICTORY AT CALVARY

Jesus Christ came to die—to free men from the bondage of sin. Satan tried to keep Jesus from going to the



(Continued on Page 14)

THE THINGS YOU NEVER REGRET

(This is the fifth and last message in a series delivered at the 9:15 A. M. period at the 1952 General Conference at Ashland).

Rev. John F. Locke

Texts: Eccl. 12:13—"Let us hear the conclusion of the whole matter; fear God and keep His commandments, for this is the whole duty of man."

Micah 6:8—"He hath showed thee, O Man, what is good; and what doth the Lord require of thee, but to do justly and to love mercy and to walk humbly with thy God."

THE WISE MAN AND THE PROPHET AGREE. You never regret doing God's will. In these mornings together we have considered taking Jesus Christ as our Leader and hating the sins that strike at Jesus. We have thought of the power and comfort of the Holy Book, and we have meditated on the Holy Spirit's leadership in the church's life and in our individual lives. So in a sense we have been on the same theme all week, which is: "The Things You Never Regret."

God is the ruling factor in my life. My existence is not a self-centered affair in which I choose what I shall do on the basis of pleasure or pain. The ruling consideration is God. Since He exists and loves me and wants to help me, and loves me as His child, I must be interested in His will, if I am sane. My conduct is to be based on the Divine Order, once I know about Him, and have met Him in His Only Begotten Son, Jesus.

The Book of Ecclesiastes examines the problem of life. Up until the last two chapters, this book is concerned with the materialistic conception of life. Then it turns to seed sowing and harvest, to God and Judgment, the claims of God upon our lives . . . the entire life of every single one of us. "Fear God and keep the commandments—this is the whole duty of man," says the Wise Man. And the Prophet asks what this solution means. What will God be pleased with? Shall we come before Him with the complex regulations and prohibitions of a Pharisee? What kind of sacrifice, what manner of life, will He accept? And the Prophet Micah sums it all up in this great statement. No wonder Micah 6:6-8 has been called the high water mark of Old Testament prophecy.

Not until we meet Jesus Christ, God's perfect and complete and final revelation of Himself, do we get the meaning of Micah's statement perfectly illustrated. God really showed us what is Good when He showed us His Son. Looking unto Him, and following Him, and being led by His Spirit, we know what it means to do justly, and to love mercy, and to walk humbly with God.

There are things in our pasts that we all regret. Some of them seem quite trivial in themselves, yet they are not trivial, since they all relate to God, and His will, and to doing justly, loving mercy, and walking humbly with God . . . to these matters, or, their opposites. In fact the more you look at life, and consequences and human destiny, the more you must come to realize that nothing we ever do is without meaning and significance. This morn-

ing let us look at a little list of things that you will never regret in time or eternity if you did them to God's glory and for His Son's sake. The list is necessarily short, we haven't all day! But you will find it fun to extend the list in your own thinking and acting. It's good to do some things every day of our lives, that only a Christian would do. They are always distinctly unregrettable things.

1. THE FIRST IS STOPPING GOSSIP THAT WOULD HURT SOME ONE

The tongue is little but mighty. The tongue can represent man at his best or his worst. Gossip, slander, the unkind word, spoken in a moment of jealousy, can never be brought back.

The book of Proverbs tells us that the wholesome tongue is a tree of life, it brings forth fruits of righteousness. The poet who wrote these lines echoes the same idea.

LIFE

Life is too brief
Between the budding and the falling leaf.
Between the seedtime and the golden sheaf,
For hate and spite.
We have no time for malice and for greed;
Therefore, with love make beautiful the deed;
Fast speeds the night.

Life is too swift
Between the blossom and the snow's white drift,
Between the silence and the lark's uplift,
For bitter words.
In kindness and in gentleness our speech
Must carry messages of hope, and reach
The sweetest chords.

Life is too great
Between the infant's and the Man's estate,
Between the clashing of earth's strife and fate,
For petty things.
Lo, we shall yet who creep with cumbered feet
Walk gloriously over heaven's golden street
Or soar on wings!

Long ago on a tour of the Mediterranean world, I was privileged to visit the city of Syracuse where a statue of Archimedes greets your ship as it makes the harbor. In ancient times Syracuse had a tyrant named Dionysius.

He was a harsh and cruel fellow, as tyrants inevitably become, for total power is a great corrupter. Dionysius kept his slaves and political prisoners confined in a great quarry which had a sort of funnel shaped ceiling. This great stone formation acted as an amplifier. You whisper words at its base and they are quite audible at the mouth of the funnel far away. They tell us today that this natural whispering gallery was used by old Dionysius the tyrant, and so is called the Ear of Dionysius. The slaves and prisoners would sneak back into the far end of the quarry and there, supposing they were safe they would whisper out their hatred of the tyrant. But the king heard all they said, and would later confront them with their very words. Many were killed and tortured for their folly.

Now our Heavenly Father hears every word spoken by us down here. Fortunately he is unlike Dionysius. In tender love and mercy He seeks to help us and save us. Yet how grieved He must be at what he hears of our hates, jealousies and strifes. Let us guard our thoughts, our tongues as though we were in His presence. We are! Let us be more understanding and sympathetic.

2. NOBODY EVER REGRETS THE APOLOGETIC WORD THAT SAVED A FRIENDSHIP

Sometimes a precious friendship is about to be shattered but the apologetic word, spoken in time, can save it. We have all heard of the boy who wired his father: "I am in the big city without money or friends, what shall I do?" His wise father wired back: "Make friends immediately." Besides making new friends we need to save the ones we have.

There are numerous ways of making friends. The old recipe is a good one: "to have friends you must be a friend" . . . for people do respond to love, sympathy, and kindness. There is power in friendship. We may have full confidence in God and yet we need the counsel and fellowship of men. Jesus glorified friendship in his life with His disciples.

3. NOBODY EVER REGRETS KEEPING THE LAW OF GOD

"There is a hereafter," I heard a man say in a country store recently. He had been wronged, he thought, by a garageman, and this statement was his summation of the argument for honesty and honest relationships. He was right. In the hereafter as well as in this life, nobody ever has to regret having kept the laws of God.

To have loved God supremely, revered His name, worshipped Him faithfully, to have been honest in word and deed, and refrained from coveting, and to have avoided the sins that violate other's rights, and their human value and dignity . . . these are never regrettable. But let a man set God at naught in his life, and treat every person as a thing . . . Let him lie and steal and defile himself, and there will be regrets aplenty in time and in eternity.

4. NOBODY HAS TO REGRET HAVING HAD CLEAN HABITS . . . AVOIDING THAT WHICH IS INJURIOUS TO HEALTH

Many people treat their bodies as though they were indestructible. The sensitive, vital, respiratory equipment,

they treat as though it were a chimney to a trash burner. Out of the first two million men examined under selective service one half of them were rejected. People are not caring for their bodies as they should. The Christian ought to be at his best physically as well as morally and spiritually. Emerson said: "A gentleman should be a good animal." You do not become a saint by neglecting your body . . . rather we must dedicate the whole self, body, mind and spirit to God. I have never met a man yet who was honestly glad that he had become a slave to the tobacco habit. I have met many who were sorry they had ever started. Nor will you find any one who is sorry he is a total abstainer from alcohol. This brings us along to the next item in the list of things you never regret.

5. NOBODY EVER REGRETS HAVING SET A GOOD EXAMPLE BEFORE HIS OWN OR OTHER PEOPLE'S CHILDREN

Influence travels far and lasts long. Once started it is practically impossible to stop, it has a sort of indestructibility about it.

G. Campbell Morgan tells of visiting a friend of his in Scotland. While sitting in the living room he smelled the most delightful odor of roses but he saw no flowers in the room. He asked his friend about it. The friend explained that he had bought an antique vase of coarse pottery and a vial of attar of roses. To facilitate carrying both he put the vial of attar of roses in the vase. When he arrived at home he discovered that the vial had been spilled of its contents in the vase. The coarse pottery soaked up the perfume. He supposed that the fragrance of roses would soon pass from the vase but he said, "Believe me when I tell you that this vase has been giving off perfume to this house for more than twenty-five years." By being in fellowship with Christ, his influence goes out from us continually. People are literally soaking up our influence. Whether we realize it or not, we are affecting lives around us . . . affecting them for time and eternity. It's really very serious just to exist, isn't it?

They used to put people out along the street where the shadow of the Apostle Peter would fall on them that they might be healed. Do you project a healing shadow? A farmer in Augusta County, Virginia, told his pastor, a good friend of mine, that he had spent about two hundred dollars a year, for many years cleaning up weeds in adjoining fields and along roads near his farm. He did this because seeds do blow over the fence. Influence is not to be contained by such fences as the statement, "What I do is my own business . . . the way I live and act is my affair."

One day a missionary visited the mosque in Delhi, India. The acoustical behavior of the mosque is a marvel. A word spoken quietly under the great dome travels to the next and so on until it reaches the seventh where the sound is so great that it can be heard all over the city. While the Christian Missionary watched, a Mohammedan priest stepped up to the dome . . . outside were 100,000 followers of the false prophet gathered for prayer. He said, "there is only one God and Mohammed is his only prophet."

The Missionary shuddered as these words reverberated
(Continued on Page 7)

Missionary Department

Report From Tucson, Arizona -- Rev. W. E. Ronk



THE TUCSON CHURCH

(Continued report of W. E. Ronk concerning the church at Tucson, Arizona)

THE CHURCH LOCATION

"The Missionary Board holds title to four lots on which the church is built. These lots have streets on three sides. Along the end of the block runs a county road, a by-pass, a part of which is paved, and the rest will be completed soon. A paved street runs at the front of the church and a paved street is at the rear. In other words, the "half block" with streets on three sides is ours. The church is paying for the paving bill in the usual fashion. These lots cost \$6,800 and are easily worth \$10,000 today, apart from the buildings. The location is excellent, and easily available via the by-pass and any of three main thoroughfares out of the city.

THE ARCHITECTURE

"The architecture is a modified Spanish, mission type, quite common out there and excellent for mission work. The main auditorium, which is merely the first unit is complete in itself, or could be. It is 45x90 feet and constructed of solid brick, with cement floor, colored and waxed a lovely green. The roof is tile; the raised front of the church is a buff brick, and the rest is red mortar-washed. The pulpit is raised the customary way, and a tall window is back of the pulpit, forming a beautiful picture, or should one say, framing a beautiful picture of the lovely Cataline Mountains? One must see this view to

appreciate it fully. The auditorium is large enough to seat 200 people and it could easily be enlarged to seat 250 without any major changes.

"At present a wing extends from the rear of the church, partly along the side and out for Sunday school rooms. These rooms are used by the children. From the picture you will see that the doors to these rooms are outside doors. These are eventually supposed to open on the patio. The plan is to build an eight foot brick wall at the rear of the church, running along the line, by sections; and as new Sunday school rooms are needed, the wall will form the back wall of the rooms. This permits piece-meal construction, until eventually the patio is complete. The patio will be of sufficient size to hold the crowds for vesper services. This is in line with what is being done by many other churches in this part of the State, and does help to stay from any sizable indebtedness. The total cost of this building was \$23,000, and the local church is liquidating the mortgage, which amounted to \$3,000. Of course, eventually this church will be deeded to the local organization.

THE CHURCH AT WORK

"The attendance at the Sunday school, the Sunday I was there was 88 and the church attendance was 110. This is a very wonderful group of people, intelligent, able, spiritual and very active. They are folks we would be proud to have in our home churches. The foundations here are truly good. If care is exercised here, both by the

Board and by the local church, we will have a self-supporting church before many years, able and willing to do their part in building other churches. It is true that the Board has spent a lot of money here in a short time—rather than over a long period of years—and the results thus far appear to justify the venture fully.

“The Church offering has been running about seventy dollars a week and the burden of the Board should be lightened ere long.”

—W. E. Ronk.

THE THINGS YOU NEVER REGRET

(Continued from page 5)

from dome to dome and went out over the waiting multitude and the teeming population of the city of Delhi. Then he quietly stepped up under the dome, and said distinctly, “Jesus Christ is King of Kings, and Lord of Lords, and He will reign forever.” Then, as the words were lifted and amplified from dome to dome, his little daughter said to him, “Papa, you can’t stop it now can you?”

That’s the way with our lives. Our deeds and words spread to others. Impressions grow as they rush from one to another, whether for good or evil. Once we have started something on its way we cannot stop it.

6. NOBODY EVER REGRETS HAVING PRAYED

All we ever regret about prayer is that we haven’t used its comfort and resources enough. We are defeated for lack of it. We cheat ourselves out of blessings to be had no other way. Hudson Taylor attributed the conversion of a whole village of Chinese to the prayers of a woman living somewhere in the South of England. Yet we do sin against people we know, and people we have never seen, by failing to pray for them. As a church we ought to pray more consistently, and earnestly, for our missionaries, and for more missionaries.

The newspapers during the days of World War II told of a citizen of the U. S. who had been born in Italy and who now ran a gasoline filling station in New Jersey. Each morning this man would go to work and the first thing he did after unlocking the door, was to run up the American flag over his place of business and salute it, then he deposited a nickle in a tin can. At the year’s end he sends \$18.25 to the Treasurer of the U. S. for the privilege of living and working under the Stars and Stripes.

As followers of Jesus do we match the conduct of this good American citizen? Ought we not start the day with quiet communion with Him who has purchased us by His own precious blood, and commit ourselves anew to Him every morning? The recognition that all we have, time, talents, substance belong to Him and to His service would help us every day and hour.

7. NOBODY EVER REGRETS BEING A CHRISTIAN

That’s what we have been thinking about together, isn’t it? There may be times when it seems to handicap you a bit in this present evil world in meeting competition, but after the struggle is over, you are always glad you acted like a Christian . . . if you did! I read about a group of Theological students going home one night to

ATTENTION PASTORS

The booklet, “Let’s Visit Brethren Missions in Argentina and Nigeria,” and offering envelopes have been sent out from the Missionary Board office to all of those who receive the Brethren Evangelist. We hope that every family may have one of these booklets in their possession and that they will keep it for future reference.

their dormitory when they saw a drunken man lying in the gutter. Most of the group would have passed on in disgust, but one student who had worked in a rescue mission, went over to the man and put his arm under the drunk’s shoulders and said “Tell me where you live and I will call a taxi and take you home.” The poor sinner mumbled, “If Jesus Christ ever lived on this earth he must have been like you.”

The only Christ some people will recognize is the one whose spirit lives in men. A Missionary in South America tells of having a man come to him after he had read from the Bible, and the Gospel story, and asked this question, “Did you know the man in the book?” “Thank God, I did know the man in the book,” says the missionary. “I knew Him as my Lord and Savior, and was able to introduce Him to these people who had never know His love and obedience.”

In a certain boys’ camp the daily schedule calls for a fifteen minute period right after breakfast called, “The Big Idea.” Each camper is supposed to select the activity which is to have his major attention. “The value of the day depends on the idea you select and the way you work it out” says the camp’s regulations. Well, so it is with every life. The greatness of life is dependent on the ideas by which the life has been controlled. The followers of Jesus are ordinary people with the big idea of His love and brotherhood. Ideas have power. What is your big idea?

I read of a man who died in a refrigerator car. He was accidentally shut up in it and being sure he would presently die he began to scribble on the wall. “I am becoming colder . . . still colder . . . now I am freezing . . . I am half asleep . . . these words may be my last.” When they opened the doors he was dead. But the car had never gotten below 56, because the freezing apparatus was not working, and he had a whole box car full of air. What killed him was the wrong idea!

Someone has compared Jesus with Tiberius Caesar who has been described by the historian Pliny, as “the gloomiest of mankind.” Tiberius had everything, power, unlimited wealth with which to satisfy every whim. Yet no one envied him his happiness for he seems to have had none. But Jesus who had no sources of amusement and pleasure, such as Caesar . . . who worked hard, could say, “Be of good cheer, I have overcome the world.” He left his disciples a legacy of Joy and peace. The difference between Christ and Caesar?—the big idea!

No one ever regrets having ideas that come from Christ and His teaching and example for He is the Way, the Truth, and the Life.

—Maurertown, Virginia

New Testament Doctrines

Believed and Practised by People Called Brethren.

By L. O. McCartneysmith

"Teaching them to observe all things whatsoever I have commanded you."

The Doctrine Of Non-Performance Of An Oath And Against Swearing And Cursing

THE EVIL PRACTICES above mentioned have become so firmly fixed in the mind of humanity that even people calling themselves Christian pay very little attention to them.

It seems that these ungodly habits have become so universal that church members have just carelessly "dropped in line" along with the world and fulfil the saying "When in Rome, do as Romans" without taking into consideration that our Lord has emphatically commanded that His followers abstain from them. As evidence of this fact, it is necessary only to visit our courts of law and there witness Christian men and women in obedience to those in authority "solemnly swear" that they will "tell the truth, the whole truth, and nothing but the truth, so help me God." Others in extreme anger will call upon the Deity to bring down curses upon their enemies.

In the third classification we find far too many who have carelessly adopted the universal habit of taking the name of God in vain through the use of "by-words," often beginning with the milder assortment and graduating into the use of our heavenly Father and our Saviour coupled with the word "by" and affixing the name of God, or of Jesus Christ. This is "swearing" just the same as if done in the courts; because it is understood that the "by" means "by the Help of God" or "by the help of the Lord Jesus Christ," I will do so and so.

But such ungodly profanity is nothing new. We find in God's Word that one of Christ's own disciples was guilty of committing these three great sins in the very presence of our Saviour. You may read the sordid story in Matthew 26:69-75 how that Peter first denied to the 'damsel' mentioned in verse 69, that he was one of Jesus' disciples; then to a "maid" he repeated the denial "with an oath"; then, in verse 73 we find him denying his Lord the third time to them "that stood by" who had informed Peter that his speech betrayed him. Then in verse 74 we read how that Peter in anger "began to curse and to swear" saying, "I know not the man."

Here we discover the three distinctions mentioned which we shall discuss under the heading, "THE DOCTRINE OF NON-PERFORMANCE OF AN OATH, and AGAINST SWEARING AND CURSING." We shall now consider these as separate sins and discuss them in the following manner:

- (1) The Non-Performance of an Oath.
- (2) Swearing.
- (3) Cursing.

(1) THE NON-PERFORMANCE OF AN OATH

This is one of the outstanding doctrines regarding the walk of Christians in the New Testament, and in the Brethren Congregations, because we have adopted the slogan: "The Bible, The Whole Bible, and Nothing But the Bible."

That we may more readily understand what the "performance of an oath" is, it seems in order to define the performance: "To declare as a fact, solemnly under judicial sanction, with an added appeal to God to verify the truthfulness of such statement that may be made." This is commonly called in both ancient and modern times "swearing" as well as the performance of an oath; and should be religiously avoided by all people bearing the name "Christian." The last phrase of the oaths commonly administered by magistrates and others, including secret orders, is nothing more than an added prayer "So help me God."

Relative to this Jesus said: "Again you have heard, that it was said to the ancients; swear not thou falsely; but shalt perform to the Lord thine oaths." Yes, the Jews had heard that, and it had become to them another old-fashioned ceremony; but Jesus had something different: "But I say to you swear not at all; not even by heaven, for it is the throne of God; nor by the earth, because it is a footstool for His feet; neither by Jerusalem, for it is the city of the Great King; nor by the head of thee shalt thou swear, for thou art unable to make one hair white or black. But let your yes be yes; and your no, No; for whatever exceeds these proceeds from evil" (Matthew 5:33-37). This is Jesus' word, and is final; and if oaths come from the evil one, all Christians must avoid taking an oath, or else anticipate the penalty of extreme disobedience.

Here may I quote from "God's Means of Grace," by our beloved Dr. C. F. Yoder, page 480, where he speaks in opposition to Christians taking the oaths of secret orders:

(A) "Their oaths are an insult to Christian honor. When a Christian says "Yea, yea," or "Nay, nay," that should be the end of it, but the oath-bound order says, "your word is unreliable. Your honor is insufficient. You cannot satisfy us without taking an oath."

(B) The Oath is an appeal to superstition. It conjures with the sacred names in the oath to cause fear; but he who does not fear to break his simple word has no true reverence for God, and only blasphemes when he makes the honor of God depend upon his weak vow.

(C) **The oath is a direct violation of the explicit and emphatic command of Christ.** No appeal to the law can break His words; for He is superior to the law and the prophets, and we are to "hear Him" (Luke 9:35). What can be plainer than His words?

People bearing the name "Brethren" do not have to perform oaths; even our Federal Government has taken cognizance of our zeal for keeping the commands of Jesus Christ. In all federal documents requiring an oath or "affidavit" you will discover that in parenthesis the words ("Or affirm") to be used instead of the words "solemnly swear" are printed!

The writer recalls being a character witness for a fine young man who had been "framed" by evil associates in which he was asked to **"hold up your right hand, and solemnly swear."** Upon refusing to do so the judge threatened a fine for contempt of court. Then he asked: **"Just why do you refuse to perform an oath?"** The answer was: **"Because my Lord commands that we 'swear not at all,' and we Brethren believe a Christian's word is sufficient."** The judge then said: **"Take the witness stand; I will accept your testimony without an oath."** Brethren, herein is an excellent opportunity for a great testimony for our Faith, and we should always be careful to use it.

Now we shall consider the second phase of swearing under the heading of:

(2) SWEARING

This is similar to the performance of an oath in jurisdictional matters, excepting the performer calls upon the Deity to affirm the truthfulness of what he is about to do or say by using the phrase: "By God," or "By the Lord Jesus Christ," or something similar. In other words he is assuming that God will by His power enable the performer to accomplish what he is speaking about.

In the days of Jesus Christ men swore "By heaven" or "By the holy City" or "By the earth" and even "By the hairs of their heads." One of the favorite private oaths used by some of the Eastern groups such as Mohammedans is "By the beard of the Holy Prophet." But Jesus mentions all of these excepting the last and precedes each with the command: **"Swear not at all!"**

Speaking of swearing, the Apostle James (James 5:12) implores the Brethren: **"Above all things, my Brethren, swear not; neither by heaven, neither by the earth, neither by any other oath; but let your yea be yea; and your nay, nay; lest ye fall into condemnation"** (judgment). Here James places obedience to Jesus' command **"above all things,"** and exhorts the Brethren **not to swear "by any other oath,"** which is all-inclusive. Have we done this?

(3) CURSING

Perhaps this is the most prevalent of all manner of profanity. Cursing is calling upon Divine Power to send injury or condemnation upon some person, place, or thing; in other words it is invoking Divine Power to wreak vengeance for the person desiring such injury. The more common form of invoking this vengeance is using the name of God first and then following this sacred name with a word requesting condemnation. It is asking God to bring condemnation to some person, place or thing.

We must not forget that the Deity alone has the power to sit in Judgment and either condemn, or approve, and

mere man can have nothing whatever to do with or without it. All of this is **"taking the name of the Lord God in vain";** because He will not be moved by any such profanity. We may ask for blessings in the name of God, and of Jesus Christ, but never condemnation nor destruction; however, it is to be regretted that church members, and even men calling themselves Christ's ministers fail to take heed to the admonition **"swear not at all."**

All of this is displeasing to our God and Saviour. In Luke 9:53-54 we read how that two of Jesus' disciples, James and John asked the Master if they should command that fire come down from heaven and consume the Samaritans who were unwilling to receive Him. What did Jesus do? **"But He turned, and rebuked them, and said, Ye know what manner of spirit ye are of; for the Son of man is not come to destroy men's lives, but to save them."** Here James and John apparently presumed that Jesus would permit them to use His name in perpetrating this destruction.

Men may bring condemnation upon themselves but we cannot be found pleasing to God when we ask Him to bring it upon others. In 1 Corinthians 11:29 we find that men may eat and drink at the Lord's table and bring condemnation upon themselves by "not discerning the Lord's body. In Romans 14:23 doubting under certain conditions may condemn men; and in Mark 16:16 we read that unbelief brings condemnation to men; but nowhere in Scripture do we have the slightest intimation that God will send condemnation upon anything, or anyone, at the request of any individual.

Therefore let us take heed to the words of Jesus Christ and the Holy Spirit speaking through the Apostle James, that **"Above all things, my Brethren, swear not, neither by heaven, neither by earth, neither by any other oath; but let your yea, be yea; and your nay, nay; lest ye FALL INTO CONDEMNATION."**

Items of General Interest

(Continued from Page 2)

to be baptized, according to Brother C. A. Stewart's bulletin.

LANARK, ILLINOIS. In the absence of the Pastor, Brother J. D. Hamel, Rev. Thomas S. Cleworth was guest speaker on Sunday March 15th. Brother Hamel is conducting Revival services in the Goshen, Indiana, church, where Brother W. E. Ronk is Pastor.

A new mimeograph machine, the gift of the Evening Circle of the W. M. S. is now in operation, doing a nice job on the local church literature.

WATERLOO, IOWA. The Public Service of the Laymen's Association was held on March 22nd.

UDELL, IOWA. Dr. Glenn L. Clayton, President of Ashland College, spoke in the Udell church Sunday morning, March 15th.

Circle No. 1, of the W. M. S. presented their Public program, Sunday morning, March 22nd. The evening service featured a "Fanny Crosby Song Night" service.

A Family Night was observed on March 18th. Following a covered dish supper, the religious film, "Journey Into Faith," was presented.

ASHLAND COLLEGE 1952-1953 EDUCATIONAL DAY OFFERING

We are pleased to submit the following report of Educational Day Offerings. The total amount to date is below last year's gift of equal date, but there are a number of churches which have not yet reported. Will you kindly scan this report and if you do not find your church listed, please urge your treasurer to forward your offering promptly, for it is greatly needed. An enrollment lower than we anticipated at the beginning of the year, along

with increased costs of operation, means that our offerings must be increased materially to avoid a large deficit at the close of the fiscal year. A large offering from every Brethren Church is our goal. You will not fail us.

All gifts have been acknowledged, but we again thank you for your prayers and your interest in behalf of your College.

CENTRAL DISTRICT

Cerro Gordo, Ill. Brethren	\$ 26.00
Lanark, Ill. Brethren	168.75
Milledgeville, Ill. Brethren	456.00
Udell, Iowa, Brethren	20.42
(Waterloo, Iowa, Brethren	100.00
(Waterloo, Iowa, Brethren (additional)	135.25
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	\$ 906.42

INDIANA DISTRICT

Ardmore Brethren Church, South Bend, Ind. ...	\$ 81.00
Brighton Brethren Church, Brighton, Ind.	12.00
Burlington Brethren Church, Burlington, Ind. ..	61.00
Center Chapel Brethren Church, Peru, Ind.	27.25
College Corner Brethren Church, Wabash, Ind. ..	27.00
Corinth Brethren Church, Twelve Mile, Ind.	32.35
County Line Brethren Church, Lapaz, Ind.	25.00
Denver Brethren Church, Denver, Ind.	27.00
Dutchtown Brethren Church, Warsaw, Ind.	19.00
Elkhart First Brethren Church, Flora, Ind.	455.00
Flora First Brethren Church, Flora, Ind.	33.00
Goshen First Brethren Church, Goshen, Ind.	360.71
Huntington First Brethren Church, Huntington..	21.00
Loree Brethren Church, Loree, Ind.	79.00
Mexico First Brethren Church, Mexico, Ind.	74.30
Milford Brethren Church	75.00
Muncie First Brethren Church, Muncie, Ind.	72.50
Nappanee First Brethren Church, Nappanee, Ind.	516.00
New Paris Brethren Church, New Paris, Ind. ..	127.53
North Liberty Brethren Church, N. Liberty, Ind.	71.00
N. Manchester First Brethren Church	461.00
Oakville First Breth. Ch., Oakville, Ind.	59.15
Peru First Brethren Church, Peru, Ind.	60.00
Roanoke Brethren Church, Roanoke, Ind.	30.00
First Brethren Church, South Bend, Ind.	81.00
Teegarden Brethren Church, Teegarden, Ind. ...	30.00
Tiosa Brethren Church, Tiosa, Ind.	26.00
Warsaw Brethren Church, Warsaw, Ind.	50.25
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	\$2,994.04

MID-WEST DISTRICT

Carleton Brethren Church, Carleton, Nebr.	\$ 19.02
Falls City Brethren Church, Falls City, Nebr. ...	27.50
Morrill Brethren Church, Morrill, Kans.	10.00
Mulvane Brethren Church, Mulvane, Kans.	31.75
Portis Brethren Church, Portis, Kans.	10.00
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	\$ 98.27

NORTHERN CALIFORNIA DISTRICT

Manteca Brethren Church, Manteca, Calif. ...	\$ 56.00
Tucson Brethren Church, Tucson, Arizona	35.10
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	\$ 91.10

OHIO DISTRICT

Park Street Brethren Church, Ashland, O.	\$ 445.98
First Brethren Church, Bryan, Ohio	310.00
Trinity Brethren Church, Canton, Ohio	198.38
Hillcrest Brethren Church, Dayton, Ohio	106.00
Fairhaven Brethren Church, West Salem, Ohio..	62.82
Fairview Brethren Ch., Washington C. H. Ohio..	13.00
Firestone Park Brethren Church, Akron, Ohio ..	35.88
Fremont First Brethren Church, Fremont, Ohio..	1.00
Glenford Brethren Church, Glenford, Ohio	10.00
Gratis First Brethren Church, Gratis, Ohio	50.00
Gretna Brethren Church, Bellefontaine, Ohio ..	129.57
Mansfield First Brethren Church, Mansfield, Ohio	10.00
Mt. Zion Brethren Church, Logan, Ohio	5.00
First Brethren Church, New Lebanon, Ohio	110.00
First Brethren Church, North Georgetown, Ohio	124.00
First Brethren Church, Pleasant Hill, Ohio	41.60
First Brethren Church, Smithville, Ohio	412.75
First Brethren Church, West Alexandria, Ohio ..	30.00
Williamstown Brethren Church, Williamstown, O.	87.16
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	\$2,183.14

PENNSYLVANIA DISTRICT

Berlin Brethren Church, Berlin, Pa.	\$ 184.00
Brush Valley Brethren Church, Adrian, Pa.	18.00
Calvary Brethren Church, Pittstown, Pa.	18.00
Cameron Brethren Church, Cameron, W. Va. ..	6.00
First Brethren Church, Conemaugh, Pa.	52.00
Highland Brethren Church, Marianna, Pa.	6.00
First Brethren Church, Johnstown, Pa.	67.00
Second Brethren Church, Johnstown, Pa.	61.40
Third Brethren Church, Johnstown, Pa.	179.00
Masontown Brethren Church, Masontown, Pa. ..	12.00
Main Street Brethren Church, Meyersdale, Pa. ...	178.00
Mt. Olivet Brethren Church, Georgetown, Del. ..	22.00
First Brethren Church, Pittsburgh, Pa.	68.80
Quiet Dell Brethren Ch. (Greene County, Penna.)	
post office—Cameron, W. Va., R. R. 1	6.00
Raystown Brethren Church, Saxton, Pa.	10.00
Sergeantsville Brethren Ch., Seargentsville, N. J.	26.00
Second Brethren Church, Uniontown, Pa.	74.50
Valley Brethren Church, Jones Mills, Pa.	23.00
Vandergrift Brethren Ch., North Vandergrift, Pa.	19.42

Vinco Brethren Ch., Rt. 1, Mineral Point, Pa. . .	186.34
Wayne Heights Brethren Ch., Waynesboro, Pa. . .	39.00
White Dale Brethren Church, Terra Alta, W. Va. .	21.60
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	\$1,278.06

SOUTHEAST DISTRICT

Bethlehem Brethren Church, Harrisonburg, Va. . . \$	6.00
Gatewood Brethren Church, Gatewood, W. Va. . .	8.00
First Brethren Church, Hagerstown, Md.	636.99
Linwood Brethren Church, Linwood, Md.	38.75
Lost Creek Brethren Church, Lost Creek, Ky. . .	1.00
Mathias Brethren Church, Mathias, Va.	5.00
Maurertown Brethren Church, Maurertown, Va. .	15.00
Mt. Olive Brethren Church, McGaheysville, Va. .	16.00
Oak Hill Brethren Church, Oak Hill, W. Va. . . .	55.00
St. James Brethren Church, St. James, Md. . . .	110.00
Washington Brethren Church, Washington, D. C. .	2.00
Haddix Brethren Church, Haddix, Ky.	11.00
First Brethren Church, Cumberland, Md.	13.25
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	\$ 917.99

MISCELLANEOUS

Ruth Lichty	\$ 10.00
H. B. Viers, 120 Clearview Ave., Worthington, O. .	1.00
Mrs. Linda Moyer, Mars, Pa.	5.00
Mrs. A. W. Merrifield, 1010 Cherry St. Winnetka, Ill.	\$ 2.00
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	\$ 18.00
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Total of Gifts to Educational Day Offering . .	\$8,481.82
A. Glenn Carpenter, Business Manager.	

YOUTH GROUP ADVISORS CONFERENCE!

Notice to all Ohio District Brotherhood, Sisterhood, B. Y. C. adult advisors.

KEEP SATURDAY, MAY 2nd, open on your engagement calendar for one of the most important events of the year. The Ohio District Brethren Youth Board is making preparations for an all day conference in the Memorial Chapel at Ashland College especially designed to aid adult advisors in carrying out their responsibilities with the youth groups. Besides the vital discussion groups, the program will include periods of worship, recreation, singing and fellowship.

A unique meal will be served at the noon hour under the supervision of Miss Margaret Lowery.

Pastors and youth leaders will receive further information and registration blanks for this conference through the mail within a few days. In the meantime make a note of the date and plan on attending this meeting.

OHIO DISTRICT YOUTH BOARD.
—Henry Bates, Chairman

P. S. Pastors and youth group advisors from neighboring districts are cordially invited to attend this conference also.

MAKING YOUR CHURCH 100%

Naturally, we are talking about making your Church 100% on EVANGELIST subscriptions. Here are some suggestions to simplify your end of the work. Your co-operation in preparing your lists will facilitate the processing of subscriptions in the office.

1. PREPARE YOUR LIST ALPHABETICALLY, giving name of person to receive the EVANGELIST. Please note: If a husband, give also the first name of wife; for example: Mr. Henry Jones (Mary). If a woman, give name as Miss Mary Jones, or, Mrs. Henry Jones (Mary), or, Mrs. Mary Jones (Henry). Perhaps you are already weighted down with the seeming confusion of this paragraph. But, your kind heeding of our request will prevent confusion in our office, especially if the Jones' live on a rural route. This may not be entirely clear to you, from our explanation, but in setting up our records on subscriptions, it will help us prevent duplications if you send them in this way.

2. LIST FULL, COMPLETE ADDRESS, including Box number and Rural Route, or Street and house number, plus city, zone number if you have one, and State.

ABOUT EXPIRATION DATES, which we mentioned to you last week. Be sure to list ALL those who are to receive the EVANGELIST. Mark those who are now receiving it.

On 100% lists ALL subscriptions expire on the same date—for instance, June 1954. If a subscription now expires in September 1953, or April 1954, or even August 1954, for instance, our office will figure the pro-ratio rate, to give full value to the unexpired subscriptions. Our office will figure this credit in the total bill for your list.

We have tried to make this as simple as possible, to encourage your church to go 100%. You, your Church, will benefit from a complete coverage of the membership by THE BRETHREN EVANGELIST.

We have a good supply of helpful articles to be sent your way in the months ahead, and more are arriving all of the time. We are sure that you will find joy and help in reading them. So, we urge you to put THE EVANGELIST in every home of your church so that others might share the value and helpfulness of these articles. W. S. B., Editor.

Brethren Youth Crusaders

Devotional Topics

J. D. Hamel Program Editor

Topic for April 5, 1953

COME SEE, GO QUICKLY, TELL

Matthew 28:5-7

THE COMMAND OF CHRIST! The circumstances were inexpressibly solemn. He had risen from the dead and was about to ascend to the Father. But before He left His disciples, He said unto them: "All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world." Matthew 28:18-20. There is no doubting that command. Whether we consider the Person who gave it, the circumstances in which it was given, or the duty imposed, we must regard it as being very important. It is the bugle call which, to the true soldier, never loses its thrilling, responsive, compelling power. It is not a request; not a suggestion. It leaves nothing to our choice. It is an order clear and imperative: "GO!"

1. **THE SUPREME THOUGHT OF CHRIST.** No one can read the New Testament without seeing that the evangelization of the world was the supreme thought of Christ. He came into the world to save it. He sought, not merely for the rich and influential, but for men as men, regardless of their wealth or position. When the blind beggar cried out to Him for help, He said unto him: "Go thy way; thy faith hath made thee whole." (Mark 10:52). When He saw the starving multitude, He "had compassion on them, because they were as sheep not having a shepherd." (Mark 6:34) He could not bear to see men perish, and the thought of it caused Him keenest agony. He was Himself a MISSIONARY, and His entire ministry was a missionary ministry.

2. **HIS SUPREME THOUGHT STILL.** And still the world's evangelization is His supreme thought. He is "the same yesterday and today, yea and forever." Now, as of old, the Son of Man looks upon a sorrowing, dying world with great pity. This is the attitude of the divine heart. Christ said that when the prodigal "was yet afar off, his father saw him, and was moved with compassion, and ran, and fell on his neck and kissed him." Seeing him "afar off" of course means that he was looking for him, gazing often and with fatherly yearning far down the road on which he hoped and prayed and knew that the wanderer would soon come.

3. **DESIRES SALVATION OF ALL.** His love seeks the most distant. We complacently imagine that God loves us more than any other people; but the Shepherd who left the ninety and nine sheep in the wilderness and sought the one that was lost is surely most tenderly thoughtful, not about us in our comfortable, gospel-lighted homes, but about the oppressed blacks of Africa and the starving millions of Asia. Jehovah is the God of the whole earth.

Christ "is the propitiation for our sins; and not for ours only, but also for the whole world." I John 2:2.

4. **NEGLECT IS UNCHRISTIAN.** Those of you who know about the heathen who die without having heard of Christ may well be concerned about the salvation of professed Christians who, with the Bible in their hands, the command of Christ sounding in their ears, and the condition of the lost world before their eyes, manifest but little interest in the effort to save the world. It is difficult to understand how those who profess to serve Christ can be indifferent to the most important work which Christ has committed to His followers, or how they can expect His blessing while they neglect his specific command. "GO, PREACH." These words surely mean that Christ intended every one of His disciples to have some part in the effort to make the gospel known to all men, either by personally going or by GIVING TOWARD support of those who do go. **THE OBLIGATION IS LAID UPON THE CONSCIENCE OF EVERY CHRISTIAN.**

5. **EVERYBODY AT IT!** Even if we cannot go to the Mission field we can become workers even this day in the mission field by giving of our gifts to the **EASTER FOREIGN MISSION OFFERING.** Remember money represents service. Money represents life invested. We give of what we have, and we give in proportion to our interest in anything. We find that in the Brethren Church the **TITHE** as a principle in giving is being adopted by a surprisingly large number of good people in all churches. And almost without exception they stick to it, their giving is greatly increased, and their spiritual life intensified. A person is sure to increase interest in that towards which he is a regular contributor.

6. **TESTING YOURSELF.** A person can test himself, if he wishes, very easily on this matter of giving. If he is reluctant to give his share in the work of the Lord, if he always feels that the calls for money are too many, and "more than they used to be," if he objects to the increase of sermons on giving, and if he refuses to read literature on giving, then, it appears to me—and I cannot escape the conviction—he has not the spirit of Christ. It is not a question of giving away all one has—not at all; but it is a question of giving back to the Lord a reasonable proportion of that which He has lent to us, as stewards, from whom He has every right to expect fair dealing.

7. **REMEMBER APRIL 5th IS "F-M" DAY!** Give all you can toward the **EASTER FOREIGN MISSIONARY OFFERING.** The problem of missions at the present moment is doubtless the greatest problem in the world. We must stand by our boards, both District and General Boards. The General Mission Board demonstrated the fact that it has vision, by helping and guiding a very fine number of Student Volunteers who are being given every encouragement to continue their preparation for the largest work possible for them in the Church. If this can not be the foreign field, then wherever else the Lord may lead.

At present we have work in Africa and South America. Your Board is planning to reach out into other fields of endeavor as the giving of your lives and gifts will permit. The board is prepared to push the work farther and farther afield, in proportion as members and congregations of one spirit will work with them. The genius of our Church lies concealed in the words: "We are Workers Together, Workers Together With God."

Prayer Meeting Studies

By C. Y. Gilmer



JOURNEY'S END

I searched the world for calm content;
It led to where a Baby lay;
The search led high, the search led far
Beneath a radiant star.

I searched the world for living truth;
The search was broad, the search was long;
It led to Him beside a sea
Before a listening throng.

I searched the world for a perfect love;
The search was deep, the search was wide;
It led me to a wind-swept hill,
To One they crucified.

I searched the world for joyous faith;
Into a garden led the way.
I searched and found the living truth:
On resurrection day!

—Bertie Cole Bays.

THOUSANDS OF RELIGIOUS WORSHIPPERS, regularly attending the church of their choice, have never found real assurance of soul in regard to salvation (2 Tim. 1:7-12). They must be brought to the place of Calvary (John 12:32, 33) and the place of Bethlehem (Luke 2:15 and the Garden with the empty tomb (Matt. 28:6), for if it had not been for Calvary, God would never have arranged a Bethlehem and a Resurrection Day. We must accept the virgin birth at Bethlehem (Luke 1:26-35) before we can know the atonement of Calvary and understand the miracle of the resurrection (1 Tim. 3:16). For salvation we are to confess that Jesus is Lord (Romans 10:9, 10), which involves Christ as pre-existent with God, Co-creator with Him in the beginning, the predicted seed of the woman, with a virgin birth (Isaiah 7:14; Matt. 1:23), and we have to believe in the bodily resurrection of Christ, Who convinced the doubting Thomas (John 20:27, 28).

In John 8:52-59 Jesus gave the Jews to understand that He was the God of the Old Testament. Jesus said that He was the One Who appeared to Isaiah in his vision (Isaiah 6:3, 8-10; John 12:39-41), and thus identified Himself as Jehovah God. John the Baptist in preparing the way of the Lord (Matt. 3:1-3) believed Jesus to be the God of Isaiah's prophecy (Isaiah 40:3-5). The Lord prephesied that He would one day be pierced (Zech. 12:1, 10), and John 19 tells how they pierced His hands, feet and side. When He comes again those who pierced Him will mourn (Rev. 1:7). The pierced-one is "this same Jesus," the Creator of Zech. 12:1. Thus as God—not God the Father, not God the Holy Spirit, but God, the Eternal Son, co-equal and co-existent with God the Father—this second member of the God-head Three was "God manifest in the flesh" (Psalm 83:18). As Mediator in

subjection to the Father and dependent upon the Spirit for the consummation of His work (1 Cor. 15:28) He can reach and redeem fallen humanity.

God the Father, and God the Son derive their life from no one (John 5:26) for both are eternally self-existent. Our Lord was before Abraham (John 8:58), before angels and all things (Col. 1:15-17), and is "the express image of His (God's) person (Heb. 1:3). God is everywhere present all of the time (Jer. 23:23, 24). Jesus claimed that He was omnipresent while here upon earth (John 1:18; 3:13). No one but God could make such a claim. He has the omnipotent power of the resurrection and glorification of our bodies (Phil. 3:21). He alone could raise Himself from the dead (John 10:17, 18). Such power belongs only to God (John 2:19, 21). He has the changelessness of God (Mal. 2:6; Psalm 102:24-27; Heb. 13:8). He is presented in Scripture as Creator (John 1:3; Col. 1:16; Heb. 1:10; Rev. 3:14). "By Him all things consist" (Col. 1:17). "Who can forgive sins but God only (Mark 2:10)? Resurrection and judgment are committed to Him (John 5:27-29; Acts 17:31). He is worthy of worship as God (Hebrews 1:6).



Lesson Comments by Fred C. Vanator

Lesson for April 5, 1953

OUR LIVING LORD

Lesson: Matthew 28:1-10, 16-20

WITH THIS LESSON we conclude our running study of the Gospel According to Matthew. If we have followed the guidance we have been given in the selection of the lesson texts, we have obtained at least a partial view of our Lord's birth, life and ministry among men while He was here on this earth. These studies were related to the building up of the life of His followers in their faith and to the furtherance of their understanding of His purpose in coming into the world.

Now we come to the climax of the whole study and we find ourselves face to face with "The Risen Lord." for we read these heartening words in the 9th verse of our printed text, "Behold Jesus met them, saying, All hail . . . Be not afraid." And today—this Easter Sunday—we can behold Him with our mind's eye and hear His gracious "All hail . . . Be not afraid."

If I were asked to choose a verse that expresses nearly as much to me and in some ways more than John 3:16, I believe it would be Matthew 28:6—"He is not here: for he is risen, as he said, Come, and see the place where the Lord lay." Here at the door of the empty tomb are given out the words which spell the difference between life and death; between joy and despair; between assurance and disillusionment; between trust and doubt. These words emplant new courage in the hearts of His followers; they give credence to the words which Jesus had uttered in their presence when He told them that He must

needs be crucified and then confined to the tomb as humanly dead, but that on the third day He would arise from the dead. Now they could understand at least a part of it. How fully the women must have exhibited their faith. Their cry, "We have seen the Lord," could carry no manner of doubt.

This is shown in the words in verse 9, "And as they went to tell his disciples . . ." In the reaction of the disciples, who at their bidding, "went away into Galilee, into a mountain where Jesus had appointed them," we find their partial return to trust and faith they had formerly given Him. Yet we find also some of their "doubtings" still lingering, for we also read that in the mountain, when Jesus appeared to them that "when they saw him, they worshipped him: but some doubted."

"Some doubted"—what a state in which to find themselves. "When they saw him . . . some doubted." Do you remember what Jesus said to Thomas as they met in that upper closed chamber? "Thomas, reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing." Yes, even Thomas had doubted. Do we doubt this day? God forbid! For did not Jesus say that we who believe, not having seen, shall be more greatly blessed than even Thomas in his seeing and believing?

One of the best attested facts in the world is that the tomb was emptied by the power of the Living God, who caused His Son to arise from the dead. The weak excuse given by the Jews that His disciples had stolen away His body, falls before the word of the Risen Jesus who stood above the Apostle John on the Isle of Patmos and proclaimed, "I am he that liveth and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death."

That is the message of Easter—"Alive for evermore." Is it any wonder we rejoice and sing, "Up from the grave He arose, with a mighty triumph o'er His foes. He arose a victor from the dark domain, and He lives forever with His saints to reign! He arose! He arose! Hallelujah, Christ arose!"

THE EDITOR'S PULPIT

THAT WONDROUS CROSS

(Continued from Page 3)

cross. Satan tried to get Him to yield to the world, the flesh, and to all manner of sin. Satan tried to have Jesus killed at the hands of His enemies. Satan even tried to lure Jesus away from the cross through Jesus' friends.

But Satan could not—for Christ suffered every temptation without sin, that He might go to the cross of Calvary as a sinless, perfect blood sacrifice for man's sin.

Man had sinned, whether man admits it or not. "For all have sinned and come short of the glory of God." Sin, of which we all are guilty, carries with it an eternal punishment. "The soul that sinneth it shall surely die."

God said, "Without the shedding of blood there is no remission of sin." Christ shed His blood on the cross, He willingly laid down His life—on that cross. He died there in our place. Instead of our having to suffer eternal pun-

ishment for sin, we can now have the blessed hope of sins forgiven, and assurance of eternal life to come.

That's why the cross is the center of our faith. Thereon was performed the work of God which gives us our saving faith. It should be noted here that this is God's one and only remedy for sin. It is God's only covering for our sin. Had there been any other way for men to have their sins forgiven, other than by plunging into the flood of Christ's blood from Calvary, do you think that Jesus would have gone to the cross? No, there is no other way!

"WHEN I SURVEY"

The saints of heaven are Blood-bought. Christ said that He is the door to the sheep-fold. He said that He is the Way, the Truth, The Life." All His teachings insist that only through Him do men attain eternal righteousness and happiness. His way is the way of the cross.

Heaven shall contain none who are not washed in the blood of the Lamb. You may be counting on entering heaven by other means—your own goodness, your own works, etc. If you are, then the cross, as you survey it, has little meaning to you this Easter, and you are due for bitter disappointment.

But if you believe that your sins are forgiven through your faith in Christ as the Divine Son of God, and in your acceptance of His sacrifice upon the cross, then as you survey the cross, your heart is filled with joy and praise.

To us, this hymn, "When I Survey the Wondrous Cross" is one of the greatest hymns of the Christian church. It tells of Christ as He died, of His suffering and the pouring forth of His blood. It rightly belittles our own pride and glory, seeking to bring us to the place where we realize that nothing of ourselves can be acceptable to Him, except our soul, our life, our all.

Sing this hymn in your churches, in your homes, this Easter time. Think again of Christ's death for us; that had He not died there, and risen again on the resurrection morning, that we would be eternally lost. Then, let us put ourselves in the place of dedication, consecration, and service for Him, both now and for the years to come.—W. S. B.



News From Our Churches

LOST CREEK, KENTUCKY

You have not heard from us for sometime, and that does not mean inactivity, but rather, much doing. Soon after the holidays, we were much afflicted with what was quite common this year, the flu. It did not seem satisfied to visit us once, but came back, for both teacher and pupil. Mrs. Drushal, possibly, had the toughest time of it, but we praise the Lord for deliverances, and now we seem to be quite free of it.

One of the high lights of the school year is our annual Bible Conference, held the last two-day week-end of Feb-

ruary. We have it at this time so that folks who farm here can attend. We also dismiss school for the time, requiring the students to attend. The time is given to Bible lectures on the theme of the Conference, which this year was "Witnessing."

We have one principle speaker, a song leader, with local ministers being invited in for discussions. This year, we had the Rev. Professor Henry Bates of the Ashland College Seminary Faculty, as the chief speaker. He gave us very helpful and impressive messages which seemed to take well with the audiences. As song leader, we had the Rev. and Mrs. Darrel Owens of Three Links, Kentucky, who also are very fine. Mrs. Owens plays a number of different instruments, all to the Glory of the Lord.

Sickness kept some away this year, but we had a very impressive time, and the Lord was with us in much power.

Last fall we entered the Christian Life Sunday School contest, not with any desire to win a prize, but that attendance and interest might be helped. In this we have not been disappointed, as it has done much to increase the attendance here, and likewise the interest. The time and effort spent in the matter was well worth-while.

Attendance at the out-posts has been right good also. Some problems are in the offing at different places, which only the Lord through prayer, we believe, can solve. Attendance at school here this year has been good, and we do not understand it at all. Our main school building some years ago came to the end of the road, we thought. It seemed then, that we would have to build, but one thing and another prevented, and yet we do not have the building. The building has been talked about so long that folks here don't believe we are actually going to erect it. They are going to have to be shown. The warmest winter we have ever seen has been on here, and because of that, we have gotten along without having to dismiss school, or go to the dormitories, or our home here.

Our plan to get things going here is this. Get a load of blocks, have the men digging at foundation work, take a picture of it, and then ask folks to keep blocks coming, and the men at work. We believe that will get help. We began the building last fall by having the ground prepared for it, and a drainage system put in. Had hope to to get some foundation in last fall, but now hope to begin the work for the summer as soon as possible, which we trust may be by the first of April.

Another mission school, about thirty miles from us, has within six weeks, had two fires. The first one burned a two story orphanage building down. The last one burned four of their buildings, one a girls' dormitory, kitchen, dining room, etc. This last fire brought a loss of about \$100,000. But the word from Buckhorn is that they are going to rebuild, even after so severe a burn-out, depending mostly on private gifts for the same. It is a Presbyterian Mission.

We now plan for a revival meeting the week of April 13th. This means a lot of work for us, a mighty busy time, but we believe the Lord will enable, and thus we plan for it. Rev. Robert Higgins, Pastor of the Elkhart, Indiana, Brethren Church, will be our Evangelist. Pray for us that the Rowdy community may be much stirred by this meeting, and that we will have the time and strength for it all.

—G. E. Drushal.

Laid to Rest

GLASSBURN. Mrs. W. L. (Cora Fishtorn) Glassburn departed this life to be with her Lord whom she faithfully served, on January 4, 1953. She was a lifetime resident of this community and for many years a member of the Loree Brethren church. She was mother of a large family. Service was held from the church where she faithfully worshipped.

MARTIN. Mrs. John (Viola Jones) Martin departed this life to be with her Lord whom she loved on January 11, 1953, just one week later than Mrs. Glassburn, who was a cousin, and her service was held from the Loree church where she had been a member since childhood. For several years she had not been able to attend the worship because of illness, but her faith and her interest in her church were constant and triumphant

—Claud Studebaker.

PUBLICATION DAY OFFERING

February 25—March 11, 1953

(PLEASE NOTE: The offerings listed below are those which were received by our office during this period. For some of the churches, it represents just a partial offering, a quarterly or semi-annual offering.—Editor.)

Vinco, Conemaugh, Pa., Brethren Church	\$ 214.95
Glenn Shank, St. Louis, Missouri	2.50
Smithville, Ohio Brethren Church	146.00
Tucson, Arizona Brethren Church	21.70
Warsaw, Indiana Brethren Church	39.85
Park Street, Ashland, Ohio Brethren Ch. (add'l)	110.56
Pittsburgh, Pa. Brethren Church (additional) ..	10.00
College Corner, Wabash, Ind. Breth. Ch. (add'l)	14.80
Corinth, Twelve Mile, Indiana Brethren Church..	25.00
Fort Scott, Kansas, Brethren Church	9.00
Riverside Christian Training School, Lost Creek, Ky.	25.00
Hazel M. Allison, Texas	5.00
Quiet Dell, Cameron, W. Va., Brethren Church..	3.00
Masontown, Pa. Brethren Church (additional) ..	5.25
Mt. Pleasant, Pa. Brethren Church	11.45

TOTAL	\$ 644.06
PREVIOUSLY REPORTED	\$2,653.05
TOTAL TO DATE	\$3,297.11

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EVERY MEMBER OF EVERY FAMILY
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ON APRIL 5.

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35 trio numbers including:

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I'm On the Battlefield For My Lord

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CHOIR FAVORITES

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94 popular Gospel song selections for solos, duets, trios, including:

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32 pages of low voice solos including:

The Stranger of Galilee
Jesus Gives Me a Song

Size—6 $\frac{7}{8}$ x 10 inches 50¢

LOW VOICE No. 3

32 pages of low voice solos including:

If I Gained the World
Gethsemane

Size—6 $\frac{7}{8}$ x 10 inches 50¢

LOW VOICE No. 4

32 pages of low voice solos including:

Balm in Gilead
Precious Lord, Take My Hand

Size—6 $\frac{7}{8}$ x 10 inches 50¢

LOW VOICE No. 5

32 pages of low voice solos including:

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32 choice, new selections including:

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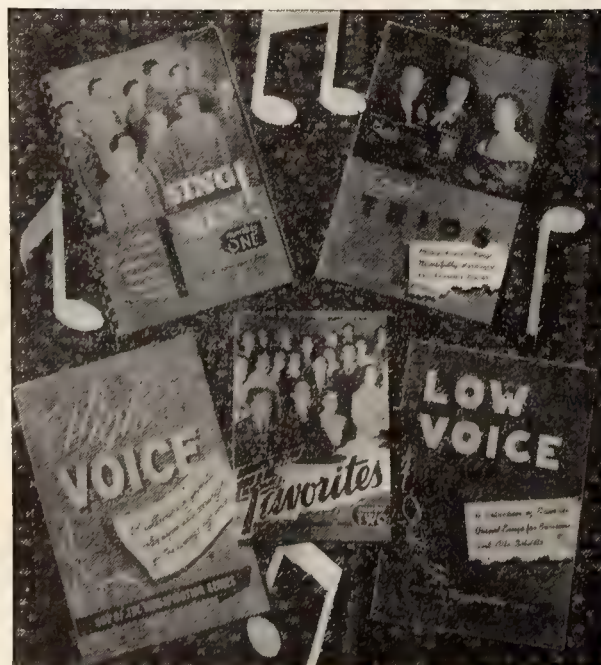
Size—6 $\frac{7}{8}$ x 10 $\frac{1}{8}$ inches 50¢

NEW SONGS No. 2

32 choice, new selections including:

Glorious Calvary
Balm in Gilead

Size—6 $\frac{7}{8}$ x 10 $\frac{1}{8}$ inches 50¢



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Items of General Interest

NOTICE

BEGINNING NOW—The policy of sending post card receipts for BRETHREN EVANGELIST subscriptions is being discontinued.

As your subscriptions are now being processed, the new expiration date appears on your address stencil, and will appear with your name and address on each EVANGELIST you receive. (Look at your address on the front of the copy you now hold. If it says 3-54, for instance, it means your subscription is paid to March 1954. Whatever it says, that's the story. The first figure is the month, the second figure is the year.)

Allow three weeks for change to appear. This new policy will cut down on a lot of overhead work and expense in our Subscription Department, and will accomplish the same result.

MT. OLIVE, VIRGINIA. The Mt. Olive Brethren Church will celebrate Holy Communion Easter Sunday evening.

Brother John F. Locke, Pastor, was one of four guest preachers in the Disciples of Christ Revival, held in the Maurertown and Saumsville Community.

BETHLEHEM, VIRGINIA. The Bethlehem Brethren Church will worship in Holy Communion Service the second Friday night in April, April 10th.

A third Preaching Mission, in which Brother John F.

Locke is to be guest speaker, is scheduled at St. John's Evangelical and Reformed Church at Hudson Cross Roads, Virginia, in April.

Mrs. P. G. Wenger, of the Bethlehem Congregation, was guest speaker at the Will Creek W. C. T. U. public meeting Sunday night, March 8th. This is one of the strong W. C. T. U. organizations of Rockingham County, Virginia.

CUMBERLAND, MARYLAND. Brother Milton M. Robinson has announced that their Spring Revival will begin on April 27th, and will last for 11 days. Their Evangelist is Brother Woodrow Brant, Pastor of our Church at Vinco, Penna.

MEYERSDALE, PENNA. Brother Horace Huse, a 1953 graduate of Ashland Theological Seminary, has accepted the call of the Main Street Brethren Church, to be their Pastor. He plans to begin his work in July.

Brother Huse is scheduled to conduct Pre-Easter services for the Church at Meyersdale, and to conduct Communion for them on Easter Sunday evening.

DAYTON, OHIO. The first meeting of Ashland College Alumni in the Miami Valley, was held Sunday, March 22nd, in the Hillcrest Brethren Church, Dayton, Ohio. A "Smorgasbord" supper was followed by an organizational meeting. At the evening service, a group of students from the Ashland College Dramatic's Department presented. "The Story of Job." A "full house" was reported, which speaks well for the future of this new Ashland Alumni group in Southern Ohio.

BRYAN, OHIO. In the absence of the Pastor, Brother Alvin H. Grumbling who held Revival meetings in the Huntington, Indiana, church, March 22nd to April 5th, Rev. Mast occupied the Bryan pulpit on the Sunday mornings, with Rev. Cameron speaking the first Sunday evening. The Deacons took charge of the Prayer Meetings.

The Bryan Sunday morning church radio program during the two weeks, was in charge of Russel Snyder. Brother C. Y. Gilmer, Pastor at Huntington, Indiana, and father-in-law of Brother Grumbling, spoke on the radio program the first Sunday, by means of tape recording.

WARSAW, INDIANA. Brother Eugene J. Beekley has announced that their Evangelist for their Holy Week services was Brother Virgil E. Meyer, Pastor of our Church at Nappanee, Indiana.

The color film, "The Magnetic Tide," depicting the founding of Israel, was shown Sunday evening, March 15th.

ELKHART, INDIANA. Brother Robert K. Higgins spoke recently at the Elkhart Y. M. C. A. Luncheon Lenten Meetings, making three appearances. These meetings were held in the New York Central Roundhouse and Car Department building.

Brother Higgins will be the Evangelist at a week of services in April at our Mission at Rowdy, Kentucky.

The Father and Son Banquet at Elkhart was held Thursday evening, March 26th.

BURLINGTON, INDIANA. Brother M. W. Dodds informs us through his bulletin that a special youth service was held on Sunday evening, March 22nd. The Choir from Northwestern High School was present, bringing

(Continued on page 6)



The Editor's Pulpit



A Light In The Tomb

CHRIST IS RISEN! And with this great announcement, comes the breaking of the stranglehold of death.

This fearful, unavoidable destiny of death had faced mankind since man sinned in the garden of Eden. Man was created in the spiritual image of God, and was placed in a body which God formed of the earth's dust. Of his own free will, man chose to defile this body and mar the spiritual image. Result—A sinning soul in a fleshly body. Lest man eat also of the tree of Life, and live forever in his fleshly body of lust, he was cast forth from Eden.

Since then, each succeeding generation is born, lives and dies—The grave is ever before man. The once proud body, so capable, so adored, is taken to the darkness of

the tomb—the soul already having taken its flight to the regions of the condemned. Thus it was until the time of Christ. The tomb, representing the end of life—a sting, a victory—was dark. All of man's triumphs, accomplishments, were useless, because sooner or later, all would come to naught. Darkness and fear, despair and hopelessness faced every dying person, and brought sorrow and grief to surviving loved ones.

CHRIST, THE LIGHT

But, into this gross darkness came Christ, the Light of the world. Christ, our Lord, changed this dark, hopeless picture. He came forth from the tomb, and there remained

(Continued on page 6)

He is not

HERE:

for He is Risen.

AS HE SAID !!!





THERE ----



THEY

Crucified

Him !!!

I am He that liveth,

and was dead;

and, behold,

I am alive

for **EVERMORE !!!**



Because I Live - - -



- - - Ye Shall Live Also !!!

ON THAT GLORIOUS DAY, when all the hosts of God shall have been gathered from Europe and Asia, from Africa and America—when the long-buried armies of the righteous dead shall come forth at the trumpet's call,—spiritual, incorruptible, glorious, immortal—when all the sons of God, who have kept their first estate, shall sing, “Unto Him that loved us, and washed us from our sins in his own blood,”—and the redeemed from all parts of the earth, and from all the generations, shall respond in a song sweeter than the songs of the morning-stars when all the sons of God shouted for joy,—MAY YOU AND I BE THERE TO JOIN THAT EVERLASTING SONG, AND REALIZE THAT BLISS UNSPEAKABLE WHICH IS THE ENDURING PORTION OF THE LORD'S REDEEMED.



THE EDITOR'S PULPIT

A LIGHT IN THE TOMB

(Continued from Page 3)

in the tomb a radiance, a light, which to this day has never dimmed. For all those who believe in Christ, the grave, the tomb contains a light. Christ said, "I am alive forever more." He, having tasted of death for every man hath become the first fruits of them which slept.

Men still die, and, until the moment of the Rapture, Christians shall continue to die a natural death, with their remains being tenderly laid to rest by devoted loved ones. But what a difference Christ's resurrection makes in the attitude of those who die, and of those who are gathered at the grave side.

THERE'S A DIFFERENCE

Being a minister, we have had many occasions to be at the bedside of those who soon were to pass from this life to the next. Often we have ministered in the final days, and even in the final moments, then continuing our ministrations through bringing comfort to the bereaved and through laying the deceased loved one's body in a grave. We here state that there is a big difference in the way church people face death, either their own, or that of a loved one.

Sometimes words of comfort and assurance fall on puzzled ears. Not having learned the secret of the resurrection hope, the death of a loved one and the services which followed, were mere mechanics in an irrevocable miscarriage of God's justice. To speak of Christ to them as "The Resurrection and the Life, brought only mute stares. To them, life had ended. They could not go on.

We well remember having visited a lady some years ago, now deceased, whose home at that time was dark, dreary, musty and dusty; she herself having become more or less a recluse. The first time we entered her home the sun was brightly shining outside. Inside, though, we felt in the literal presence of death. Soon we found out why. As this woman unfolded her story she told of the happiness she and her late husband had had, and that "since the day of his death, quite some years ago, she had never changed one thing around in her house." She said she "wanted it to stay just like it was when her husband lived."

We are sure God would not have wanted her to live that way. Where was her faith of meeting again? What did the promise "we shall know even as also we are known" mean to her? For her, there was no light in the tomb. Her's was a pathetic case, for we know that we cannot turn back the clock. A day that is lived is a day that shall never return. How much better had she accepted the hand of God and walked in the sunlight of assurance, rather than in the shadow of death.

On the other hand, one of the sweetest memories in the heart of this minister is that of a Godly woman, who, in the morning of her last day upon earth, after we had completed the anointing service for her, looked out over her room to the garden of flowers beyond. As her family was gathered round her bed she spoke of how much for

which she had to live, but then she said, "But I'm not afraid to die!" That evening, her spirit took its swift flight to the very presence of the Christ in whom she believed.

Why wasn't she afraid to die? Because for her, there was a light in the tomb. "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me." This and many other experiences prove that we can possess a faith in eternal resurrection through Jesus Christ our Lord.

A LIVING FAITH

So, Christians, at this Eastertime, let's demonstrate a living faith. Until the Rapture, none of us shall be side-tracked from the destiny of the grave. We trust that your faith, being a living faith, will see the grave, not as the end of life, but as a "passing through." For the saint of God who has lived in faith, death should be reckoned as a moment of great fulfillment of the promise of "absent from the body, present with the Lord." We covet for you that faith today.

For you, then, who possess this blessed faith, the time will come in that greater eternal day when you shall be permitted to eat of the tree of Life. Herein is the song of the resurrected Christ. He hath said, "To him that overcometh will I give to eat of the tree of Life." Here is the glorious song of Easter Day—the fear of death is gone. There's a light in the tomb, and for this we are most grateful this Easter Day.

Possessing this glorious salvation through Christ, won't you busy yourself by going and telling others who are yet in the darkness of sin, about your Christ who is also able to save them from eternal darkness and eternal living death?—W. S. B.

Items of General Interest

(Continued from Page 2)

several special numbers. The sound film, "The Conversion of Saul," was also shown.

A full week of Pre-Easter Services was held, with Brother John T. Byler, Pastor of our church at New Lebanon, Ohio, as Evangelist.

Holy Communion is scheduled for Monday evening, April 6th.

TUCSON, ARIZONA. Brother Vernon D. Grisso writes the following about a recent Sunday, "We had 115 at Sunday School this A. M. In the Children's Department there were many children sitting two on a chair because there was not room for more chairs in the room. Nothing special on the program—it was a nice day—and, we are growing! (It was not too long ago that Tucson reported having reached the 100 mark for the first time. The day they reached 100, was their first anniversary.)

The color film, "Contrary Winds" was shown on Wednesday, March 11th.

MANTECA, CALIFORNIA. From the Manteca bulletin we learn that there was a very good turn out for the Brethren Berean Band Institute held in the Lathrop Brethren Church on March 6th.

Missionary Department

Rob Byler Returns on Furlough

Arriving in New York, March 22nd, aboard a trans-Atlantic Airliner, Rob Byler has returned to the homeland after four and a half years in Argentina on the Brethren Mission field.

Because of a shortage of helpers to relieve them, last summer when Jane and the children returned to the States for a furlough, Rob, by his own choice, volunteered to remain until the situation could be cared for.

Now, after "holding the fort" by himself for eight months, he has returned and will make his headquarters at the newly-established missionary home, 1014 Grant Street, Ashland, Ohio, with Jane and their children.

Shanks To Depart

Glenn (Doc) and Jean Shank are to leave for the Philippines within this calendar year, to begin the opening of a work there for the Brethren Church. You will want to help in this endeavor through your Easter giving and your continued prayers.

FROM JANET AT JOS

Dear Brethren at Home:

It does not seem possible that I have been in this country for ten weeks already; yet I feel that I have lived here for a long time. Since I have come, I have not felt sorry for a moment that God called me to serve Him in this part of the world.

All my life, from the time I can first remember, I have been fascinated by the stories of missionaries from Africa. Now that I am here and am seeing many of the things that I had heard about, it does not seem so strange or different as I had thought; and yet there are great differences, but you get accustomed to them so quickly.

Jos is not nearly as large as many other Nigerian cities, but it is considered one of the important ones because it is located almost in the center of the country on top of the plateau. Because we are over 4,000 feet high, the climate is almost ideal. From all I've heard of California, Jos must have a similar climate. Since I have been here, the temperature has ranged between 60 and 90 in the shade. The sun is usually quite hot at mid-day, but the temperature inside is quite comfortable.

THE PEOPLE

In the new World Atlas, Jos is listed as having 5,000 population, but that includes only a small part of the town, in the center. The British Resident lists the latest census as 35,000. There are about 700 white people and the remainder are Africans. Most of these 700 are British people working for the government or in business. About 100 are missionaries and their families. It is a wonder-

EVERYONE GIVING

The children, the youth, and the adults of every church and Sunday school will find real joy and blessing at Easter time in giving for the missionary work of the Brethren Church.

Pastors, parents, teachers, please encourage everyone to give something for the missionary offering.

OUR EASTER GOAL—

\$50,000.00

ful privilege to be located here at Jos because of the opportunity to meet all these missionaries. At least two other Missions have their headquarters here—the Sudan Interior Mission and the Sudan United Mission. We eat four or five meals a week at the S. I. M. dining room with missionaries here on vacation.

BUILDINGS

I am living in one side of a lovely Vacation House with the other single teachers, here in town at the C. B. M. (Church of the Brethren) compound. This large house was originally used for the boarding home and one of the other houses contained the school classroom. But as the Mission grew, a lovely nine-acre plot of ground outside of town was secured for the school; now this compound is used for the vacations of the missionaries, except for us two teachers who stay here and help look after things.

We have three lovely guest houses, three small houses for "boys" (one is a round one with a grass roof) and a building used as a garage on our compound. Ours is surrounded by a fence or hedge and has many lovely flowers and trees. The S. I. M. buildings and homes are on three sides of us. The hospital, the chapel, the new dining room and some British business people are all around us.

HELP AND SUPPLIES

The other teacher and I are so thankful to have a good "boy" to work for us. He cooks (we do some of it), bakes our bread, washes, irons and cleans our house. Without Bello, our house boy, we could not get all of our school and mission work done. John, another boy, takes care of the other houses and the compound grounds for the mission. Here in Jos we are very fortunate to have electricity and running water, but we always boil and filter our water. Our fresh fruits and vegetables too must be carefully washed in soap and water.

(To be continued)

Brethren Church History

By Rev. Freeman Ankrum

A GODLY MOTHER

WHEN WILLIAM AND AGNES GANTZ MACK, looked into the face of their firstborn daughter, on October 13, 1776, in their home near Waynesboro, Pennsylvania, there must have been little doubt as to what should be her name. Down through the line, there had been favorite names, both for the boys and for the girls. She was named Elizabeth after her grandmother, Elizabeth Mack. The desire for names that were especially liked was indicated in the name given her brother who was three years older than she, when they gave him the scriptural name of Jacob.

Unfortunately nothing has been handed down to us concerning her childhood in this beautiful section of Pennsylvania on the western foot of South Mountain. Life was rugged, and she was one of a family of nine children. Money must have been scarce in those far off days, and no doubt the trade of her father brought in little more than a bare living for the growing and active family. When her youngest sister, Polly, was born, who was incidentally the youngest of the family of children, Elizabeth was twenty-three years old. She was already married to John Holsinger and was the mother of a daughter, Susannah, then nearly twenty months old.

Whoever it was who first said that, "when God desired to make a great man, He first made a great mother," could not have been thinking of Elizabeth Mack Holsinger, but the statement is applicable to her. Of the visits to her grandparents' home in Germantown, Alexander Mack, Jr. and Elizabeth, we know nothing. Miles were long and travel was arduous in those days. By horseback was the most prevalent way of getting from one section of the land to another, unless one chose to walk as many did. Knowing what we do of the Pioneers they seem to have found time to visit their children, thought it entailed long periods of travel. At least there was considerable communication between those living on the Antietam and those living in the older settlement of Germantown. Every traveler carried news and information both ways on the Frontier. Elizabeth's girlhood must have differed little from the girlhood of those around her.

Elizabeth's childhood differed though to the extent that the name of her father's family must have been a name of constant mention. The sacrifices and the early death of her great grandfather was bound to have been discussed in the family circle. Though her father was not an Elder in the Church founded by his grandfather, we are led to believe that he was not unaware of the value of his life and work. William Mack was born fifteen years following the death of his grandfather and thus naturally never saw him. He therefore was indebted to his father for information relative to the early days of the church

and the activities of the grandfather whom he never knew.

On the second day of May, 1797 just before Elizabeth was twenty-one, she was married to the young, twenty-five-year-old widower, John Holsinger, of the Antietam community. Both, attending the various religious services as held in their homes, soon found that they had like interests. She a descendant of the organizer of the Church and he destined to be one of the leading pioneer Elders who would carry the message of the Brethren to the distant parts of the frontier.

Could we have been privileged to sit around the fire-side, as listeners, while the young couple discussed reports coming from the Morrison Cove section of Pennsylvania beyond the mountains, it would make interesting reading. The Indian raids, the pitfalls, the difficulties to be encountered; the lack of roads, just a trail leading to Everett and Fort Bedford on the fringe of civilization; could not be left from the discussion of their plans for locating in a new country. There is the possibility that John Holsinger had been in the country to which they now contemplated settling, before their move from the homeland where dwelt their immediate families.

We know that they left kinfolk in Franklin County and set forth to make their new home in the new country. The trail, for it was little more than that, led by way of present Greencastle, and over the mountains from where the small county seat of Fulton County, McConnellsburg, may be seen like a gem in the mountain valley.

From this valley they were soon to start upward crossing a much larger mountain, finally to come to the present village of Everett. While they may have followed the trail to Fort Bedford, this is unlikely as it would have meant a much farther journey with their wagon load of household goods and live stock. From information handed down to us they skirted the east side of the mountain following the valley northward until they came to the creek named "Yellow Creek." This must have been named by one who first saw it following a freshet or heavy rain, for otherwise it is a clear crystal stream rushing in its beauty at considerable speed through Loy's Gap.

The writer passed through this gap recently and marveled at the clearness of the swift waters. The gap was narrow, but a road of a kind was therein. Once through they could realize that the hardest and longest part of the journey was past. It was some seventy-five miles from their home in the Antietam section to the location they had in mind on the western side of the Cove, and up against Dunning's Mountain. This site was just south of the present village of Bakers Summit.

There were not many to welcome them when they came

to the site of their wilderness home. Settlers and neighbors were far apart. The farm on which they settled now contains some 119 acres. Perhaps it was much larger when the young couple settled there. The land was from rolling to actually rough. Hand work was necessary to care for much of the farm work, which could not be done by horses. Their farm machinery was simple, leaving much to be done by main strength. Yet, here they made for themselves, a home in the wilderness. Elizabeth, one of nine children was destined to be the mother of nine. As far as the writer was able to learn, all were born on the Holsinger homestead.

It might be stated in this connection that until a few years ago the farm of John and Elizabeth Holsinger was still owned by the descendantts. One of them, now a man of 84 years of age, lived on the farm and to him it is the home place. He is Samuel Hinkle, of Bakers Summit, two miles to the North, who is the great grandson of Joohn and Elizabeth Mack Holsinger.

It was the pleasure and the privilege of the writer, accompanied by Henry Good of Waynesboro, the past February to visit this aged man. We found him vigorous and able to contribute much of the history of his people which was incidentally of the people of those who were his callers. The Holsinger farm is now somewhat isolated and back off the main road. Yet in the days when it was occupied by the Elder Holsinger and his wife, one road was about as good as another and it could hardly be considered back.

As mentioned in the preceding article the Holsinger church or churches were built upon the original Holsinger farm. As we stood on the farm looking over the rolling hills, viewing the now narrow, winding and at times impassable road to the farm home, an effort was made to visualize how it must have appeared when instead of undulating fields there must have been cleared patches with woods predominating. The mountain background was formidable. In fact when recently the barn burned down, the fire truck stuck in the mud and was unable to get to the scene of the fire. The ninety four year old barn was totally destroyed.

This country was attractive, and the call of the west was continually urging people to break loose from old familiar locations and come to accept the challenge. To this section came Elizabeth's youngest sister, Polly, who was the wife of Jacob Holsinger, a nephew of Elizabeth's husband. Elizabeth visited her from time to time taking some of the sorgum or sugar maple candy to the little youngsters, her nieces and nephews.

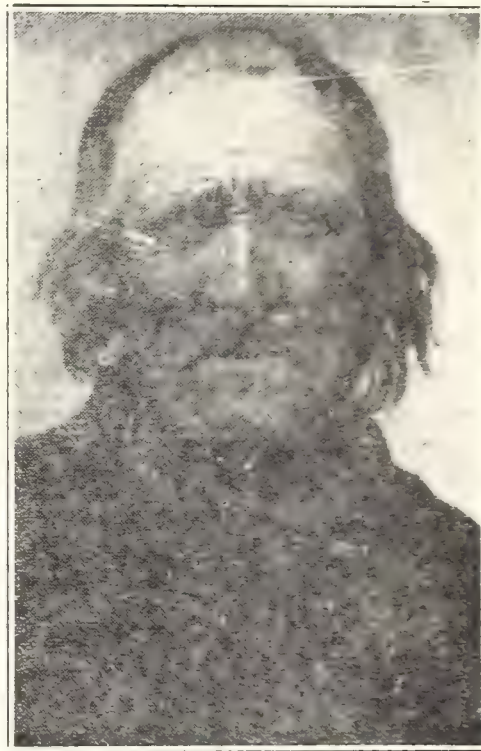
Here, in the new land all of Elizabeth's children were born. Here was the church in the home. Here their German Bible was read before the flickering fires by the hearth. While day seemed to come early as the sun came across the Cove, there was also a rather lengthy twilight, as the sun slid over the top of the mountain just back of their home. Unless there was faithful teaching in the home, how could there have been such results when churches were few and far between? Out of this family of nine children came four Ministers, and one school teacher. The teacher was David, ho was born June 18, 1806, and died December 13, 1881. He lies buried at West Branch Cemetery, Maryland, Illinois.

The Ministers were, Jacob, who was born in 1799, and who later moved to the vicinity of Libertyville, Iowa,

where he died and was buried January 14, 1860. Perhaps taking his cue from his grandfather William Mack, he was not only a Minister but was also a Blacksmith. His grandfather was not a Minister.

The second son to become a Minister was John Mack Holsinger, who was born March 18, 1802. He was also a member of the German Baptist Church, as it was then called. He, with three other brothers, was given the name of Mack. Elizabeth's youngest son, born October 12, 1819, was named Alexander Mack Holsinger. He died August 28, 1896 and is buried in the Holsinger Cemetery.

The third son to become a Minister was George Mack Holsinger, who was born May 26, 1804. In 1845 he was called to the Ministry and was the founder of the Dunning Creek Congregation. He died April 24, 1862, and is buried in the Mack Cemetery just south of Pleasantville. The writer was able to secure a rare old tintype of this Elder. As far as we have been able to learn it was the only one ever taken of him. It is being run with this article and inasmuch as he was only 58 at the time of his death, the picture evidently was taken some time before his passing.



GEORGE MACK HOLSINGER

It shows a man who must have literally worn himself out for his fellowmen. The late Rev. James A. Sell who was personally acquainted with George Mack Holsinger, stated to the writer that one day when there was a discussion relative to one who was called to the Ministry, that George Mack Holsinger stated, "There are three questions you usually ask, One: Can he support self? Two: is he observing of the order of dress? and third: Is he educated?; in my opinion you ought not to look at any of these things, but follow the apostle's qualifications, "Apt to teach."

The fourth son and perhaps the most outstanding to be a Minister was Daniel Mack Holsinger, who was born October 22, 1812. He was very active and his works would require an article in itself.

Suffice it to state that he was the best educated

preacher of his time, and was the first to use the English as well as the customary German in his preaching. He was the father of Henry Ritz Holsinger, the author of "Holsinger's History of the Tunkers and Brethren Church."

Literally digging a living from resisting fields, raising a lively family of nine children, preaching and teaching, filled the days of John and Elizabeth Mack Holsinger to overflowing. Word came from time to time from scattered members of the family. Jacob, the older brother had emigrated from Franklin County to another section of Pennsylvania, this was on Brown's Run, in the vicinity of Masantown. Seeking a more healthy location he had journeyed on toward the setting sun, finally to locate in Ohio a couple miles southwest of the village of Brownsville. There he died and was buried in the little family cemetery on the farm in 1855.

Even though they were busy, homesick longings to see other members of the family could not be altogether eliminated. Elizabeth was far away when her grandfather, Alexander Mack, Jr. died in 1803 in Germantown. The distance was not great as we are able to travel today, but a long way in those days. Many a family separated, listening to the westward call, never to set eyes upon one another again. The Macks and Holsingers were no exception, for they were scattered even as were other families. The Cove section was soon settled by German speaking people in the main, and mostly of Brethren faith. Even today it is a Brethren stronghold with its beautiful churches and well tilled farms. For the aged there is the Morrison Cove Home at Martinsburg.

To the home of John and Elizabeth Mack Holsinger, came her father from Franklin County, to spend his last days, and to finally pass away on February 13, 1813, to be laid to rest in the little family plot on the hillside, across the ravine from the house.

The years and hard work took their toll. On October 19, 1847, as the Mountains were decked in their Autumnal colors, just six days after Elizabeth Mack Holsinger had reached her seventy first birthday, her spirit took its flight. Her grave is rather uncertain but inasmuch as there were eleven graves in the family plot where her father had been laid, along by the side of one of her grandsons, there is the likelihood that this was also her last resting place. The Pioneers did not invest heavily in the products of the Marble cutter, but erected over the graves of their loved ones simple field stones with a flat surface on which they engraved with the tools at hand the initials or dates of birth and death. These in the course of years weathered away and identification was lost.

She was survived by her husband, a little over two years. He passed away on December 8, 1849, at the age of 81 years, 4 months and 17 days. His grave was likely placed by the side of that of his wife who had departed two years previously, but it also, like hers, cannot now be identified. There are numerous descendants abroad in the land today who carry on the Faith of she whose body rests at the Mountain's foot. While man may not know the exact resting places of these Saints of God, there is no doubt as to their places in the mind of God whom they so faithfully served.

St. James, Maryland.

Brethren Youth Rallies

PENNSYLVANIA - APRIL 10TH

Johnstown Third Brethren Church will be host to the Pennsylvania Brethren Youth Rally on April 10th. Plans are being laid for one of the largest rallies yet held. This meeting will give stimulus to the Pennsylvania Camp Rally which follows in May. Emphasis at the rally will be placed on reaching the goal of \$449.98 set for the national project of \$5000 for a new building at Lost Creek, Kentucky.

Every young person in Pennsylvania should be urged to attend this Brethren Youth Rally.

INDIANA - APRIL 11TH

April 11th, at Winona Lake, Indiana there will be an all-Indiana Brethren Youth Rally. The last such rally saw nearly 500 youth and leaders in attendance, it is hoped that this will equal that number.

Pastors and youth leaders over the state are preparing for the big event with a great deal of enthusiasm. The program will begin at 6:00 P. M. with a banquet, followed by the receiving of money and pledges toward the "BUCKS FOR BLOCKS" project of Brethren Youth. Indiana youth have pledged \$2,800 toward the \$5000 which is to be raised for a new building at Lost Creek, Kentucky.



Pictured is the newly redecorated Eskimo Inn which will be the scene for the Indiana rally.

NEXT WEEK

We plan to start a series of devotional messages based on the book of John. Each of the chapters of the gospel of John contain a word picture of Christ. We are having these "developed" by various of our Brethren Ministers, in the form of articles. A number of these have already been received; the first one is scheduled for publication next week.

We are sure you will enjoy reading and meditating on these articles, representing the thinking and study of Brethren Ministers. W. S. B.



What's Doing in the Churches



LANARK, ILLINOIS

With a busy schedule shaping itself here at Lanark, our news is coming in to THE EVANGELIST ahead of time while it still is news.

Of top interest in churches everywhere are the Easter season activities. The Lanark Brethren are busily planning for a revival to begin April 3rd. The KING'S CRUSADERS from Moody Bible Institute will come to direct these services. Richly blessed with talent, these four young men will bring stirring messages and special music, both vocal and instrumental, there being a pianist, an organist, and a trombonist among them.

Three important services will precede their coming. Dr. John P. Shidler, a missionary who has traveled in many parts of the world will hold a one-night meeting at our church on Monday evening, March 30th, at 7:30.

Some time ago the Lanark High School Senior Class presented a stirring dramatization of "The Robe," as their class play. The Ministerial Association here is sponsoring a repeat performance of this fine piece of work on Thursday evening, April 2nd at 8:00 P. M. in the auditorium of the new high school. The KING'S CRUSADERS will be present to sing.

Community Good Friday Services will be held April 3rd, at 1:30 P. M. at the Lutheran Church in Lanark, with Rev. Allen Breed, Methodist minister as speaker.

Then on the evening of April 3rd, the revival with the KING'S CRUSADERS will begin. A 7:30 prayer time will precede each service. There will be group singing in the auditorium from 7:45 until 8:00, and the KING'S CRUSADERS themselves will be heard from 8:00 until 9:00 each evening, through April 12th.

The young people of the church will present a play, "Shadow of Peter" at the annual Easter sunrise service. Breakfast served by the Builders Class will follow in the church dining rooms. An attendance goal of 250 has been set for Easter Sunday School.

As each member of the church hears the town whistle at noon each day, he is asked to pause in a moment of silent prayer for the success of the coming services.

Further plans include the regular semi-annual business meeting on April 19th, in the afternoon, following a basket dinner. No evening service will be held.

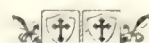
On the evening of April 26th, at 7:30, the Junior S. M. M. will have charge of the worship hour, at which time they will show two skits.

Work has been under way for some time for a Spring Music Festival featuring three choirs, Junior, Chapel and Senior, and the church orchestra, all being trained by

Mrs. Hamel. The date set for this event is May 3rd, at 7:30 P. M.

Rev. and Mrs. J. D. Hamel have recently completed their second year of work with us. Interest has risen with attendance and everyone can find a place in the work of the church. Fifty-two have been added to the church rolls since the coming of the Hamels, and our pastor and his wife continue their work with unfailing enthusiasm and understanding. We are indeed blessed with the privilege of serving under two such talented leaders.

Mrs. Willard Rahn, Church Cor.



NORTH MANCHESTER, INDIANA

Another year has passed and I think some report is in order from our Church here at North Manchester, Indiana. Probably some apology should be made for our neglect in not sending a report sooner; however, the church here is still on the map. All auxiliaries of the church are functioning properly, and are under very able leadership. All the customary special days of the church year have been observed with some sort of special recognition.

Previous to the Easter Season in 1952, our Pastor, Rev. D. Richard Wolfe, conducted a church membership Class, and at Easter, there were 17 added to the church by baptism and letter. Since that time there have been 6 more added, making a total of 23 in the past year. However, it hasn't been all gain during the year, for our heavenly Father has seen fit to call 5 of our number to be at home with Him. There were also a number of babies consecrated to the Lord at the Easter time.

We have been very fortunate in having a number of guest speakers in our pulpit during the past year. I will try to bring to you those on the most important occasions. On June 15th, Dr. A. H. Backus, a representative of the Indiana Temperance League, addressed the combined Adult Classes during the Sunday School hour. During the Worship Hour, the Laymen of the church held their public service, with Dr. J. Garber Drushal, President of the Missionary Board of the Brethren Church, as our speaker.

Then, during our Pastor's vacation, we were privileged to have the Rev. Fred R. Conkling, Pastor of the Congregational Christian Church here in our city, as guest speaker. On August 15th, the Brethren Youth Ambassador Quartette of Ashland College, gave us a very inspiring service.

On October 12th, we had Dr. W. D. Furry, Professor in Ashland Theological Seminary, as our speaker for our all day rally and homecoming. We were privileged to be hosts to the Southern Indiana District Sunday School Rally on October 26th, being favored with special numbers from several of the churches. Professor Paul Kellar, of Manchester College was our afternoon speaker. During the week of November 3rd to 9th, Rev. J. Ray Klingensmith was with us in special services. There were no visible results, but we found him to be a very helpful and instructive Bible teacher.

In the absence of the Pastor on December 7th, the Women's Missionary Society held their public service, with Mrs. Ralph Ward, one of our local church women

(Continued on page 14)

Brethren Youth Crusaders

Devotional Topics

J. D. Hamel Program Editor

Topic for April 12, 1953

YE SHALL RECEIVE POWER

Acts 1:8a

YOUNG PEOPLE, you have been chosen by Christ and set apart to do a job of witnessing. You don't have to wait until you have had four years of college and Bible school, for your years of high school are numbered four. Your present opportunity to win the lost in your high school will not last forever. There will be no second chance to spend your high school days over again. What you do now in whatever time remains for you will help to determine the destiny of your high school friends. Your witness for Christ in high school will reach students who will probably never attend church, hear a Gospel broadcast, meet or talk to a preacher, or read a Bible. Don't pass up your greatest opportunity for Christian service by missing the challenge of personal witness in your high school.

1. RECEIVING POWER. I want you young people at this time to think about a very important matter, the power which makes these things possible and which alone can enable you to endure hardness as a good soldier of Jesus Christ. Able and talented as you may be, you cannot go one step successfully alone. In your own strength it is as impossible for you to serve the Lord Jesus faithfully as it is for a watch with a broken spring to keep time. There are tremendous forces waiting to hurl their powers against you. (Eph. 6:12). Against such opposition you could never stand alone, even though you are a saved boy or girl and know it. You will need a supernatural, an almighty power.

Now just as Christ is your Saviour, it must be "Christ, the Power of God" (I Cor. 1:24) to keep you day by day. Only as you are conscientiously in touch with the Lord Jesus moment by moment can you learn the secret of victory. It is not regular attendance at Church or Bible Class; nor the saying of prayers, or even the habitual reading of the Bible, helpful though these things are. It is Christ Himself as the living, victorious, all-conquering indwelling Saviour, living His life in and through you.

2. WITHSTANDING TEMPTATION. You should remember that the Devil will do all in his power to hinder the fulfillment of God's purpose in your life. To this end he will bring temptation across your pathway. All temptation comes from the Devil. God does not send it, but He PERMITS it. (James 1:13) Temptation, therefore, is not sin. Our Blessed Lord Himself was tempted over and over again. Blessed is the man that endureth—not escapeth—temptation (James 1:12). Temptation will become sin, however, if you yield to it, but there is no reason why you should yield to it. "God is faithful, who will not suffer you to be tempted above that ye are able to bear it." (I Cor. 10:13).

3. KEEPING YOUR BODY A FIT TEMPLE. Your

Body is the temple of God. (I Cor. 6:19) How wonderful, and yet how solemn! Ever remember this, and take care of your body. Keep it fit and pure. Never defile it by the lusts of the old evil desires, or neglect its growth and development. To sin against your body is to sin against God Himself.

4. SURRENDERING COMPLETELY. Every true believer possesses God's Holy Spirit. But why is it that some Christians are not really keen, and often fail in the battle for Him? Have you been concerned about this? The trouble with so many young people today is that the Holy Spirit—although indwelling in them—is not given full sway and control. It is not that the Holy Spirit departs, but a definite choice must be made as to whether or not He shall be given the entire charge of our lives. The binding condition to be complied with in order to know the "fullness of God" is absolute obedience to His will. Conversion is only the first step in the Christian life. When, however, you reach the point of definite surrender, (Romans 12:1) an entire handing over of your will and your all to the Lord, with a keen determination to go all the way with Him; then you know the fulness of power whereby you enjoy:

"Victory all the way along;
Swelling the mighty chorus;
Great is the foe, but onward we go,
For greater is Jesus for us."

5. CHRIST IS LIVING IN YOU! The Lord Jesus Christ dwells in you by His Holy Spirit. Never think of Him as an outside Saviour who lives a long, long way away, and who in some mystical way comes to your help in time of difficulty and temptation. For years this was my conception of the Saviour; in consequence I never enjoyed real victory. It is not Christ your Helper, so much as Christ your very life. (I Cor. 6:20) Every Christian on the earth is a living witness of a living Christ at God's right hand. Think of the lives of Peter, Paul, Augustine, Luther, Wesley, Spurgeon, and thousands more who "loved not their lives unto death" (Rev. 12:11); of the missionaries, evangelists, teachers, and workers in prisons, hospitals; the untold numbers of plain straight Christians who have lived and worked "in the power of His Resurrection" (Phil. 3:10)

6. CENTER YOUR LIFE IN HIM! If you yield to Him fully He will live His life in and through you. That has been proven to us concerning the lives of many young people of the Brethren Church who are in Ashland College and Seminary planning their life's work for Him. Some who have yielded to Him and who are now Missionary Candidates and are preparing for the Master's work are: (1) Miss Wanda Beal who is now studying at Bethany Seminary in Chicago, specializing in evangelistic missionary work; she hopes to go to Africa and has already graduated from Ashland College and taken several years' work at the Seminary; (2) Miss Mara Lee Eicher who is taking Seminary work at Ashland College this year, also completing the requirements for teaching; she, too, would like to be used on the African field; (3) Miss Esther Zeche who is at her home in Argentina; she has been studying to be a missionary among her own people; (4) Miss Edna Linsley who is also studying at Ashland College as a missionary candidate; (5) Rev. and Mrs. Glenn Shank who are enrolled at Concordia Seminary in St. Louis; they would like to go to the Philippines and

have both taken a great deal of work at Ashland College and Seminary; (6) Rev. and Mrs. Kenneth Solomon who are already in the language school at San Jose, Costa Rica, taking an intensive course in Spanish, preparatory to proceeding to Buenos Aires, Argentina.

7. WILL YOU YIELD? Young people! Can you say with Paul, "For me to live is Christ?" (Phil. 1:21) How marvelous and how blessed! You are a Christ-ian!" When people see you they should recognize the graces and virtues of the Lord Jesus Himself. He takes up His abode within you by His Holy Spirit in order that He may live His life through you. HE IS AN INSIDE SAVIOUR!

Prayer Meeting Studies By C. Y. Gilmer



TELL SOMEONE ABOUT JESUS

Go tell someone about Jesus!
Be swift His command to obey;
Proclaim unto all His salvation,
Go now, and no longer delay.

Go tell someone about Jesus!
Bring souls out of darkness to light;
From byways and highways go lead them
To paths that are sunny and bright.

—G. T. Snead.

JOHN THE BAPTIST POINTED JOHN and Andrew to Jesus (John 1:35-37), "and they followed Jesus." The first job for Christians is to tell some one about the Lord Jesus (John 1:39, 40). How can one glorify God if he is not bringing souls to Jesus (John 1:41; 15:8)? Not to win souls is NOT to be on the job for Christ (Acts 1:6-8). Let us put the emphasis in our church life where God puts it (John 20:21-23). Our business as Christians is to be filled with the Spirit and then to witness for the resurrected Lord.

Andrew not only found his brother but he also witnessed to him with his mouth (John 1:41). It is not enough just to witness with our lives and never talk about Jesus (Romans 10:9; Acts 8:4). Peter did not come to Jesus; he was "brought" to Jesus (John 1:42). We are to "bring them in from the fields of sin" (Luke 14:23). To be wise we must win souls (Prov. 11:30; Daniel 12:3). A fruit-bearing Christian is one who manifests the fruit of the Spirit in his life (Gal. 5:22). Unless others see Jesus in us, we cannot win them to Christ. Paul considered "fruit" to be the converts he had won to the Lord (1 Thess. 2:19, 20). If you want to make God happy, win souls (Luke 15:10). If we knew what Hell really is God would not have to beg us to win souls (James 5:19, 20). The poor rich man did not want his brothers to join him in Hell (Luke 16:28). But if we want our loved ones to go to Heaven we should be leading them there!

"I must lead on—
But, Lord, how stumbling
My feet! My heart

Shrinks from the task
For me Thou hast laid down.

"I must lead on—
Willing or no, it's
Imperative.

No soul that lives
Can go his way alone.

"I must lead on—
FOR FEW OR MANY
ARE FOLLOWING;
MY CHOICE IS THEIRS
IF I WALK UP OR DOWN.

"Kind Lord, since I must lead on,
Oh help me lead to Thee!"

The above poem by Ruth Christofferson teaches that we influence others to go our way. Let us not have the blood of the lost on our hands (Ezek. 33:8).

"Andrew work" is the most effective method of soul winning (John 1:41, 42). Any believer can do it, and at any time or place. Personal work reaches all classes of people, meeting the specific need of each individual, and it produces abundant results. The methods which win souls are simple (Acts 8:29, 30). Win by prayer, personal effort, and by well-chosen tracts and pamphlets. Be persistent, courteous, earnest, winsome, and full of Christian love (1 Cor. 9:22).



Lesson Comments by Fred C. Vanator

Lesson for April 12, 1953

PAUL BECOMES A CHRISTIAN

Lesson: Acts 22:3-16

WE NOW TURN to "The Acts" for five studies that directly concern the "Apostle Paul." While this particular lesson text is taken late in the book, yet that which it concerns is also to be found in the ninth chapter of Acts—the account of Saul's trip to Damascus and his conversion on the Damascus Road. But in our printed text for today—found in Acts 22—we find Paul's own account of the manner in which he became a follower of "The Way"—a Christian—as he addresses the people while he is standing, under guard of the Roman soldiers, on a stairway which led into the Castle in Jerusalem.

Paul, formerly known as Saul of Tarsus, was very proud of two things—his exalted position as a Pharisee (he calls himself a "Pharisee of the Pharisees"), and of his Roman citizenship. That is, he held these two things in high esteem until after he became a Christian and then he was able to say, as we find in the words of our Golden Text (Philippians 3:8)—"I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." But now he is finding these first two things of utmost importance as he addresses the Jewish mob that has threatened his life, and he gains their at-

attention by recalling the fact of his ancestry and the important place he had occupied as a member of the body of the Pharisee group and reminding them that he had been brought up in a school conducted by one of the two greatest of the Jewish Rabbis—Gamaliel. Then speaking to them in the Hebrew tongue also arrested their attention still more and thus he was able to bear testimony concerning his conversion to Christianity before the people, even though they refused to listen to him and believe him.

In the case of his Roman citizenship—even that stood him in good stead as we see later in the chapter (Acts 22:24-30) when it saved him from the scourging ordered by the captain of the Roman guard.

It will be interesting to realize that God had had a hand in all of Saul's life, for he had been in training, without realizing it, for his great task of being a missionary representative of Jesus, long e'er this time. His knowledge of Jewish law and tradition was valuable as he interpreted it in the light of its Gospel fulfillment. His knowledge of the languages was invaluable to him in his contact with the people in his work. In God's hands Paul became a master workman for the cause of Jesus Christ and according to God's plan became the "chosen vessel" to bear the "Good News" of the Gospel to the Gentiles.

Paul's conversion was unique—indeed all conversions are unique. But some are spectacular like his, while others are not. Some people are forced by their act of conversion to turn around and travel in the very opposite direction from that which they have been traveling. Others find that their conversion may simply be a decision to continue on in the way they have been going as they are confronted with the problem of which way they shall turn. Some conversions mean the giving up of something which has been held most dear, but which must be abandoned for the sake of the Lord. Others find that it only means adding to the effort to help the Lord in His work in a more definite manner than they have been working. But to each, whether it be a conversion like Saul's or that of the individual who goes on in his new-found Christian way, must come to the place where he says, "Lord, what wilt thou have me to do?" And even that conversion is not complete until, like Paul, he goes out to "do the will of the Lord and become His witness before men."

NEWS FROM OUR CHURCHES

(Continued from page 11)

as speaker. She used as her subject, "Christian Women at Work," which proved very timely and to the point. The Sisterhood of Mary and Martha, had Miss Veda Liskey, missionary on furlough, as speaker when they conducted their public service.

The Thanksgiving and Christmas seasons were duly observed. The Pastor of the church, the Teachers, and the children of the Sunday School were very generously recognized at the Christmas time.

Rev. J. M. Falkenberg, Executive Secretary of the Bible Meditation League, was our guest speaker on February 1st. On March 1st, Rev. Virgil E. Meyer, Pastor

of our Nappanee Church, was with us and emphasized the great need of our support to the buildings that are to take the place of Founders' Hall.

In the past few months, a Mid-week Service has been organized with an average attendance of 15 to 20. Several nights were spent recently on the topic of Stewardship, as practiced by the Brethren church. This was very interesting and instructive.

Leading up to the Easter Season again, the Choir is in preparation of a program under the direction of Mrs. Donald Schultz. The Pastor is again conducting a class in church membership.

We have our problems here as well as elsewhere, but believe that the Lord will work them out to His own good will. We pray God's blessing on the churches of the entire Brotherhood, and covet the prayers of the Brotherhood in the interests of our work here.

—Guy V. Purdy, Cor. Sec.



LOREE BRETHREN CHURCH

Since our evangelistic meeting the last few days of the old year and the beginning days of the new year with Rev. H. E. Richer and wife as leaders of our music and devotional program we have intended to report.

Many of our Brethren people know the Richers for they have served in many of our churches over a period of years. They served us in a meeting while we were pastor at Goshen, Indiana and it is always such a delightful experience to work with them. Their inspiring and congenial personalities, their wealth of the finest materials in reading and special numbers in music and the deep spiritual atmosphere of the entire program is a constant blessing in every service. Their home is in Peru, Indiana and they drove back and forth during the meetings.

The pastor did the preaching, but the Rev. Richer is a fine evangelistic preacher as well as singer and in some of his meetings he both directs the music and does the preaching very effectively. They are members of the Evangelical United Brethren church, but are very favorable to Brethren teaching and no church need hesitate to call them to serve because they are not members of the Brethren Church. They are very acceptable in every way. We are very grateful for the privilege of having them serve with us and hereby express publicly our sincere thanks to them.

We had a good meeting. The first week was indeed encouraging but the last week when we expected a house filled, the weather gave us a few days of ice and snow and the last part of the week the county basketball tournament and if you know Indiana basketball, you know it is quite an attraction, which, of course reduced our attendance. Two fine young people made the good confession of faith and we expect a number more by the Easter time.

Our regular work has nothing startling to report. It seems to me where I am pastor there is so much to be accomplished that is not, that we have nothing to boast. However the last quarter was encouraging. The first Sunday of the quarter gave us 211 in Sunday School and the second Sunday, which was our Homecoming, gave us 230 in Sunday School. In the afternoon service, Rev. Austin

Gable, one of our own boys, now pastor of Denver and Center Chapel Brethren churches, delivered a fine message. A most impressive memorial with Miss LaVonne Fox presiding as reader and Janet Sue Dunn placing floral tributes to seven departed members, was given.

In addition, some very splendid special music, made the afternoon service a great blessing to a large audience. Of course, the dinner hour is a great time of fellowship. The Pastor preached at the morning service.

Our choir gave a most commendable rendition of the cantata, "His Star," on the Sunday evening after Christmas.

The average attendance for the Sunday School was 174 for the quarter and the average Sunday School offering was \$65.00. The severe epidemic of Flu has reduced our attendance some but last Sunday showed an increase of 52 over one year ago, which might be an unfair comparison, for the weather has something to do with attendance.

Some forward steps have been made by way of improvements: an outdoor fireplace on back of church property; extension of concrete walks in front of church; lovely new front church doors and aluminum awnings; a new Holland oil furnace for the parsonage; 150 new church hymnals have just recently been purchased; the ladies of the W. M. S. are now purchasing new pulpit furniture; and the Elmo Kunkle class are planning for chimes that will sound out for a long distance.

The Loree church is a rural church with a lovely modern parsonage, a full time minister and a program comparable to most city churches and a congregation that is a delight to observe, in one of the finest of agricultural communities. Our mailing address is Bunkerhill, our telephone is Peru and we serve the Loree church.

Claud Studebaker, Bunkerhill, Indiana, R. 1.



CHEYENNE, WYOMING

The Cheyenne Brethren are still on the job, sowing and watering, and truly God is giving the increase.

We are rejoicing in answered prayer, both for souls, and for our dear Pastor, who was taken suddenly ill on December 31st.

His speedy and complete recovery was only by the hand of God.

I am enclosing an article, written by Rev. Garber, to this church, while he was in the hospital.

Cor. Sec. Mrs. Z. K. White,

2012 E. 12th, Cheyenne, Wyoming.

My Dear People:

"Grace be unto you and peace from God our Father, and from the Lord Jesus Christ. I thank God upon every remembrance of you, always in every prayer of mine for you all making requests with joy, for your fellowship in the gospel from the first day until now; being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ" (Phil. 1:2 to 6)

"Only let your conversation be as it becometh the Gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for

the faith of the gospel; and in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God. For unto you it is given in the behalf of Christ, not only to believe on him but also to suffer for His sake; having the same conflict which ye saw in me, and now hear to be in me." (Phil 1:27 to 30).

Dear ones, let me thank each dear one for your continued prayers—the loving and kindly thoughts and remarks and the beautiful flowers which have been so great a source of pleasure to me at a time when I have been so much alone from my loved ones, yet not alone spiritually as the spirit of the Triune God has abundantly blessed me in these days. I am sure that if it is His will for me to come to you again that it will be in a greater and fuller capacity than ever before.

Because of these days in which I have had a chance to stop and meditate upon His great love to all if you are God's child I say God bless you, but if not my urgent request as always is and will be that you make your decision now.

"Wherefore I desire that ye faint not at my tribulations for you, which is your glory. For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts by faith, that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the church by Christ Jesus throughout all ages, world without end. Amen." (Ephesians 3:13-21).

God be praised! God be exalted! Give Him first place! Amen.

With love, your pastor,

—Frank W. Garber.



SANGER-SHOWALTER. The wedding of Mrs. Leslie J. Showalter, of Harrisonburg, and Mrs. Charles G. Sanger, of Dale Enterprise, took place on February 10th, at the home of the undersigned, the bride's Pastor, at 5:00 P. M. The ceremony was witnessed by a number of friends and relatives. Mrs. Sanger is a member of the Bethlehem congregation; Mr. Sanger is a member of the Presbyterian church.

Following the wedding, the bridal party was entertained at dinner by the bride's sister, Mrs. Nora Thomas.

John F. Locke, Pastor, Bethlehem.

THE BRETHREN EVANGELIST

Official Organ of The Brethren Church

Strange People



PEOPLE WHO TALK ABOUT PRAYER,
but never pray.

PEOPLE WHO SAY TITHING IS RIGHT,
but never tithe.

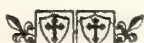
PEOPLE WHO WISH TO BELONG TO THE CHURCH,
but never attend or support the church program.

PEOPLE WHO SAY THE BIBLE IS GOD'S WORD TO MAN,
but never read it.

PEOPLE WHO SAY THAT ETERNITY IS MORE IMPORTANT THAN TIME,
but who live for the present life.

PEOPLE WHO CRITICIZE OTHERS FOR
the things they do themselves.

PEOPLE WHO STAY AWAY FROM CHURCH FOR TRIVIAL REASONS,
and then sing, "O, How I Love Jesus."



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Items of General Interest

GATEWOOD, W. VA. A special Congregation Meeting for the purpose of discussing the laying of the cornerstone of their new church building was held recently.

ST. JAMES, MARYLAND. The Young Married People's Class conducted the Easter Sunrise Service. The traditional Easter breakfast was not held this year due to the remodelling program.

Incidentally, Brother Freeman Ankrum writes in his

bulletin that the new baptistry floor has been laid, and that the contractors are in the process of pouring the basement floor.

The Father and Son Banquet was scheduled for April 10th.

WAYNESBORO, PENNA. WAYNE HEIGHTS. Brother N. V. Leatherman writes in his bulletin concerning their first Sunday in their new Church (which was March 8th).

"The memories of last Sunday will doubtless go with all of us, from the youngest to the oldest, to our graves, or the appearing of our Lord. Even strangers rejoiced with us in the beautiful little church the Lord Himself has given us. The attendance was very good. The Cash Day offering of \$766.45 was excellent. The music was appreciated. Brother Belote gave a splendid sermon in the evening. Visitors to the Pastor's home were pleased. We thank all those who were so helpful in caring for the visitors both in the church and in the home."

(This new church at Wayne Heights will be dedicated on Sunday, May 3rd. The Brotherhood will certainly want to rejoice with these Brethren for their faith, vision, fortitude and work which has resulted in this beautiful new edifice to be dedicated and used to the glory of the Lord.)

JOHNSTOWN, PENNA. SECOND BRETHREN. The Secretary of the Missionary Board of the Brethren Church, Brother W. Clayton Berkshire, was guest speaker on Sunday evening, March 15th.

JOHNSTOWN, PENNA. THIRD BRETHREN. The Brethren Youth Choir was scheduled to sing for the Easter Sunrise Service.

On March 29th, the Christian Endeavor accompanied the Pastor, Brother E. M. Riddle to the Scalp Level Home for Aged People to conduct an afternoon service.

BERLIN, PENNA. The young people of our church combined with the young people of the Lutheran and Reformed Churches in a special young people's meeting recently.

A bouncing baby boy was born recently to brother and sister Lyle Lichtenberger, in the Meyersdale Community Hospital. We congratulate this young couple on this fine addition to their Parsonage home.

(Continued on page 10)

ASHLAND COLLEGE CHOIR BROADCAST APRIL 26TH

The Ashland College A Cappella Choir will make a nation-wide broadcast over the network of the Mutual Broadcasting Company on April 26th.

Brethren everywhere are asked to "tune in" their local Mutual station for this program.

The Mutual Network carries better than 500 stations; we urge you to check your local station's broadcast time for this program. In the Eastern zone, it will be at 12:00 Noon. Please check, though, because this is the first day of

Daylight Saving Time; we wouldn't want you to miss this program.

Many of the Brethren have heard the Ashland College A Cappella Choir in its tours each Spring throughout the Country, yet as many more have never had opportunity to hear this Choir of which they have known for many years. Here is your opportunity.

Dr. Louis E. Pete, a member of the Ashland College Faculty, and of the Ashland High School Faculty, is director of the Choir, which position he has held for more than 15 years.—W. S. B.



The Editor's Pulpit



The Tragedy Of Easter

WE HAVE JUST FINISHED another Easter season. The perfume and beauty of the flowers, the services, the crowds still bring us pleasant thoughts. It was nice to see the pews all filled. It was inspiring to hear the anthems of the choir. The lilies and other flowers gave us assurance of renewed life and growth. Even seeing people in church who hadn't been there for a long time brought encouragement to our hearts.

But now, it is the week after Easter. The same Church bells will peal forth their glad tidings. The same minister will be in the pulpit. The same Choir will sing. But, oh, what a difference!

Where are the crowds of Easter Day? We can sense at once that something is lacking. The same familiar faces are there, but where are the ones who crowded the pews to capacity the week before? Surely they did not all die in this one week. Surely they did not all get sick. Whatever we may ponder about them, the fact remains that they are not here this Sunday. Why not? The answer is the Tragedy of Easter.

A few years ago this Editor ran across an item from the pen of another minister right along this line, which gave this thought on the Tragedy of Easter. We, too, were familiar with what we shall call "a falling away" after Easter. After going through a concentrated Pre-Easter season of Church emphasis, building up to Easter Sunday with large attendance and interest, there seemed to take place a sudden chill of indifference and a drop of attendance. Here is a sign of failure following a day of triumph. This is the Tragedy of Easter.

What causes this to happen? The blame cannot be pointed to one specific thing. Through the winter, ministers and church leaders have been pushing ahead with plans for the Pre-Easter and Easter season. Activity crowds out planning, and Easter comes with little planned ahead, except perhaps a thought or two for Mother's Day and Children's Day. Stronger in our thoughts are plans for vacation, and, what we might like to call "a well earned rest."

Members have somehow gotten the idea that church attendance isn't too important as an essential need to

healthy spiritual living, and thus they fall into a "traditional" pattern of "going to Church on Easter." One preacher, you remember, wished his Easter morning audience a Merry Christmas for, as he said, he wouldn't see them in church until the next Easter.

We feel that the problem is psychological! Rid ourselves of the idea that "church" is just a part-of-the-year proposition and we have largely solved the problem. Let us analyze the problem for a moment. We have, in our span of years in the ministry seen an increased trend of "cutting back" as it relates to services of the church. We can remember when most churches held morning and evening services throughout the year! Some still do! But from this favorable set-up there started a trend of closing down on August Sunday evenings. (The Pastor was on vacation, so why not the members, too; notwithstanding the fact that the Pastor was on the job all the rest of the year, even if the members weren't.)

The trend developed until churches were dropping evening services during July and August, then June was added to the list. Negative progress was made and soon there was no reason to start evening services until October, then starting on World Wide Communion Sunday. Now, in some localities, the High School Baccalaureate Service is a signal for churches to close down on their evening services until fall.

Thus we see that with a shutting down of the church's program, the interest and incentive for coming to church is absent. Psychologically, this takes hold on people at Easter time. The result? The Tragedy of Easter.

Brethren, this need not be so. The fine crowds of Easter Sunday can be duplicated each Sunday of the year, if we who profess loyalty to the Church will constantly put aside the things which are, or which we put in our way of Church attendance.

EASTER NEED NOT BE A TRAGEDY IN OUR LIVES, BUT RATHER A PRELUDE TO GREATER ACTIVITY IN THE WORK AND ATTENDANCE OF THE CHURCH.—W. S. B.



Word Pictures Of Christ In The Gospel Of John

Each of the chapters of the Gospel of John contain a word picture of Christ. Twenty-one Brethren ministers present, in this series of devotional articles the "development" of these pictures, chapter by chapter. We urge you to read each chapter, and each of the articles as they appear; thereby coming to a deeper understanding of our Saviour, His purpose, and His work.—W. S. B.

I. Christ, The Son Of God

Rev. Eugene J. Beekley

Text: John 1:1-14

WHY IS IT, AS YOU TURN THE PAGE from St. Luke to St. John you seem to pass into another climate, almost into another atmosphere?

The answer is at least twofold. It is, first, that there was so much to tell, facts and teachings, of so much deeper meaning than that which the first three Evangelists had written. It is, secondly, that in the growth of thought respecting the Christ-life and the Christ-nature, full answers were needed and John alone was the one able to answer these numberless questions.

It is curious to note how, in each of the three Gospels, Matthew, Luke, and John, it is the genealogy which strikes the key-note; and how the key-note dominates their contents. In Matthew, the genealogy carries you up to Abraham and the whole Gospel exhibits the Messiah. In Luke, the genealogy goes up to Adam, and you have throughout the Gospel the Saviour of mankind the compassionate Brother of the race. In John, the genealogy is carried back to all eternity: it tells you of a Divine eternal existence with God, not a separate existence, but with God and of work done and functions fulfilled in that eternal existence, creation, life, light, and of certain mysterious contradiction on the part of darkness to the Light.

The prologue of John is no mere collection of theological dogmas stuck on to the beginning of his Gospel; it is rather this, that John exhibits the earthly Christ-life, as the prolongation into

earthly existence of what had been going on in the unseen from everlasting.

This is clearly John's idea, and you see it reflected throughout his selection of facts and discourses. THE SPECIAL ASPECTS ON WHICH JOHN DWELLS IN HIS PICTURE OF THE CHRIST-LIFE, ARE THOSE WHICH EXHIBIT HIM AS BEING STILL WITH GOD AS WELL AS WITH MEN.

Thus it is St. John, who is so careful to tell us why Christ was made flesh and dwelt among us. It is John, who is so careful to exhibit the death of the Lord as a voluntary surrender, pleasing to the Father, freely rendered on His own part, and pleasing because thus freely rendered. Accept John's view, accept his picture of the visible Christ-life as the visible half of a duplex whole, and the puzzle vanishes, the Gospel which deals with the deepest mysteries becomes in truth the Gospel of explanation.

"The Word was made flesh and dwelt among us." This is John's declaration. He does not invent a great argument to prove it, he simply says "so it was." This poor fisherman, who was once upon a time sitting in his father's ship on the Sea of Galilee, mending his nets, this man who was infinitely humbler and less self-conceited now than he was then, says out boldly and without hesitation, "This everlasting Word, in whom was life and whose life was the light of men—this Word, who was with God and was God—was made flesh and dwelt among us."

He adds, "We beheld His glory, the glory as of

the only-begotten of the Father." We are sure that in this Man thus entering into our feelings and circumstances, we beheld the living God. Not some unseen power, some angel or divine creature who might have been sent down on a message of mercy to one little corner of the earth, or to us poor fishermen of Galilee; it is not such a being whom we saw hidden under this human form: **WE DECLARE THAT WE SAW THE GLORY OF THE FATHER, OF HIM WHO HAS MADE HEAVEN AND EARTH AND THE SEA, OF HIM WHO HAS BEEN AND IS AND IS TO BE.**

How shall we regard Jesus Christ? Is he to be admired as the best of men or may he also be worshipped and trusted as God? Was he the greatest of prophets, or is he also the Messiah, the predicted Saviour of the world?

Then again, does it really matter how we may regard him? Is it true that our attitude toward him is a test of character, and that belief in him affects life and determines our destiny? Has there been given us sufficient evidence on which to base our belief, and do we have such testimony as to warrant our trust?

John says, "these are written, that ye might believe that Jesus is the Christ, the Son of God." Here he affirms that Jesus has ever existed as God, as indeed, the Creator by whom all things were made. He also states that faith in him results in such a moral transformation as can best be described as being "born of God." It is further indicated that this faith is based on the witness of men who were His intimate companions, in the days of His flesh, and who spoke from personal experience.

It would be difficult to imagine a more profound statement as to the person of Christ. He is here set forth in his relation to God and the world, and specifically as the self-revelation of God. The statements are timeless and universal, and are not to be limited to the preincarnate Christ. He has always been revealing God, both in creation and in the moral consciousness of men, but men have always been slow to apprehend Him, or unwilling to accept Him.

Thus in the opening paragraph the tragedy of this Gospel is introduced. Yet, while the rejection of Christ is to be recorded, some are to accept Him and to find in Him true life and light. The testimony is to Christ, of whom it is stated in verse 9, that by His "coming into the world" He has become "the true Light" for every man

who will receive Him. The verse does not mean to identify Christ with the universal conscience, nor to assert, however true it may be, that there is moral light in every man. The phrase, "coming into the world" refers to Christ, and not to "every man."

He is "the true Light" for everyone who accepts, but the world, as a whole has been too blind or too wicked to welcome Him, as is asserted in verse 10. The next verse tells us that when He came to the place and the people especially prepared for His coming, he was not received.

"He came unto his own (things), and . . . his own (people) received him not." However there were those who were ready to receive Him. This Gospel is not only a tragedy of unbelief, IT IS ALSO A GREAT DRAMA OF THE UNFOLDING OF FAITH, and the writer now suggests another characteristic feature of his Gospel as he shows how faith issues in life. This life is that of true "children of God." "As many as received him, to them gave he the right (or privilege) to become children of God." The term "children" used by John, is distinct from the term "sons" which is more commonly used by Paul. Both terms apply to all Christians, but the latter suggests position and legal rights secured by adoption, the former indicates likeness, nature, life, resulting from birth.

The life of a true Christian cannot be explained on the grounds of heredity or of environment or of personal resolution, it is imparted by the Spirit of God as revealed in the "Word" which "became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth."

As we study this and other portions of His Holy Word may we join with the Psalmist and say, "Open Thou mine eyes, that I may behold wondrous things" and surely the mysterious will become simple and become the foundation for our faith, our life, and our testimony to our day.

—Warsaw, Indiana.



How About Your Offerings??

FOREIGN MISSIONARY OFFERING

(Easter)

Make checks to The Missionary Board of the Brethren Church, and address The Missionary Board of the Brethren Church, 524 College Avenue, Ashland, Ohio.



FLORENCE

CLEAVER SISTERS HONORED AT FALLS CITY, NEBRASKA



NELLIE

For their many years of untiring and unselfish service to the youth of Falls City, in the operation of the Cleaver Mission Sunday School, the Cleaver sisters, Miss Nellie, and Miss Florence, were recently presented an award for distinguished community service.

The honor award was presented by the Falls City Rotarians at a special dinner in their honor. It reads:

"This certifies that in recognition of conscientious and loyal service as religious teachers in the Cleaver Mission over a period of many years, and for their many splendid accomplishments in behalf of the youth of our community, the Rotary club of Falls City presents these formal awards to Florence and Nellie Cleaver."

Miss Florence is the leader and superintendent of the mission, while Miss Nellie serves as her able assistant. Neither has ever received any remuneration for their long and faithful service to the youth of Falls City in the operation of the mission.

The Mission Sunday School building was built by the Christian Endeavor society of the Presbyterian church 57 years ago. It was placed in a trust and later purchased by Miss Florence. The Sunday School itself was organized two years previous to the erection of the building.

The Mission work consists not only of the Sunday School which has always met Sunday afternoons, but also

includes other activities, including making calls and the operation of a home department.

Miss Florence is a member of the Falls City Brethren Church where she has been active in Sunday School work since about 1912, in the Children's Division. Miss Nellie is a member of the Presbyterian Church where she also is active in the Sunday School work.

In accepting the plaques, Miss Florence, acting as spokesman for the sisters, said in part, "we accept these plaques with deep appreciation, remembering, however, that these honors rightly belong to the Lord God whom we serve."

Through the generosity of a gift of \$2,500.00 a few years ago, from Miss Florence Cleaver, the Ashland College radio station was made possible.

Editor's Note: We felt that the many friends of the Cleaver sisters in the Brotherhood, who knew of the work which these servants of God were doing in the Cleaver Sunday School Mission at Falls City, would be interested in knowing of the honor which has been bestowed upon them.

The material for this article was gleaned from the Falls City Journal, and the pen of Mrs. Mary E. Rieger, of Falls City, who supplied the editor with the necessary facts. Cuts are courtesy of the Falls City Journal. —W. S. B.

SOUTHEASTERN LAYMEN

The Southeastern District Laymen Spring Rally will be held April 17th, at Cumberland, Maryland, Brethren Church. The Church is located at 4th and Seymour Streets.

Banquet and election of District Officers. Plans for District Conference will also be made.

Time: 7:30 P. M.

I. B. Litton, Dist. President.

WANTED

A man and wife to manage the Hotel at Shipshewana Lake this summer is a pressing need of the Indiana District.

Any interested couples are asked to contact the undersigned for information. Here is a wonderful opportunity for Christian service.

Everett E. Miller, Chairman,
Indiana Board of Trustees, New Paris, Indiana.

Missionary Department

NEWS BRIEFS FROM OUR MISSIONARIES

During this season let us all pray for the Higi people, the work that is to be done and the workers in the villages. And as we consider the death of Christ on the cross as the propitiation for the sins of the world, let us reconsecrate our lives and energies toward making this fact known to the people who are still sitting in the darkness of sin and superstition.

BOB BISCHOF
NIGERIA

the death of Christ on the cross as the propitiation for the sins of the world, let us reconsecrate

✠ ✠ ✠

Jeannette is scheduled to begin teaching a children's class in a Spanish Baptist Sunday School in one of the barrios of San Jose. I have promised to preach for the pastor the Sunday night following Easter. We are thankful for these opportunities to use and practice our Spanish, to prepare us better for the work that is before us and to be of service at the same time. We have been attending this little mission church for some time helping out

KENNETH SOLOMON
COSTA RICA

promised to preach for the pastor the Sunday night following Easter. We are thankful for

when we could and observing some things about the people, the church, etc.

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On February 21 we had a baptismal service in which three men and one woman were baptized. Two of these live in the center and two in a suburb where we have a branch mission. There are other candidates who, on account of illness in the family, could not be baptized at this time. There are also a number of children who have made public confessions and want to be baptized, but are being indoctrinated first.

DR. C. F. YODER
CORDOBA,
ARGENTINA

suburb where we have a branch mission. There are other candidates who, on account of illness in the family, could not be bap-

tized at this time. There are also a number of children who have made public confessions and want to be baptized, but are being indoctrinated first.

The city of Cordoba is growing so fast that a new mission might be opened every year in some part of the city without intruding on the territory of other missions. The work of the Sunday school and auxiliary societies goes on actively, and we have a fine working group of believers. Several of our young people hope to be active missionaries.

THE CLAIM OF MISSIONS

The same reasons for an aggressive missionary program in the days when Jesus gave the great commission exist in our world today.

1. The same divine command
2. The same need
3. The same sinful world
4. The same possibilities of rescue
5. The same power and value in the Gospel

There was nothing in the apostolic time which made it more important that the redemption story be given then than now.

We believe that the responsibility and privilege of spreading the Gospel is even more demanding today.

THE PRICE OF EMANCIPATION

A rich farmer in Kansas fell under conviction for his sins, and finally knelt at an altar and dedicated his life to God. Within a week a missionary collection was taken in his home church and this raised the issue all over again.

"Every time I made up my mind to give something to the missionaries," he told his pastor, "the devil began to remonstrate with me and tell me it was too much, that I could not afford it. Then I would have to double my gift.

"I began with \$10 and the devil said, 'that's a lot of money for a poor man like you, Dave', and I said, 'all right, then, I'll make it twenty.'

"With that the devil almost threw a fit and said, 'Dave, you're crazy, giving that much money away,' and I had to double it again.

"And do you know, preacher, I had to give \$400 to the missionaries before that old devil would leave me alone?" And with that he handed his preacher a check for that amount.

It was the price of his emancipation from stinginess!

**Have You Given Your Best
To The Easter Offering
For Foreign Missions?**

"Many persons who take pride in being honest, pay all bills, meet all obligations in full, will rob God and think nothing of it. HOW? In tithes and offerings." Read Malachi 3:7-10. Are YOU honest with God?

TRIBUTES TO DR. I. D. BOWMAN



BOWMAN. Dr. Isaac D. Bowman went forth from this mortal body to enter into that glorious "house not made with hands, eternal in the heavens," on February 28, 1953, from the lovely home provided by their daughter, Mrs. Groves, in Brighton, Indiana, near the Brethren church.

The memorial service was conducted at the Brighton Brethren church on March 3rd.

Rev. Harry Gilbert, Elkhart, Indiana, sang "The

Love of God," and "Amazing Grace," selected by Dr. Bowman.

Rev. W. E. Ronk, Goshen, Indiana, read the scripture lesson from Romans, chapter eight.

Rev. W. I. Duker, Goshen, Indiana, offered prayer.

Rev. Ronk and Rev. Duker each paid tribute to the life and work of our beloved Dr. Bowman.

Rev. Claud Studebaker, Bunkerhill, Indiana, delivered the sermon, suggesting as a text appropriate to the life and faith of our departed brother—"The time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge shall give me at that day; and not to me only, but to all them also that love his appearing." II Tim. 4:6, 7, 8.

Other ministers attending who were an escort of honor as the body was borne to its resting place: Clayton Berkshire, Charles Munson and W. St. Clair Benshoff, Ashland, Ohio; J. A. McInturff, Mansfield, Ohio; R. K. Higgins, Elkhart, Indiana; V. E. Meyer, Nappanee, Indiana; Bright Hanna, Oakville, Indiana; Fred Pippin, Sherwood, Michigan; Three ministers in the family: a son, J. Milton Bowman, Peru, Indiana; Milton Robinson, Cumberland, Maryland and Ronald Robinson, Peru, Indiana, grandsons.

—Claud Studebaker.

HIS LIFE AND MINISTRY

THE LIFE AND MINISTRY OF DR. BOWMAN covers the entire historical life of the Brethren church which was called first, "Progressive Brethren Church." However, this was never our legal corporate name, but only applied to us because certain leaders were of sincere conviction that certain external requirements of the church, such as uniform clothing, etc., were not conducive to humility and spiritual growth, but had become a source of strife and should not be required by the councils of the church.

Dr. Bowman was in the early years of his ministry in the beginning of the Brethren church. He was a power in the pulpit as an evangelist and probably was instrumental in bringing as many people into the Brethren church as any other preacher. In his ministry he organized about 20 churches. In an eight year pastorate at First Brethren church, Philadelphia, (1892 to 1900), he built a strong church and established mission points which later became churches and developed workers. He had a passion for souls and sought to inspire all Christians and churches to launch out on their own and under the guidance of the Holy Spirit to establish churches in any center of population.

Dr. Bowman was a man of the kindest spirit and for-

givenness of an offending brother was part of his life creed. He was a great student and had read many books as well as being a devoted student of the Bible. To him the word of God was final authority and he sought to teach it in its purity and power. With a life filled with the ministry of the gospel, yet on the small salary which was prevalent in the years of his active ministry, he and his lovely wife reared a large family which have gone out to bless the world in various fields, some in the gospel ministry. His life and ministry has been a benediction to all who came under his preaching and counsel.

He and his good wife, who preceded him to glory only a few months, traveled together for a period of 73 years in love and sweetness. To him she was a precious jewel that was lost to him for a while but not for long.

If all our ministers would give their lives as diligently and lovingly to the gospel ministry we could confidently expect great blessings. I thank God for his life and ministry and it should be a challenge to our younger preachers. Our comfort in his departure is the glorious hope of heaven.

—Claud Studebaker.

Tribute By A Lay Minister

FRED PIPPIN

My first remembrance of Rev. Bowman goes back about thirty years, to the Nappanee, Indiana, First Brethren Church, where I later became a member. Rev. Bowman came there one Sunday night to visit, and was called upon to preach. He preached upon the subject of "Prayer." I recall after the service there was a buzz of comments, and it seemed to me every person was deeply touched. Such remarks as, "The best man in our church," and "most wonderful sermon I ever heard," were common that night.

Many years have passed since that night, and pages have been written into the history of the Church. It is not the intent of this writer to eulogize all those years, for I came in close contact with Rev. Bowman only after he came to Brighton, Indiana, with his faithful wife, to retire at the home of his daughter, Mrs. Bessie Grove.

At Brighton, Rev. Bowman preached as a supply pastor at various times. It was on one of these occasions that a warm friendship started and lasted until his death. I shall remember Rev. Bowman as Evangelist, Author and Bible Lecturer, contemporary of D. L. Moody and Billy Sunday. He had over five thousand additions to Brethren churches, and many for other churches. He started twenty Mission Churches, and had quite a number of converts who became ministers, deacons, teachers, etc.

He was a great Bible scholar, having read the entire Bible through thirty-three times, and the New Testament through over one hundred times. He was a prophetic scholar, widely known for his lectures on Revelation. He regarded the book of the Revelation the greatest book of the Bible. Hebrews came next in importance, with Ecclesiastes being considered the greatest book in the Old Testament. The Word of God with him was the final answer to all debate.

He greatly stressed Bible teaching, which was very important to him, and often made the remark, "every rightly taught Christian." He stressed obedience and listed the New Testament commands to obey, at four-hundred and eighty-eight. A great man of faith, he was, and stressed two kinds—a saving faith and a working faith. Often I heard him say, "faith without works is a dead faith."

One of his greatest fields was baptism. Here he spared no effort to convince the most skeptical that Triune Immersion, forward action, was the undisputed original mode of Apostolic baptism. He maintained that the new convert must completely yield heart, soul, and body to the will of God; hence obey every known command in the Bible, including baptism.

On divine healing, he was a saint, although he never boasted of having the gift of healing. His series of ten sermons on divine healing spoke well in that field. He attributed his long life to divine healing.

How well I recall how he spoke of love, temperance and non-conformity, although he progressed with the world. He taught world peace and Church union. Missions and Evangelism were his fields of endeavor. Many times in his prayer he asked Almighty God "to grant the

Church power to herald the message of salvation and hasten back the coming King."

A firm believer in the higher-life teaching of the blood, he often quoted from Hebrews 12:22-24. On quoting scripture, I believe Brother Bowman's favorite passage to be Ephesians 3:14-21, which he quoted often.

Many happy occasions come to mind as a tribute to Brother Bowman. He was a most humble person, often was a guest in our home after preaching services at the Mission. His last meal away from his daughter's home was at our humble cottage. I shall never forget our long Sunday afternoons together as he helped me with the Scriptures. It was my privilege to go through most of Revelation with him.

His last sermon was preached at the Matteson Mission, Sherwood, Michigan, August 26, 1951, on the subject of "Prayer." His wish was that he might die with his boots on, and it can be said that he was true and faithful to the last. (See *The Brethren Evangelist* for February 2, 1952.)

I recall, and have at hand his outline of seven sermons on "Union with Christ" taken from Romans Chapters 6, 7, and 8. It was a joy to hear the eighth chapter of Romans read at his last rites, for it spoke of that "Eternal Union with Christ" which he preached to the living, and which he now enjoys.

Sherwood, Mich.



Tribute By A Grandson

MILTON M. ROBINSON

ISAAC DANIEL BOWMAN was born on March 7, 1862. He was the fourth of six children born to John Wine Bowman and his wife Mary (nee Petry). His birthplace was one mile south of Harrisonburg, Virginia. On August 28, 1879, he married Addie B. Showalter, daughter of William and Elizabeth Showalter. To this union were born twelve children, three of whom died in infancy.

Dr. and Mrs. Bowman were married seventy-two years, ten months, and one day, when they were parted by her death, June 29, 1952. He died February 28, 1953, just one week short of reaching his ninety-first birthday. They are survived by nine children, the eldest of whom is seventy-one, and the youngest fifty. In addition to the children, there are twenty-four grandchildren, six step-grandchildren, forty-three great grandchildren, thirteen step-great grandchildren, and two great-great-grandchildren.

While in his teens, Dr. Bowman inquired of two uncles if they knew of a Church which preached, taught and practiced all the teachings of the Bible. After due consideration, he was baptized by his uncle, Joseph Bowman, and joined what was then known as the Western Association Brethren Church. At the age of twenty-one he was ordained a minister in that Church.

When H. R. Holsinger and his followers formed the Brethren (known as the Progressives) Church, the Western Association Brethren united with them to form one Brethren Denomination. One of the assets of the new Denomination was Ashland College. It was covered, at that

time by a mortgage of \$40,000.00. The leaders of the Denomination feared that in case of foreclosure, the fledgling Church would obtain a blot upon its good name. Therefore, they deemed it wise to deed the College to a man of high character until such a time as the debt would be paid. The man chosen was I. D. Bowman. He held the deed for six years, after which he turned it back to the Brethren Church. This was made possible through the tireless efforts of George W. Rench and himself, who preached throughout the country on behalf of the College interests, and who were able to raise enough money to pay off the obligation.

I. D. Bowman would rather be known as a Bible Student and Teacher and Church Founder, than anything else. During his long ministry, he baptized over 5000 persons into the Brethren Church; for over thirty-six years, he preached over 350 sermons a year. He organized or helped organize about nineteen missions and churches, some of which include Mt. Olive and Bethlehem, in Virginia; Williamstown and North Georgetown, in Ohio; Philadelphia Second, Allentown and Lansdale in Pennsylvania; Sergeantsville and Calvary, in New Jersey; and Georgetown, in Delaware; plus many more about which the writer knows nothing. In this respect, he might well have been known as a "Johnny Appleseed" of the Brethren Church. He planted new Churches wherever he had the opportunity.

When it came to Bible study, Dr. Bowman read his Bible through well over fifty times. He kept himself up to date on recent trends in religious thought by reading the writings of the best known authors of his day. He thoroughly acquainted himself with every subject he could, relating to the Bible. He was always willing to impart what knowledge he gained to all who sought it. Many in other denominations as well as Brethren considered him a final authority on Bible Doctrine.

Dr. I. D. Bowman received a Doctor of Divinity degree from Ashland College for outstanding service to his Church. He was possessed by a devout love for Christ and the Brethren Church. He explained that the Brethren taught closer to New Testament Christianity than any other denomination. His feeling was, "There is no New Testament commandment that you will not have full opportunity to obey as a member of the Brethren Church." He never saw any reason to apologize for the doctrines of his Church or to be ashamed of them. Indeed he defended against all comers. He based his convictions upon the Bible. He tried to teach and to practice the entire Book. He was a member of the Brethren Church because he believed he had more opportunity and freedom to do so than he could anywhere else.

His love for his Church caused him to establish Churches and missions wherever and whenever the opportunity arose. He was interested in propagating "Apostolic" Christianity. He has now entered into the joy of his Lord, but his works will live on for many years to come. His fondest dream was the establishment of Brethren Churches all over the world. He felt that the message of the Brethren Church should be denied no one.

In a word of closing, this writer should like to say that he feels humble in the presence of the achievements of his grandfather. It has been difficult to write an obituary about him. To boast, would be unseemly. Yet, not to mention some of his deeds and thoughts would be an in-

justice. Some of the older men knew him better. "Grandpop's" works and deeds will speak far more eloquently than this poor writer. Suffice it to say, I. D. Bowman lived well and long. His rewards are great.

To those who have sent this writer words of sympathy: he certainly appreciates them. May God bless you for your kindness.

Cumberland, Maryland.

Items of General Interest

(Continued from Page 2)

MT. PLEASANT, PENNA. Brother D. C. White conducted Revival Services for the Mt. Pleasant Church March 23rd to April 5th.

ASHLAND, OHIO. PARK STREET BRETHREN. The Pastor, Brother Clarence S. Fairbanks, was WATG Radio Speaker on the Devotional Program the week of March 22nd.

The energetic Senior Boys' Brotherhood has started the project of making soap from cooking fats to be sent to Germany.

A dedication service for little children was held on Easter Sunday.

ASHLAND, OHIO, GARBER MEMORIAL. The Sisterhood of Mary and Martha held a pot-luck supper, March 19th. Seventeen members and three guests were present. Following the supper, Mrs. Edwin Boardman gave a very wonderful review of the Sisterhood mission study book, "The Headhunter's Bride."

The Sisterhood had charge of the C. E. service, March 22nd, and took over again on Easter Sunday evening.

The Christian Training Class had its final meeting on Palm Sunday. This class met each Sunday afternoon for ten Sundays and studied the Bible, church history, Brethren history and doctrine, S. S. class teaching, and missions.

GRATIS, OHIO. The beauty of Easter Sunday was enhanced at Gratis by the addition of white robes for their Girls' Choir. The girls, along with their leaders, and their mothers, made the robes in a special get-together.

DAYTON, OHIO. The Ashland College A Cappella Choir is scheduled to sing in the Hillcrest Brethren Church, Sunday morning, April 12th.

NEW LEBANON, OHIO. The Pastor, Brother John T. Byler, brought the Monday evening message in Holy Week Union services, in the Johnsville Evangelical United Brethren Church.

The Ashland College A Cappella Choir was scheduled to sing in the New Lebanon Church Sunday evening, April 12th.

ROANN, INDIANA. The Pastor, Brother S. M. Whetstone, was guest speaker at a union service of Walz township churches, held in the College Corner Brethren Church, the evening of March 15th.

WABASH, INDIANA, COLLEGE CORNER BRETHREN. The Laymen of the church treated the ladies to a

hili soup supper recently. It is reported as a very enjoyable evening.

PERU, INDIANA. "The newly decorated Church looks nice," says the Pastor, Brother J. Milton Bowman.

GOSHEN, INDIANA. We are sorry to report the serious illness of Brother Willis E. Ronk, who has been confined to the Elkhart General Hospital.

However, from Mrs. Ronk we learn that Brother Ronk returned home from the hospital on March 30th by ambulance, and that his condition continues to improve slowly. (We trust and pray that by the time these words are read in print that Brother Ronk will be much improved.)

The Brotherhood will want to continue to raise hearts and voices in prayer in behalf of Brother Ronk, that he may be restored to a full measure of health.

DENVER, INDIANA. Brother Claud Studebaker conducted Revival Services in the Denver Brethren Church, March 16th to 29th. Brother Austin Gable is the Denver Pastor.

WATERLOO, IOWA. The Church Choir presented a concert of anthems at the Palm Sunday Vesper service, held at 5:00 P. M.

MILLEDGEVILLE, ILLINOIS. The Central District Spring Camp was held recently in the Milledgeville Church. Next year's gathering will be held in the Lanark Church.

UDELL, IOWA. The Pastor, Brother H. Francis Berkshire, was awarded a Cash prize for an idea submitted to the Minister's Practical Idea Kit. The "idea" presented was that of having Bible verses memorized from a particular book of the Bible, and reciting them in their Hour of Happiness service each Sunday evening.

The W. M. S. Circle No. 1, presented their public service on March 22nd.

BRETHREN OF THE PENNSYLVANIA DISTRICT

Dear Brethren:

The Pennsylvania District Brethren Laymen will hold their Spring Rally on April 27, 1953 at Pittsburgh, Pennsylvania (evening sessions only) beginning with a fellowship supper at 6:00 P. M. and evening business sessions at 7:15 P. M.

There are several important items of business to come up since we cannot let our projects, goals, etc., go until conference time. Also, the officers are making a special effort for a large attendance. Will you talk up this Rally and urge all your men to come?

If for no other reason tell your Laymen it will be good to come out and "meet the Brethren."

Sincerely In His Service,

John Golby, President.

IT PAYS TO ADVERTISE

Other denominations that are making great strides in growth today are those Denominations which have not been afraid to launch out and advertise their aims and their business.

COMMERCIAL FIRMS

1. Commercial firms expend great sums to tell the world about their wares. We recognize some products by the mere mention of the "trade name." Why? Because of ADVERTISING.

2. Commercial firms are not afraid to spend money for advertising, because they know that their money will come back to them in the form of increased sales.

3. Commercial firms know that if they do not advertise, they will not be in business very long.

LET'S TAKE A HINT

The Brethren Church must advertise its plans, projects, its news and events through its Official Organ, THE BRETHREN EVANGELIST. If it does not do this, such programs, projects, and plans will fail. THE BRETHREN EVANGELIST has as its purpose the dissemination of news, plans, programs, projects, reports, and spiritual articles to the people of the Brethren Church. Apart from this, there is no reason for the existence of THE BRETHREN EVANGELIST or the BRETHREN PUBLISHING COMPANY.

THE BRETHREN EVANGELIST, being the Official Organ of the Brethren Church, is open to the news of the church, plans, projects and programs of the various boards, organizations, in the national, district, and local scope, and to articles which we believe will prove helpful to the spiritual welfare of our people.

BUT, DO YOU KNOW that the effectiveness of all that is printed in THE EVANGELIST is limited by the number of subscriptions we have? The program and message of the Church can reach into no more homes than those which receive THE EVANGELIST.

THEREFORE: (We are told that it is the squeaky hinge that gets the oil:) We are thus of the mind that if the Brethren Church will respond with at least 1000 new subscriptions, and if enough of our churches will "go" 100% on subscriptions, our message, and the message of the Church will find sufficient increased response to offset the cost. BRETHREN: YOU CANNOT AFFORD NOT TO ADVERTISE!

EVERY BRETHREN MINISTER, GOOD LAYMAN, BOARD MEMBER, interested in his pulpit, his church and the work of his Board, will see, by careful observation and thinking, that if we are to go forward, we must tell our people what is going on. SEE MARCH 25TH EVANGELIST for instructions on sending in subscriptions and 100% lists. YOU'LL BE GLAD THAT YOU TOOK ACTION NOW! W. S. B., Editor.

NOTICE

The Ohio District Youth Board in cooperation with the National Brethren Youth Board is sponsoring an Adult Leadership Training Conference on May 2nd. This is open to all leaders or potential leaders of youth.

Brethren Youth Crusaders

Devotional Topics

J. D. Hamel Program Editor

Topic For April 19, 1953

YE SHALL BE WITNESSES UNTO ME

Acts 1:8b

CHURCH CALLED TO MISSIONS. "A Christian man became a little interested in missions. First he repeated in his prayers the phrase, "Lord, save the heathen!" A few months later his plea was, "Lord, send missionaries to save the heathen!" Time wore on and he prayed with all the fervor of his heart, "Lord, if you have not anybody else to send, send me!" Then in the truest humility he added, "Lord, I am in earnest; send me! But if you can't send me, send somebody!" Not feeling yet assured he prayed again, "Lord, send whom thou wilt, but help me to pay my share of the expenses!" And the Lord sent him for he had ears to hear the Lord's voice.

1. **CHRIST SAID, "GO!"** The enterprises of the church often lag and falter because of our failure to apply the principle of witnessing. There is only one great work before the church. It is the work of missions. Not home, or foreign, but both; the world-wide work of making Christ known to men. The Church has no other reason for existence. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen." Matthew 28:19, 20. There are two age-old motives for this work of the church: (1) Christ said, "Go." (2) Man's need is as great now as it ever was.

2. **THE COMMAND IS "INTO ALL THE WORLD!"** Rev. Edwin J. Pudney, of the Unevangelized Fields Missions, writes in a recent issue of the mission's magazine, "Light and Life," about the task of world evangelization which confronts the Church. He tells us that a recent survey shows that Africa has 350 tribes, South America has 300 tribes, India has 100 tribes, Siberia has 70 tribes, China has 60 tribes, Indo-China has 60 tribes, the Philippines have 60 tribes—ALL WITHOUT THE GOSPEL! One thousand tribes without a preacher! The challenging cry of God through the apostle rings in our ears: "How shall they call on him in whom they have not believed, and how shall they believe in him of whom they have not heard, and how shall they hear without a preacher? And how shall they preach, except they be sent." (Rom. 10: 14, 15). Young people are you living close enough to the Lord to have these questions haunt you, close enough to DO something about them? The same source reminds us that there are 2,000 languages (not including dialects) in the world. Of these, 1,000 do not have any portion of the Word of God at all; 100 have less than one book of the Holy Scriptures; 500 have less than the New Testament; 200 have the New Testament only; 200 only have the whole Bible. Such facts call to mind one of the statements

which follows the scriptural questions cited above: "... faith cometh by hearing, and hearing by the word of God."

3. **DO YOU KNOW?** That in mission lands the heather population is still increasing far faster than the Christian population? That "of China's original 18 provinces one-quarter of the total area is still unclaimed as the field of any mission, while many parts of the remaining three-quarters are yet unworked?" That if 1,000 missionaries were to land today in India, each one could have a parish all his own of 550 villages? That apart from a few tiny points of light, an area of 4,000,000 square miles in the heart of Asia, with a population of 34,000,000 still lies in unrelieved spiritual darkness. That Arabia, with a population of 7,000,000 has less than 50 openly confessed Christians? That the latest Conference on Moslem Missions characterized the Moslem advance in Africa as perhaps the largest world missionary problem confronting the whole Church? That the heart of SOUTH AMERICA is "the greatest stretch of unevangelized territory in the world."

4. **SEEING THE NEED!** If you young people could see the need of the world as God sees it at this moment, your heart would be broken. He looks down from Heaven upon hundreds of millions who have never heard of His Son, on a thousand tribes who have never been reached with the gospel, and on peoples who speak 1,700 languages into which the Scriptures have not yet been translated. Perhaps you will be surprised to know how little the churches of the world are doing to take the gospel to those who do not have it. Approximately one and a half billion dollars is spent annually on Christian work in America, but a mere two percent of that amount is being expended to reach the heart-hungry, perishing in regions beyond. Indeed, it is said that the average Christian gives only one-tenth of a cent a day for missions.

5. **OUR CHALLENGE.** Jesus, when He saw the multitude, was moved with compassion. Paul strove "to preach the gospel where Christ was not named." In obedience to Christ's command the early Church went "everywhere, preaching the Word." First century Christians "first gave their own selves to the Lord," and then "out of their deep poverty abounded unto . . . liberality." God's plan is that our gospel should lighten every sin-darkened corner of the earth. To do anything less is to be guilty of gross disobedience. "If ye love me, keep my commandments." The Saviour included the world's lost millions in the sweep of His love and sacrifice. DO WE? He was not willing that any should perish. ARE WE? How long these doors will remain open God alone knows. This is our hour of opportunity and only America is in a position to undertake the task. May God give you a new sense of your solemn mission and neglected task. May His global "GO!" grip your heart as you sense anew that you are a debtor to the last, the lost and the least. God help us all to revitalize the Great Commission in our hearts and republish it throughout the Church!

WHOM SHALL I SEND?

"Whom shall I send, and who will go for us? Then said I, Here am I; send me."—Isaiah 6:8.

Whom shall I send? The voice of Jesus calls us;

O who will go to far-off lands of night,
Where dying souls, enslaved by sin, beseech us

For help, for hope, for freedom and for light?
Who then will go, the Word of Life to take them,
Tell them of Christ, His mercy and His might?

Hear Thy call: as Lord and King I own Thee;
My lips have breathed Thy healing, holy name;
Shall I delay for other hearts to heed Thee
While souls despair in sorrow and in shame?
Should Christ return before His Word has reached them,
How should I bear my burden of great blame?

Lord, here am I—to go where Thou wilt send me,
To bear abroad the name that makes men free;
Speak Thou through me the truth Thy grace has taught
me,

Use my poor life to turn men unto Thee!
Heed Thy call: the life I owe I bring Thee;
Lord, here am I—my Saviour, oh, send me!

—E. Margaret Clarkson.

Prayer Meeting Studies By C. Y. Gilmer



HEAVEN'S LANGUAGE

When that last door is opened
Must one creep trembling through,
A peasant in a palace,
Abashed by wonders new?

Nay, come thou home in triumph,
A King's son, straight and fair,
Glad of his wonted kinship,
Glad of his Father's care.

But, lest thou seem an alien,
Doubtful, with downcast brow,
Oh, soul! Be thou attentive,
And learn Heaven's language now.

—Z. M. W., in S. S. Times.

SALVATION IS A GIFT (John 3:16; Romans 6:23b). Salvation is obtained by a divine change wrought by the power of God in the case of a receiving faith (John 1:12, 13). It was by such a saving faith that Abraham was justified from his ungodliness (Romans 4:3-5). By God's grace, a favor unmerited by us, we are saved upon the condition of a faith that is acceptable unto Him (Eph. 1:8-10) as shown by seeking the Lord for salvation (Acts 7:27), calling on His Name for salvation (Acts 2:21), repentance (2 Cor. 7:10), confession of sin and restitution (Acts 26:20), confession of Christ (Romans 10:9), obedience to and in salvation (Heb. 5:9). Certainly we cannot be saved by a "faith alone" doctrine that denies the conditions whereby salvation may be received as a free gift (James 2:24; Romans 2:7)!

The works of the Christian will one day be tested as to whether they are of the Spirit or of earthly motives (1 Cor. 3:11-15), as Moses "had respect unto the recompense of reward" (Heb. 11:24-26) so are we to maintain a "con-

fidence, which hath great recompense of reward" (Heb. 10:35, 36). Just as the heroes of faith in Hebrews 11 were overcomers in the conflict with sin, and just as our Saviour was once willing to be crowned with thorns in order that He might be "crowned with honor and glory," so we are to endure in view of the crown at the end (Heb. 12:1, 2). Though all in the Christian race may obtain "an incorruptible crown," yet each one is to run as if "but one receiveth the prize"—a condition which obtains in an earthly foot race (1 Cor. 9:24, 25). By keeping "the bright reward in view" we have an incentive to consistent, holy living (1 Cor. 9:26, 27).

While we "wait for God's Son from Heaven" (1 Thess. 1:9, 10) we are to be occupied (Luke 19:13). The souls we win for Christ will be "The Crown of Rejoicing" for us at our Lord's coming (1 Thess. 2:19; Phil. 4:1). Again, there is not only the gift of righteousness which we have in Christ as our Substitute (Jer. 23:6), but there is "the crown of righteousness" for all "that love His appearing" (2 Tim. 4:6-8; 1 John 3:3). "The crown of life" is for "the man that endureth temptation" (James 1:12), and who is "faithful unto death" (Rev. 2:10). God takes no delight in the anguish of His people but He allows them to be disciplined for their spiritual growth (Heb. 12:11), and "He giveth more grace" that they may endure (2 Cor. 12:9, 10; Romans 5:3-5). "The crown of glory" awaits the faithful spiritual advisers who care for the Lord's own during His absence (1 Peter 5:1-14). These are to lead the sheep as in Heb. 13:17.

The Scripture warns us against failing to receive the proffered crown (2 John 8), against striving unlawfully (2 Tim. 2:5), against non-observance of the rules. "Respect for the reward" is respect for the Lord Who offers it! This is not a selfish matter. To go before Him with no trophy to lay at His feet, to have no crowns to cast before His throne (Rev. 4:10, 11), would be our everlasting regret and shame!



Lesson Comments by Fred C. Vanator

Lesson for April 19, 1953

PAUL BECOMES A MISSIONARY

Lesson: Acts 11:25-26; 14:8-20

THE FIRST STEP IN Paul's life after he became a Christian was to thoroughly acquaint himself with what it all meant. It took a little time for him to do this, but it paid great dividends. Then, too, God was not altogether ready to open the door of missionary enterprise to him. But when the time came and God wanted Paul to begin his work as His "chosen vessel" to bear the Gentiles, He knew where to find him.

Barnabas became the agent in God's hands of bringing Paul from Tarsus to Antioch for further training—a period which, according to Acts 11:26, lasted a whole year. Such was the preaching of these two men that a great

missionary urge came upon the people of Antioch, and it was to these people that the Holy Spirit gave commandment to "Separate me Barnabas and Saul for the work whereunto I have called them." It was through this that Antioch became the center of evangelization, from which point these men were sent out to be witnesses before all men. It was also here that the disciples were first called "Christians."

But when Saul was converted on the Damascus Road, he became more than just a "Christian"—he became a missionary to spread the Gospel over the then known world.

Note the preparation of Saul of Tarsus for the missionary work unto which God was calling him. After his conversion on the Damascus Road we find him observing the first principle which ought to dominate any life in preparation for Christian work—Prayer. Remember the words that convinced the trembling Ananias of Saul's sincerity were, "And behold he prayeth." The next step in the preparation was the time he spent in Arabia (about three years), where he evidently gave much time to study and prayer. This was followed by only fifteen days in Jerusalem, where he was not well received; then on to his native Tarsus, from whence he was called to Antioch by Barnabas.

Now follows the year in which he put the purpose of his prayer and study into action, with the result that the Holy Spirit was satisfied to say to the congregation at Antioch, "Separate me Barnabas and Saul for the work whereunto I have called them."

Too many times we minimize the need of preparation for the task of spreading the Gospel. Far too often we fail to realize that the preacher or missionary needs be tested by actual labor in the Lord's vineyard. Far too many times the failure of missionary enterprise is due to insufficient training, too little prayer life and not enough genuine hard work. Also too often we fail to realize that the success of a missionary effort depends largely on the spirit of sacrifice, both in time and money, on the part of the devoted servant of the Living God, and not to any man-made plans which are set forth without the guidance of the Holy Spirit. Remember it was the Holy Spirit who said, "Separate me these men for missionary service and send them out on the task I have assigned them."

Someone has said, "The work of establishing Christian missions is the most daring of all undertakings. It places an obligation, not alone on the missionary, but also on those who remain at home, for each must live sacrificially." Missionary work is more than a mere task; it is a "life" devoted to the Master. Paul was a real missionary.

INDIANA YOUTH RALLY POSTPONED

TOO LATE, we learned of the post-ponement of the Indiana Youth Rally scheduled for April 11th. **THE EVANGELIST**, containing the announcement for April 11th was already on the press.

However, the new date for **THE ALL-INDIANA BRETHREN YOUTH RALLY**, to be held in the Eskimo Inn, Winona Lake, Indiana, **APRIL 25TH**, at 6:00 P. M. —W. S. B.



What's Doing in the Churches



COUNTY LINE, INDIANA

The County Line Brethren church is happy to announce that Brother Herbert Gilmer, of South Whitley, Indiana, has moved his family into the parsonage at La Paz, Indiana, and will be full time Pastor of the County Line Brethren Church.

Brother Herbert Gilmer is a brother of Brother C. Y. Gilmer, Pastor of the Brethren Church at Huntington, Indiana, a contributor to **THE BRETHREN EVANGELIST**, in the Prayer Meeting Topics. Another brother, Roy Gilmer, is a minister in the Church of the Brethren.

We thank God for sending us this fine Christian family, for we know that God did send him and is blessing him and our church also.

March 29th was our Communion, and we are preparing for the Easter Services.

Please send all mail for the County Line Brethren church to this address as I am Secretary.

Mrs. Ora Ringer,
R. R. 6, Box 158,
South Bend, Indiana.

NEW LEBANON, OHIO

I would like to present the following as a brief report on our Revival which was held, beginning on March 1st.

In a total of 16 services, we kept an average attendance of 217, in spite of several bad nights when the rain came down in abundance, and some folks were kept away. One other night, ice was a factor, but our lowest attendance (on the first Monday Night with a real down-pour of rain) was 114. Attendance on the last Sunday, both in the morning and in the evening was just under 350. We had set a goal of 325 for Sunday School on the last Sunday morning, and went over to the tune of 366.

But more important than the response in attendance was the response of people seeking God. During the two weeks, a total of 58 individuals came forward, either in reconsecration or in first time confession of Christ as their Saviour. Our closing service ended with a baptismal service in which I had the privilege of baptizing 18. Ten of these were married, and the rest were young people. There are others, too, who will be baptized a bit later, but for various reasons could not join this group on the evening of March 15th.

Our Evangelist, Reverend George Gardiner, has been in the Dayton area for about five years, part of this time in pastoral work, and part of the time as the Director of Dayton Youth for Christ activities. At the present time, he is the District Evangelist, working out of the Detroit

Office for the same organization, and is responsible for the Youth For Christ rallies in Ohio and Michigan. His messages were simple, but power-filled, and the effect of his ministry with us will bear fruit for a long time to come.

We also enjoyed the ministry of some unusual musicians. During the first week our songs were led by Vernon Martin, a member of the "Gospel Mariners" Quartet (a group that sings each week on a Gospel Telecast from Dayton.) He had the Quartet with him on two occasions. In the second week, Reverend Ray Snyder from Stark County, but at present a student in Seminary, directed our music. He came equipped with Vibra-Harp, Chimes and Organo, all of which he played (and sometimes all at once.) His remarks were often of the "homespun philosopher's" variety, but were always well directed and to the point. His work, also, was much appreciated.

All in all, we have been much blessed with this effort, and trust that the church will continue on into higher and nobler activities for Christ.

John T. Byler, Pastor.



ASPINALL-MURRAY. Raymond Aspinall and Marilyn Murray were united in holy wedlock, in a beautiful church wedding, on March 8, 1953, in the Smithville Brethren Church. Raymond is a member of the Brethren Church at Smithville, and is attending Ashland College at the present time. Marilyn is a member of the local Church of the Brethren. They are both fine Christian young people and are active in church work.

The double ring ceremony was solemnized by the Pastor, the undersigned.

—Robert L. Hoffman.

Spiritual Meditations

Rev. Dyoll Belote

IT'S ALL IN HOW YOU TAKE IT

"Therefore doth my Father love me, because I lay down my life, that I might take it again.

No man taketh it from me, but I lay it down of myself." John 10:17, 18a.

CHRIST WAS APPROACHING THE CRISIS of the cross with a certainty of which He was fully aware. But the terror of it was ameliorated by His voluntary assent to bearing it. The story goes of a great, good man

whose physician pronounced the sentence of death upon him by informing him of the swift approach of death from a dread disease revealed by a clinical examination. The patient looked quietly at his physician and said, "Thank you, doctor; I shall proceed at once to arrange my affairs. I have no fear of death. I have lived for years so that I might not fear and now that it is near I have no dread." As he rose to leave the office he held out his hand to the physician and said, "Good-bye, doctor, I shall meet you in the morning." Or that other story of two friends who were attending the funeral services of an eminent Christian. One of the friends remarked on the sad character of the service, to which his friend answered, "That was no funeral, that was a coronation." Such can be said of all cases where people accept death as a part of God's plan for the completion of our spiritual development.

Always in life there are two things: What happens to us, and How we can take it. When we resist events, two tragedies occur, the event fails of God's full intention for it, and we lose the blessing enclosed in the full acceptance of God's plan. When we ask God to help us accept the event, there is no tragedy but a triumph. The cross thus accepted always leads to a triumph.

We can always look back on Christ's cross, from the Resurrection and see death swallowed up in life. But we should remember that the cross came first, where life was swallowed up in death.

The cross of Christ is the steady reminder that our path from mere natural existence to the life of a Christian lies through the place of a death to self. It shows us the sign and measure of a truly successful life. Most of us are carrying some sort of cross. May we not learn from our Lord and Master to make our acceptance of our cross voluntary?

—Linwood, Maryland.

PUBLICATION DAY OFFERING

March 11-24, 1953

(PLEASE NOTE: The offerings listed below are those which were received by our office during this period. For some of the churches, it represents just a partial offering, a quarterly or semi-annual offering.—Editor.)

Ardmore, South Bend, Indiana Brethren Church \$	74.56
Manteca, California Brethren Church	12.55
Cameron, West Virginia Brethren Church	2.00
Wayne Heights, Waynesboro, Penna.	
Brethren Church (additional)	8.00
Huntington, Indiana Brethren Church	23.85
Muncie, Indiana Brethren Church	60.00
Cerro Gordo, Illinois Brethren Church	18.75
Johnstown Second Brethren Church	27.50
Morrill, Kansas Brethren Church	2.50
Trinity, Canton, Ohio Brethren Church	96.50
Total	\$ 326.21
PREVIOUSLY REPORTED	\$3,297.11
TOTAL TO DATE	\$3,623.32

THE BRETHREN EVANGELIST

Official Organ of The Brethren Church

I Face The Future

How could I face the future
Were Christ not real to me,
With stormy clouds appearing
On land, in air and sea?
Though I know not the meaning
Of all mine eyes can see,
I know God's ways eternal
Are always best for me.

The darkness may grow darker,
But I shall know no fear,
For Christ my Lord is with me,
His presence is so near.
My heart shall not be troubled
With all the stress and strife,
For God has oft assured me,
In Him is all my life.

The foe would have me frightened
With what may soon take place;
But I shall hide in Jesus
And trust His saving grace.
And so through all the journey
My hope in Him is stayed;
My heart will not be troubled,
Nor will it be afraid.

—Alma Hoellein.

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Items of General Interest

GATEWOOD, W. VA. A candlelighting service was held in connection with the Easter Sunrise Service.

The Pastor, Brother Cecil Bolton, Jr., conducted a week of Post-Easter Evangelistic Services.

HAGERSTOWN, MARYLAND. Sixteen were baptized on Tuesday evening, March 31st, making a total of thirty-two baptized and taken into the church since January 1st.

The Girl's Triangle Club of the "Y" in Hagerstown, attended the March 22nd morning worship service, as special guests.

The Brethren's Home at Flora, Indiana, was the recipient of four lovely quilts, which were quilted and presented by the Willing Worker's Class of the Hagerstown Church.

BERLIN, PENNA. The new baby born to Brother and Sister Lyle Lichtenberger has been named Mark Irvin Lichtenberger, and was born on March 25th, which information we did not have at the time we announced his birth in last week's BRETHREN EVANGELIST.

JOHNSTOWN, PENNA. THIRD BRETHREN. The Boys' Brotherhood was completely revamped during January. The Men's Bible Class and Laymen's group came to the rescue. They named a general committee which set up a plan for the year. The plan is working and the boys are making a very good response.

Special Pre-Easter services were held, with the Pastor,

Brother E. M. Riddle, speaking each night. Wednesday night, baptismal services were conducted for three who made their confession of Christ on Palm Sunday.

The Choir presented the Easter Cantata on Easter Sunday evening, with Floyd Benshoff directing.

A Father and Son Banquet was held on February 26th.

DAYTON, OHIO. Brother Percy C. Miller reports ten children dedicated to the Lord on Palm Sunday.

Seven persons were baptized at a special service following the morning worship hour. These, along with five received by letter, and one received by former baptism, made thirteen additions to the church at this time.

"The Challenge of the Cross," a beautiful play, was scheduled to be presented at the morning worship Service on April 19th, by the Dayton Youth group.

GRATIS, OHIO. The local Laymen's group feted the Gratis Brethren Church Basketball team to a supper recently. The Laymen's group effected reorganization of their group at this gathering, also.

Brother William S. Crick informs us through his bulletin that the Miami Valley Laymen's Rally will be held at Dayton, Monday, April 20th.

ELKHART, INDIANA. Our National Brethren Youth Director, Brother Charles Munson, is scheduled to preach in the Elkhart Church on Sunday morning, April 19th, while the Pastor, Brother Robert Higgins is holding Evangelistic Services at Lost Creek, Kentucky. The B. Y. C. of Elkhart will show a religious film at the evening service.

MUNCIE, INDIANA. The ladies of the W. M. S. of Muncie joined with the W. M. S. of Oakville, on March 22nd, for the review of the Mission Study Book, which was given by Mrs. Russell Rodkey, National W. M. S. President. The meeting was held in the Oakville Church.

A public Service by the Junior Church group, was given on March 29th. It featured special musical numbers, scriptures and prayers by the children.

WARSAW, INDIANA. Brother Eugene J. Beekley has supplied us with an itinerary for the showing of his pictures taken on his recent trip to Europe and the Holy Land. Some of these are already past, so this list is "reporting" and "announcing."

April 14th: Teegarden Brethren Church, Indiana

April 17th: West Alexandria Brethren Church, Ohio

April 22nd: College Corner Brethren Church, Indiana

April 24th: Tiosa Brethren Church, Indiana.

Five were added to the church by baptism, two by letter, making seven of recent date.

PERU, INDIANA. The Sisterhood sponsored the Easter Sunrise Service, which featured a Sceno-O-Felt Story by the Pastor's wife, Mrs. J. Milton Bowman. The service was followed by the Easter breakfast.

UDELL, IOWA. Brother C. C. Grisso, Evangelist, presented eight messages in his series of Holy Week Services at Udell.

The Pastor, Brother H. Francis Berkshire reports the addition of three members on Easter Sunday, by relation.

(Continued on page 15)



The Editor's Pulpit



Are You Alive?

IT WAS A BEAUTIFUL SPRING DAY. The birds were singing, the rising sun was beginning to shine across the beautiful, greening fields and woods, dispelling the chilly morning air. The day promised to be one of those "perfect" days.

The words of Holy Scripture came to our mind, "The earth is the Lord's, and the fullness thereof" . . . "The heavens declare the glory of God and the firmament sheweth His handiwork." In our morning meditations, we thought of the wonderful way in which God provides and cares for all of nature and the human race.

Inspiration in the study of His Word and in viewing the beautiful scene before us in that early morning hour, brought forth the rapture of the soul which literally made us say with the poet, "God's in His heaven, all's right with the world." Yet, we knew that all was not right—many were sorrowful, sick, dejected, in need, and spiritually sick. So, our meditations took a different turn.

As we prepared our breakfast over an open fire, we began to project our thoughts into the thousands of American homes where individuals, parents, and children were likewise getting breakfast and preparing for the day's activities.

We coveted for everyone the thrill and inspiration of the scene which we were beholding, as we fried our bacon and eggs, and made our coffee. We knew that relatively few people would be or ever would enjoy such a delightful experience as ours.

Some would "detest" such an "unearthly" thing as a camping trip into the mountains. Others may have at some time or other had such an experience, yet soon forgot all about it.

But, still we thought of the breakfasts in American homes. We wondered just how many of those starting the day were actually alive! We do not mean physically, but rather, mentally and spiritually. We grant that not everyone could enjoy an experience such as ours, either because of work, home duties, other commitments, or temperament; to thrill them; but we do insist that a person can stay alive in the everyday experiences of life.

No one is deprived of access to the Bible, which tells of scenes like that before our eyes that morning. The shepherd Psalm, the story of creation, Christ feeding the multitudes, etc. . . all are pastoral, inspirational passages. Even we could not always stay in the mountains, either, for duty calls.

Yes, we wondered how many people were alive that morning. As the day increased its strength, as the earth became alive and glowing with the Spring day, we too, felt we caught more and more of the spirit and enthusiasm.

Many times since, the memory of such glorious experiences come back to us and inspire us to keep us alive—on mornings or days when darkness, grief, disappointments, problems, etc., would engulf us.

Here is what we have in mind. Our spiritual strength should be such, as a result of our worship, in church, our daily devotions, or, if fortunate as we were, in outdoor experiences—to lift us up, and out of the defeatism of daily problems.

We urge you to provide for yourself a good store of precious memories, and call upon them when you wonder if you are alive. Dark blue days come to all of us. No one escapes such depressive moments. Calculate their approach, though, prepare for them by lifting your heart and soul above them. Recall the inspiration and blessings of those happier moments, and you will know you are alive; a dark day will change to a bright Spring day; you will be a blessing to mankind instead of a depressant.

A verse which gives strength on a bright day, or a dark day, is found in Colossians 1:16, "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him."

Now, aren't you glad you are alive today? In the light of His wonderful love and grace, do not your problems seem smaller? Can't you feel less sorry for yourself, and more possessed of a desire to help your fellowmen?

As you behold with your eyes, or with your memory, the glories of God's creative work, may you pause in silent thanksgiving—in full surrender and devotion to God. May you stay alive, energetic, and active this day, and every day in the work of the Lord.

DON'T DIE, PLEASE! STAY ALIVE! God needs you to work for Him! There are far too many people today who have left the spark of enthusiasm, joy and work die in them. They are little more than physically living beings.

Rejoice, look up, see the beauty of today, seek His will, and do your part to help your Church in its business of telling others about Christ.—W. S. B.

THE COMMUNION SERVICE

CHARLES E. JOHNSON



OF ALL THE SERVICES OFFERED by the Christian Church to her followers the sacrament of the Communion Service is the most sacred and in many cases the least understood. In order to fully understand it, it is necessary that we go back to its instituting. Time is fast drawing the work of Christ upon earth, to a close. In three and a half years He has gone about teaching, and healing all manners of sickness. He has gathered together twelve men who are to carry on His work after His decease. Just a few minutes remain before He will be arrested and tried as a common criminal. Realizing this, He has gathered His disciples together for final instruction. He knew that these men must go forth to meet with trials and temptations. After them should come others who must carry on. Some service must be given to strengthen and prepare them for the duties ahead.

They are gathered together in an upper room and seated around a table upon which a meal is spread. In John 13:4-5 we read: "He riseth from supper, and laid aside His garments; and took a towel, and girded Himself. After that He poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith He was girded."

Immediately the question arises, Why? First let us look at His authority for giving any new service. John 13:3 reads: "Jesus knowing that the Father had given all things into His hands, and that He was come from God, and went to God." Surely this is all the authority necessary. Knowing this and knowing that His time was short, surely this must be a meaningful service He was about to institute.

Let us look at John 13:6-8: "Then cometh He to Simon Peter: and Peter saith unto Him, Lord, dost thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.

Peter saith unto Him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me."

Peter at once realized the seriousness of what was taking place, and in verse nine we have him saying: "Lord, not my feet only, but also my hands and my head." A refusal by Peter would have meant the loss of his salvation. What is all this leading up to? Let us read from John 6:53: "Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you." Now to 1st Corinthians 11:27-29. "Wherefore whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and the blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body."

In Matthew 26:26-28 we find: "And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take eat; this is my body. And He took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; For this is my blood of the New Testament, which is shed for many for the remission of sins."

After reading these verses, John 13:7: "What I do thou knowest not now; but thou shalt know hereafter," takes on a new light. He is leading up to the closing part of the Communion Service, which is a three fold service. He shall soon give to them the emblems of His body and His blood. This calls for absolute spiritual cleansing of the individual before partaking.

Let us turn to Matthew 28:19-20. Here we have Jesus giving the commission to baptize. Let us see how the early church understood it. In Acts 2 we have the com-

ing of the Holy Spirit and the preaching of those infilled. Peter has delivered a masterful sermon. The hearts of the people have been touched and in verse 37 we have them coming and asking: "Men and brethren, what shall we do?" In verse 38 we have Peter's answer: "Repent, and be baptized, every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit." In Acts 22 we have Paul telling of his conversion. In verse 16 he tells of the coming of Ananias with instructions as to what he should do: "And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the the name of the Lord." The individual who enters the baptismal waters aright comes forth a cleansed and purified individual. According to the teachings of Romans 6:1-7 he has buried away the old man of sin and is come forth a new creature.

Yet as we live in this world, we many times, either consciously or unconsciously, come short of the Will of God. It is a realizing of this that causes many to remain away from the Communion tables. They are afraid of partaking unworthily. Here is the reason for the service Jesus is now instituting.

It is often illustrated by the individual going to a stream to bathe. As he comes forth and walks to his dressing room his feet become soiled in contact with the ground. Shall he return and bathe all over? No, it is necessary only to bathe the feet and he is clean. So also the one who has become soiled in the walk of life. It is not necessary for him to be rebaptized save only to wash his feet. The one who enters aright into the feet washing service comes forth as clean and as holy as our Heavenly Father can cleanse one. Your writer has often been grieved by hearing some foolish or light hearted remark made by some entering upon the service, not realizing the seriousness or sacredness of it. This part of the service now over Jesus laid aside the towel, and picking up His garments resumed His place at the table.

There have been many attempts of late to try and do away with this service. At one time most denominations practiced it. Now many have discontinued it with one excuse or other. The big question is, "Is it necessary?" Let us quote from John 13:13-17. "Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his Lord; neither He that is sent greater than He that sent Him. If ye know these things, happy are ye if ye do them."

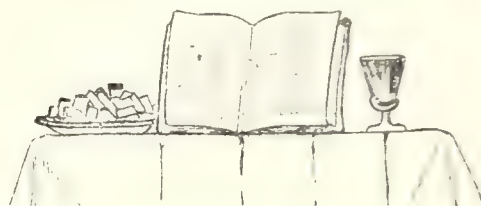
Let me ask you, Can you find anything plainer taught in all scripture? Christ is fitting and preparing His disciples to enter into that yet greater service, the eating of His body and the drinking of His blood. They must be clean in order to partake. There are those who hold that the service is but the teaching of humility. I would not deny that the teaching of humility is there, but that is but a secondary teaching. The primary teaching is that of cleansing.

We now enter into the second part of the service or that of the Lord's supper. Some have said that this was the Passover Feast. We know this to be untrue, for the time set for the killing of the Passover lamb was definite-

ly set by Jewish law. At the very hour set for the killing of the lamb, Christ was dying upon Calvary's cross. The Lord's supper was twenty-four hours earlier. It was something new, and even the disciples did not understand it. In a foot-note taken from the Revised Catholic New Testament on 1st Corinthians 11:20-22 we find: "Among the early Christians, in imitation of the Lord's Supper, a slight meal, the Agape, or Love feast, preceded the Eucharistic service."

It is an attested fact that this service was observed by the early church. During Paul's time it had become misunderstood and had become a disgraceful gathering. The rich brought of their abundance and made it a time of feasting. The poor had nothing, and were often hungry. He attempts to straighten it up. This is found in 1st Corinthians 11:17-34. He shows that this is not a time of feasting but rather a meal with a spiritual meaning.

Instead of causing divisions it should be a time of uniting. There should be equality among all Christians. It is universally recognized that nothing so unites people as to sit around a common table and enjoy a meal together. Then there comes another teaching. It should be a time of serious joy, for it points forward to the time when we shall sit together in heaven at the Marriage Feast of the Lamb.



Jesus is building up His disciples for the climactic part of the service. The climax is the Eucharist, the partaking of the emblems of Christ's broken body and His spilled blood. We find the teaching in Matthew 26 and Luke 22. It is also recorded by Paul in 1st Corinthians 11:23-26 which I shall quote: "For I have received of the Lord that which also is delivered unto you. That the Lord Jesus the same night in which He was betrayed took bread: And when He had given thanks, He brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also He took the cup, when He had supped, saying, This cup is the New Testament in my blood, this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come."

As we have looked forward to the Marriage Feast of the Lamb, in heaven, and have rejoiced in it, let us not forget what it cost. As we follow our Saviour in His travels upon earth we see Him rejected, hated, abused, arrested, unjustly tried, and condemned to death upon the cross. We see His blood shed that we might receive the forgiveness of our sins and the assurance of life eternal. How easy it is to forget and before we realize it we are again walking in the paths of sin. Jesus saw it all before Him, and for our protection He gave this service.

First, cleansing, second, a foresight of harmony and fellowship in heaven, and lastly, the giving of the emblems of His broken body and spilled blood, that we might ever keep before us the price paid. Paid for each

MORTGAGE BURNING AT MUNCIE, INDIANA



This report on the burning of the mortgage here at the Muncie church is rather late, but is due to illness and inability to get the necessary material together until the present time.

E. J. Black.

PERHAPS THE GREATEST DAY in the history of the First Brethren Church of Muncie, Indiana, dawned October 5, 1952, when the mortgage on our beautiful new Church building was burned.

From a small beginning in 1915, the Muncie Church grew under the successful ministry of several pastors, until 1930, when it was decided that a larger edifice was needed. In that year a large basement, 35 by 75 feet, was built and covered with a temporary roof and served as the new place of worship until the early Spring of 1948. In that year a beautiful, new modern Church was built on the 18 year old foundation, which was joined to the old Church building. On February 19, 1949, dedication services were held, with Brother Claud Studebaker preaching the dedicatory sermon.



E. J. BLACK

Only those who lived here and had a part in the financing and building of the new Church could tell the real story of the heroic sacrifices made by these fine people. Although the Missionary Board of the Brethren Church contributed a splendid offering, the bulk of the bill was paid from the pockets of the members.

The accompanying photograph was taken at the moment of the actual burning of the mortgage. Looking from left to right you will see **Curtiss Cruea**, who was in full charge of construction, contributing not only weeks and months of his time, but also rendering financial assistance as well. Next, is his brother, **O. V. Cruea**, Sunday School Superintendent who was, and is one of our many fine spiritual leaders who helped out in this big venture.

Next, **Miss Edna Garrett**, who rendered a splendid service as Building Fund Treasurer and was responsible for receiving of funds, and paying the many bills. Next her mother, **Mrs. John Garrett** was one of the charter members who worked untiringly through the years to make this great day possible. **Rev. E. D. Burnworth** is next, and it was he who was Pastor during some of the very hard years of the Church's history, and who was the motivating force back of the building program. His vision of a growing Church is to be seen in the planning of the large auditorium and many class rooms, and other commodious features included in the plans of the new Church.

The furniture includes new pews, pulpit furniture, Hammond organ, new piano, etc. So it was that, after nearly four years of praying, hard work, and sacrificial giving, our people were free of all debt on structure and furnishings.

The occasion was celebrated with appropriate services October 5, 1953. Three former pastors were present, **Rev. E. D. Burnworth**, **Rev. Delbert Flora**, and **Rev. George Jones**. The Pastor brought the morning message with the former pastors assisting in the service.

After a carry-in dinner, the afternoon service got under way with a large crowd attending.

The following is the program for this service:

Organ Prelude **Mrs. Clifford Garrett**
Hymn
Scripture Lesson **Rev. Delbert Flora**

PrayerRev. George Jones
 Special selection on fluteMary Deere
 GreetingsRev. George Jones
 Choir
 GreetingsRev. Delbert Flora
 Merimbaphone SoloRobert Dwiggin
 GreetingsRev. E. D. Burnworth
 Vocal Solo—"Holy City"Miss Edna Garrett
 Hymn
 Burning of the Mortgage
 Consecration Service.....(Over 60 coming forward)
 BenedictionRev. E. D. Burnworth
 Organ Postlude.

We covet the sincere prayers of the Brotherhood, and extend a cordial invitation to any who may be passing through the city to stop off, and we will be glad to show you what the Lord hath wrought."

It has been quite a little while since we have reported anything from the work here in Muncie; so I am going to try to make this as brief as possible, and yet bring the Brotherhood "up to date" on the news from this corner of the Lord's Vineyard.

Mrs. Black and I began our ministry here September 14, 1952, after five months of convalescence from a serious illness. Having been cautioned by the Doctor to wait a full year before taking a charge, we discovered that we were not as strong as we had thought we were, and as a result were quite ill again for several weeks after arriving on the field.

After the resignation of Rev. Zimmerman, the services of Rev. Burnworth were secured as supply Pastor, preaching Sunday mornings. The Sunday evening meetings were omitted because of the distance Brother Burnworth had to travel to get here.

On the first Sunday of November, Mrs. Black organized a Junior Church with thirty-nine attending the first service. Much of the material needed was donated by friends here and in Bryan. We are pleased to report that interest and attendance is growing in this very important department.

Rev. V. D. Geren came to us November 17th for a two weeks' revival service. From the first night, the interest

and attendance grew. The result was seven saved, and about sixty-five re-consecrations. Rev. Geren will return to us again April 7th, for another two weeks' meeting.

We are very much pleased with the attendance increase, especially at Prayer Meeting. Starting with eight in September, our average is now between 25 and 30. We have an average of 100 or more in Sunday School and slightly more than that in A. M. Services. An average of 50 attending the evening service.

Several new projects were launched in the last two months, and at this writing are completed. These included a new Nursery, Tape Recorder, Knight 80 watt sound system installed in the Church tower for playing chimes, a portable communion set, new equipment for Parsonage which included door chimes, water heater, heat regulator and other household needs.

There are plans to install a new baptistry tank, likewise prospects of a new electric elevator for the Church, but will report on these things later. Money is being also raised for a still projector and screen, which will have been secured by the time this article is published.

We have an active Laymen's Organization, and an active Woman's Missionary Society. On January 10th, Mrs. Black organized a S. M. M. society, and e'er long we hope to report the organization of a Boys' Brotherhood.

Our people here are real workers. Our Deacons have divided the Church membership names and are making regular calls every week on members and prospective members. This same zeal for service could be said for many more of our members who really do a lot of calling.

Some time ago we started having special prayer for service men every Sunday evening, with a candlelight service the last Sunday night of every month, at which time a relative of the service man comes forward and lights a candle to represent him and offer prayer as the audience prays silently.

At the last business meeting we were extended a two year call to begin at the termination of our present call that ends in September. We do earnestly solicit your prayers in behalf of ourselves and this people, that the Lord will continue to manifest His pleasure in prospering our Church and the winning of many souls to Christ

E. J. Black, Pastor.

The Communion Service

(Continued from page 5)

one of us, individually, that we might be redeemed from sin. As oft as we enter into this service we do it in remembrance of Him. It becomes a life giving, a life preserving service. Without it we have no life, with it we have the assurance of life everlasting.

It is the universal testimony of all who have partaken of the service that it gives strength as no other service can. At its close we read that it was night and they sang a hymn and went out. Out to the Garden of Gethsemane, there to be betrayed by one of His own, to be arrested, unjustly tried, to be abused, and finally crucified.

Brethren, we need this service, this life giving service, that we might have the Christ with us, helping us along

the difficult road of life until that time when we shall see Him, He who gave us this wonderful service.

Father in Heaven, look down upon us in tender mercy, and lead us day by day along the way of life. We thank thee for every help provided, and look forward to that day when we shall meet with thee, and be with thee through all eternity. Again we implore thy help, in Jesus' Name, Amen.

26 West 4th St.,
 Stockton, California.

(This article also is available in tract form, sponsored by the Willing Workers Bible Class of the First Brethren Church, Stockton, California. Order from the Brethren Publishing Company, Ashland, Ohio. Price: 10c per dozen, 50c a hundred.)

Missionary Department

FROM JANET AT JOS

(Continued)

Marketing is fascinating: we see people everywhere selling things—sitting on the ground, in open booths, at tables and just walking around with baskets of things on their heads. The canteens where the Europeans (as we are all called) trade are all on one long street—a couple of miles long. There seems to be hundreds of canteens selling African cloth. The stores are owned and run by people of many nationalities—African, British, Syrian, Indian, etc. You can buy almost anything you want including lovely cameras, nylon material, etc., but anything that is imported is very expensive.

TRAVEL TO SCHOOL

We go out to the school, which is 1½ miles from here, in the motor (an old Ford Utilican) which is something to drive. We drive on the left-hand side of the road. Petrol (gas) is very expensive; so I have secured a second-hand autocycle which is really handy.

THE SCHOOL

At Hillcrest there is a lovely big L-shaped boarding home which includes the dining room, living room, kitchen and bedrooms for the children. This term we have 47 children living there and expect at least 10 more next term. I don't know where we will put them, but I guess we can have triple-decker bunks instead of double. Down the hill is our school building with its two big classrooms (Primary and Intermediate) and office. Another building is used for the junior high and high school pupils. We have 60 children including the day students who live in Jos and whose parents bring them to school each day.

We are short-staffed this term; so the house-father is teaching also. Next term our principal will be back from leave in England, and a teacher is coming from a missionary school in India. I have a wonderful group of children to teach, but I am not doing so well as I would like because there are 33 of them and only one of me. Also there are five different classes—3A, 4B, 4A, 5A, and 6A. I always wondered how the teachers used to teach all the grades in a one-room school and now I still wonder.

Twenty-one of my pupils are the children of mission-

aries and the rest are the children of traders, business men or tin miners. Seventeen of them are Americans, but the rest are British, Irish, Australian, Lebanese, Syrian, Indian, Turkish, French or Nigerian. Five of them are Mohammedans; one is a Catholic and one is a Hindu; so you can see what a missionary opportunity I have each day, right in my classroom. Since this is a missionary school, we are free to teach the Gospel as much as we wish. We all enjoy our morning worship together very much.

Have You Given Your Best To The Easter Offering For Foreign Missions?

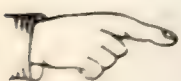
» » » » Our Poet's Corner « « « «

O God, is there a soul
Who died because of me;
Forever shut away
From heaven and Thee?

Is there a soul who died
Because I did not speak;
Because I did not point the way
His feet should seek?

Because I tightly clutched
My little earthly store;
Nor sent Thy messengers
Unto some distant shore?

Lord, let me not forget
The precious souls who die;
The souls for love of whom
My Lord was crucified.



How About Your Offerings??

FOREIGN MISSIONARY OFFERING

(Easter)

Make checks to The Missionary Board of the Brethren Church, and address The Missionary Board of the Brethren Church, 524 College Avenue, Ashland, Ohio.

The Person Of Jesus Christ

Part Two

Rev. John T. Byler

IN THE FIRST PART of this discussion, the Person of Jesus Christ was the subject of our study. We were interested in finding some light on certain questions concerning Christ, and in trying to picture the awful condition of mankind if Christ was not what He claimed to be. In this second study on the subject of the Person of Jesus Christ, it is our purpose to examine some of the more pertinent truths or proofs relating to the Deity of our Lord. These proofs will be examined under five general headings: The Works of Christ, The Words of Christ, The Wonder of His Personal Life, His Supernatural Knowledge and the Influence of Christ—both in His day and now.

I. THE WORKS OF OUR LORD

If God came to earth in human form, as Christ claimed that He did in the person of Himself, we have a right to expect the miraculous from Him. And yet this is the very fact which seems to be one of the greatest of stumbling blocks to many people in accepting Him. Therefore, many reject the miraculous feeding of the multitude; they are unwilling to accept the possibility of Jesus' walking on the water or stilling the tempest through miraculous means; and the idea of His raising the dead, to many, is preposterous. They can't understand how such things could be—they are not "reasonable" and there is no present day "tangible" proof which satisfies their limited powers of understanding, so they are ruled out as impossible.

Yet these same critics will sit down to enjoy radio or television, not at all able to understand the principles of their operation, and they will thoroughly enjoy these—and without denial. They likewise will go to a physician for medication or for healing in sickness, and without question will take the medicine he prescribes (though they often are aware that too large a dose of the medicine might prove to be fatal) and they take it without the faintest knowledge concerning how it might be of possible help to them.

Jesus was a miracle worker; He interrupted the laws of nature and did things that could be done only through a superhuman intervention. Critics have tried to explain all of these away by natural means, meanwhile denying the possibility of anything but the natural. But in all attempts of men to deny the miracle powers of Christ, never has there come a satisfactory explanation of the change that occurs in the heart of an individual when Christ enters the heart—other than that the change is a miraculous one.

Christ was the Redeemer, and He is still the Redeemer of men. When He enters the life and heart of an individual, and that individual yields his life into Jesus' con-

trol, a change occurs. A new life is begun—a life that is so different as to be unrecognizable at times. Men have tried to give reasons for the change that takes place, but their reasons are valueless. They aren't reasonable, for the reasons are not natural, but supernatural.

One who has reached the very lowest ebb of society, suddenly, through a wonderful transformation begins a new life of Christian witness that succeeds in bringing many others to Christ. And this is repeated not only in the case of individuals, but in the case of communities of society, and of entire nations. Wherever a spiritual regeneration takes place, whether in the heart of an individual, or in a nation, life takes on new purpose, new meaning and an entirely new aspect. And the whole answer is in the working power of Jesus Christ in men's lives.

II. THE WORDS OF CHRIST

Had Jesus failed to speak at great lengths concerning God, we would surely have had the right to question Him when He said He came from God. Through such speech, He gave us a much clearer picture of God. The prophets of old had a very limited knowledge of God through revelations from Him, but in their human weakness and in their lack of knowledge, the picture of God was quite unsatisfactory and incomplete. But Jesus, through His frequent references to Himself and His relationship with God, gave us a clear picture. "I am in the Father, and the Father in Me." "If ye ask anything in My Name, I will do it." "Ye believe in God, believe also in Me." "He that hath seen Me hath seen the Father." Either these words were the words of One Who was completely insane, or He had a right to speak in such fashion.

Apart from His reference to His relationship with God, Jesus again spoke of Himself in a way that only God would dare to speak, unless He were completely mad. "I am come that ye might have life and that ye might have it more abundantly." "I am . . . the Light of the World . . . the Bread of Life . . . the Way, the Truth, and the Life." We might argue that any one could make such statements and claims, and it is true. But who would believe any person making such claims for himself? But people did believe Christ, and they still do.

In still another fashion, His words give evidence of His Deity. He claimed the power to forgive sins. The Jews sought to kill Him for this particular claim, but He did forgive men their sins, and the proof of this fact is the living evidence of the countless millions who have been given the God-given assurance of sins forgiven through acceptance of Jesus Christ as Saviour. "If we confess our

sins. He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." (I John 1:9)

III. HIS PERSONAL LIFE

As we look at Jesus' Personal Life, we have again no choice but to acknowledge Him as God. He fulfills everything that we expect from One Who comes from God. Christ's position is far above that of any other teacher or religious leader. Some claim that He is only the very highest type of humanity, but if that be true, others should have surpassed Him in the 2000 years of advanced knowledge and experience that we have enjoyed as an accumulation in these many years. It was Strauss, the German critic of Jesus who said that it was impossible that any such person as Jesus should have ever lived. But such a denial of Jesus is only further evidence of the fact that Jesus was from God, for the evidence of His life is irrefutable. It is true that no human could have lived as Jesus did, and we will readily agree with Strauss on this point, but God, in human form, in the person of Jesus, could, and did.

IV. HIS SUPERNATURAL KNOWLEDGE

A fourth factor that can't be overlooked is Jesus' Knowledge of the Supernatural. He could predict things of the future; His words regarding some things could not have been known to any normal mortal being. But as God, Jesus could know the end from the beginning, and therefore we are not startled when we discover that certain things of which He spoke centuries ago are having their fulfillment today. In the upper room, the disciples were not able to grasp the fact of the death of Christ which was to take place only hours removed from them. And yet, in that same moment, He revealed to them the significance of the "Upper Room" experience which has always been of such tremendous importance in the life of individual believers, and in the life of the Church.

Again, Christ's statement, shortly before His death is of unusual significance, although it was not recognized as such when it was uttered, even by His closest companions. "And I, if I be lifted up from the earth, will draw all men unto Me." This lifting up has been the means whereby man has acceptance with God, and men are still being drawn to Him through Christ's being lifted up—first of all, upon a cross at Calvary, and next, into the hearts of men.

V. INFLUENCE OF HIS LIFE

Finally, we can't overlook the Influence of Jesus' Life, both in His Day and in ours. This influence has reached into every walk of life; it has been felt by the highest ruler and by the lowliest subject; this influence has reached out to the privileged possessor of wealth and to the poorest of paupers; both teacher and pupil have been affected by the life of Jesus Christ; and that influence is still reaching out to millions, day after day.

With the exception of one disciple who was faithless, and betrayed His Lord, the disciples believed so implicitly in Him, and allowed His influence to so govern and control them, that they were willing to go to violent death for Him. Thousands of others have done the same in the following centuries, and the stream of faithful ones who are willing to give up all things for Him, regardless of cost to themselves, is still a full and flowing stream. And

this, all because of the tremendous influence of Jesus' life in their lives.

Other reasons might be cited in abundance for belief in Jesus as the Christ of God—One with the Father, and today, sitting upon God's right hand in glory. But the five reasons cited in this discussion are so significant as to leave no room for doubt to an honest seeker, the fact of Jesus' Deity, His Oneness with God. To those who reject these arguments, further proofs would not help, for they too, would be rejected. But to one who seeks diligently, God's Holy Spirit will be a means of enlightening, that Jesus is God.

—New Lebanon, Ohio.

WITH THE LAYMEN

SOUTHERN INDIANA DISTRICT LAYMEN

The Southern Indiana District Laymen were guests of the Roann Brethren Laymen in the Roann High School on Monday evening, February 16th. A very delicious chicken pie supper was served by the ladies of the host church in the school kitchen.

We assembled in the school gymnasium for the evening program. Ralph Sausaman of the host church acted as chairman and gave us a most hearty welcome. Bud Hunter led us in singing, "Dwelling In Beulah Land," accompanied by Edna Beam at the piano. Lloyd Miller led our evening devotions, reading from Proverbs 3:1-17, and leading in prayer. We were then favored with a Trombone Solo by Bruce Mouser, accompanied also by Miss Beam. Mr. Sausaman introduced Mr. Barton Rees Pogue, well known Hoosier Poet, and Humorist, as speaker of the evening.

Mr. Pogue began by saying, "Come let us go back to our childhood days." He then recited poems relating to our childhood. From here, he continued with poems relating to the various ages of life. Following the humorous trend, Mr. Pogue closed with a more serious theme, encouraging us to retain our youth and let the years do to us what they may.

The business session was in charge of our District Chairman, Herman Hood. The Secretary's and Treasurer's reports were read and approved. Roll call resulted in a count of 76 being present. Attendance was low due to the activity of one of the worst snow storms of the year. The undersigned was re-instated as Secretary-Treasurer. The offering was \$47.88, which is to be applied to the National project, the Shively Missionary Home, at Ashland, Ohio. Bud Hunter made some remarks concerning the membership throughout the brotherhood. He made emphasis on more churches forming organizations. He also gave some high lights on our projects. A vote of thanks was given the Roann laymen for entertaining, and the ladies for the wonderful meal.

By request, Mr. Pogue recited another poem. The group sang, "Lead Me to Calvary," in closing, and Rev. Whetstone pronounced the benediction.

Guy V. Purdy, Secretary.

The Second Brethren Youth Ambassador Quartet Getting Ready



Top to bottom: Charles Huff, Waterloo, Iowa; Ronald Ritchey, Berlin, Pa.; William Curtis, New Lebanon, Ohio; Glenn Grumbling, Johnstown, Pa.

This is the second BRETHREN YOUTH AMBASSADOR QUARTET to be sponsored by the National Youth Board. The boys, all pre-seminary students, will travel into our eastern churches this coming summer.

Their singing tour will be under the sponsor-

ship of the Brethren Youth Evangelistic Crusade, a project of the National Youth Board.

A great deal of practice, plus practical experience on the radio and singing for special programs is welding the boys into a fine musical organization dedicated to the glory of God.



The aim of Brethren Youth is to help our Missionary Board build a gymnasium and classrooms at Lost Creek, Kentucky. The young people are raising \$5000 this year to help construct that building. Every church youth group is needed to put this goal across.

This Brethren Youth project is twofold. First, its aim is to help in a very needy cause, and secondly, such a project unites our young people in a common purpose.

GIVE BUCKS FOR BLOCKS FOR LOST CREEK, KENTUCKY.

Brethren Youth Crusaders

Devotional Topics

J. D. Hamel Program Editor

Topic for April 26, 1953

YE SHALL BE WITNESSES IN JERUSALEM

(At Home)

YOUR CHURCH. It is the fellowship both of those who put full time into its work and earn their living that way, as your minister does, and of those who earn their living otherwise and give volunteer service when they can.

1. **PAUL.** Paul earned his living as a tentmaker after he became a Christian and said that those who taught in the churches should be self-supporting. When the demands on his time were so great that tentmaking was impossible, he accepted the gifts of the church members for his support. Gradually, as the church became more of an organization, its leaders became trained and full-time workers. There were still places, however, for those who would serve as volunteers, and others who gave their lives to its more humdrum tasks in return for no more than board and lodging.

2. **A KITCHEN SAINT.** Such a worker was Brother Lawrence. He lived in France in the seventeenth century, and his name before his conversion was Nicholas Herman. He joined the Carmelite order in Paris and was admitted as a "lay brother" in 1666. Now a "lay brother" is not a priest. He may help the priest or he may do other common tasks that need to be done. As a lay brother, Nicholas Herman became "Brother Lawrence" and his duties lay in the kitchen. He found such joy in doing all things in the companionship of God, that all was gladness. Sweeping the kitchen, cleaning the stable, going to the market, or engaging in religious exercises were all done in a spirit of devotion to God and he found himself in as complete harmony with his Father in one as in another task. His message in life was always the same: Do everything for the love of God. Young people, remember that in every task and relationship and pleasure of every day; be conscious of God's presence.

3. **LAYMEN IN THE CHURCH TODAY!** When Protestant Christians came to America, the share which the lay people took in the activities of the church increased immensely. As you probably know there were not enough preachers to go around, and besides that, many of the outpost communities were too small to support even the part-time services of an ordained minister. The lay preacher or leader in the church became an important person. Did you also know that the Church has not always had church schools such as you attend Sunday morning? Sunday Schools were started only a little more than one hundred years ago. And who teaches these classes? Volunteer lay workers for the most part. We think today of an active congregation as the one in which a large percentage of the membership takes an active part in the work of the church.

4. **AIMS AND PURPOSES.** One thing stands out in all of the personalities who we find working in the church. **LET US START WITH YOU.** Why do you come to church? Do you get anything out of it? And what do you put into it? **YOUR LOCAL CHURCH** has its purposes. It is the training school of the Lord Jesus. It is the place where children, youth, and adults should meet for fellowship and study, for worship and service. Its teaching must be alive and full of action. The primary purpose of the church is to lead growing persons in the way of **JESUS**, their Saviour.

5. **YOUTH ORGANIZATIONS IN YOUR CHURCH!** This is your own place of fellowship and service at present, so let us take a look at some facts about Youth groups in your church. Our fellowship of young people is called **BRETHREN YOUTH CRUSADERS**. This name and organization has been authorized by Conference of 1951. Brethren Youth Crusaders are young people of the Brethren Church engaged in Christian activity and service. "Do God's Will" is the slogan of The Sisterhood of Mary and Martha. Their purpose is to develop young Christian womanhood, to aid in giving the Gospel to all, to do practical and benevolent work, and to provide Christian inspiration and companionship. The purpose of the Young Men's and Boys' Brotherhood of the Brethren Church is, "That boys and young men might learn to know Jesus Christ better, to love Him more, and to serve Him truly."

6. **YOUR B. Y. C.** On September 26th, 1945 the idea of Brethren Youth came to several young people of the Brethren Church who had been much in prayer as regarding the future of our youth and the fields of service at home and abroad. Since that time God has been leading our young people into new fields of Christian experience and winning souls to Christ through the work of His Holy Spirit among us. Every phase of youth work has been sanctioned by the General Conference of the Brethren Church. Our Youth Board is directed and elected by our General Conference. The Youth Board, as it is directed by our Conference elects a National Youth Director who carries into action the various plans and programs of the Board. Meeting once every three months the Board is able to carry on a rather extensive program for Brethren young people. This will continue to grow as the people of the Church pray and aid the work. Remember May is the month for our National Brethren Youth Offering.

7. **YOUR TOOLS AND HOW TO USE THEM.** Besides having a purpose, there are some other qualities needed for the making of a good workman in the church. A man may have a strong determination to build a house, but if he does not know carpentry and masonry and electricity, where would he get? A workman has to know his tools and how to use them. Your tools in working with God to carry out His purposes are: your mind, your speech, your feelings, your talents and abilities, and your personality. To test yourself out in these abilities, conduct a worship service in the church school or in a B. Y. C. meeting. When participating in leadership you must have a real sense of God's presence and a conviction that you are trying to lead the group into God's presence. Forget yourself. You do not want the group to concentrate on you. You want God to be the center of their thinking, and He must be the center of yours. One of the finest examples of **YOUTH** working in our churches today has

been brought forth by the services of Brethren Youth Ambassadors and Crusader Teams. Ask your youth director about them and how you can take part in such a program during the summer vacation. Through your church activities you can become of real service to the Lord Jesus.

8. THE GREATEST CALLING in the world for you is the one in which God can use you best. Paul understood that some are meant to be teachers, some prophets, some ministers, some workers of another sort. All of us together make up the Church of Christ. Remember young people to "Live greatly!" The Church waits for you. And God waits. WILL YOU BE ABOUT YOUR FATHER'S WORK?

Prayer Meeting Studies

By C. Y. Gilmer



FOR YOU

I prayed for you
Today, dear one,
I had to pray—
For you have none
Beside me in this whole wide earth
To care or think of your soul's worth.

I prayed for you
Because I know
God sees and cares
Which way you go.
And friend, it means a lot to me
Where you will spend eternity.

And so I prayed—
God knows my heart;
I long to see you
Make a start
For Heaven; He will see you through,
All I can do is pray for you.

—Mrs. Ray Merrill.

WHAT CAN BE DONE FOR FRIENDS and loved ones who are out of Christ and who show no inclination to attend gospel services (Ezek. 2:7)? What shall be done to save them from their indifference to the claims of the gospel (Jer. 1:17)? In Christ's ministry there were four men who believed in Christ's power to save and to heal their friend (Mark 2:3-5). "When Jesus saw their faith" in behalf of another He forgave and healed the helpless man (James 5:15). Out of twenty-four cases of physical healing recorded in the gospels at least eight were cases where one believed for another. Whose faith was it that brought healing to the servant of the Roman centurion (Matt. 8:5-13)? Whose faith was it that saved the daughter of the woman of Canaan from the torments of Satan (Matt. 15:21-28)? Read in John 4:46-53 what the faith of a father exercised twenty-five miles away from his son wrought in behalf of his son.

Such faith works in harmony with the will of God, which is that all men be saved (1 Tim. 2:3, 4).

Our God calls all of His followers to a soul winning ministry (John 17:18). "The bride," which is the Lord's Church invites the lost to salvation (Rev. 22:17). The prayer of believers who are in perfect agreement, inspired by the Holy Spirit in behalf of lost souls about them, will be answered (Matt. 18:19). Just as our Lord prayed and believed for us (John 17:9) just so are we to get under the burden and sorrows of others (Col. 1:24) and pray and believe for them. We dare not be like the Pharisees who despised sinners and treated them with contempt (Luke 18:9). If we would help others to be saved we must come to the place where it would break our hearts to see them lost in perdition (Romans 9:2, 3). Remember the perseverance of the shepherd in search for the lost sheep as you would pray for the lost with a faith that will take no denial (Luke 15:4).

"Because some good folk prayed
And built a path of prayer,
Because they loved me truly
That I might salvation share;
I went to church.

"Because my inward battles
Were desperate as could be,
And veteran Christian warriors
Won my battles on their knees;
I met my Christ.

"Because in supplication,
Someone sought in my behalf
To loosen all my shackles
And soothe the awful chafe;
I loved that Christ.

"Because He first loved me,
And took me as His own;
Because thru someone's patient prayer
I saw Him on His throne;
I accepted Christ."

—Sgt. Donald W. Hanna.



Lesson Comments by Fred C. Vanator

Lesson for April 26, 1953

PAUL FACES OPPOSITION

Lesson: Acts 18:1, 4-16

OUR LESSON THIS WEEK finds Paul well into the missionary work to which he has been called. He and Barnabas have had a slight misunderstanding, which resulted in Barnabas taking John Mark, the subject of the dispute, and going to Cyprus, and Paul choosing Silas and continuing through Syria and Cilicia, where Paul sought to "confirm" or strengthen the churches which had

been established on the former missionary journey, by giving them further teachings.

In the establishing of these first Churches not very much opposition had been encountered. But as the preaching of Paul began to bear more and more fruit, the Jews who opposed him for reasons of their own, began to be more and more antagonistic. This element which came to be known as the "Judiasizers" used every method they knew to break down Paul's efforts, for they were utterly opposed to the preaching of anything which might be connected with "their" God to the Gentiles or "heathen" as they would like to designate them.

Consequently they followed Paul wherever he went and usually succeeded in stirring up trouble for him. So for many weeks Paul found himself in and out of prison, haled into court on false accusations, stoned and left for dead by mobs incited by these people, and even chased out of cities and towns by these groups. It was to be expected. But, as another has said, "The cause of Christ must always advance in spite of opposition." This opposition will be varied—and at times it will become violent and even of a vicious nature. It is here where the faith of the Christian comes in and he remembers that the Lord has promised that He will never leave him nor forsake him.

Without doubt there were times when Paul was discouraged, maybe he was even tempted to quit. But the wonderful thing about it is that he never did. When he was put in jail he sang hymns; when he was stoned he suffered the pain and humiliation without thought of himself; when he was beaten with rods he deemed it an honor to be thus scourged in behalf of his Lord. For he could say with deep conviction, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."

To Paul opposition simply meant that he must work harder; he must keep the faith; he must represent the more surely the One whom he had met on the Damascus Road and whom he was now seeking to set before the Gentiles as **their** Saviour, as well as the Messiah and Saviour of the Jews.

Do we face opposition as we work for the Master? If so, we need only remember Paul and like him "take courage" and go forward in the task unto which we have been called.

Boys' Brotherhood News

JOHNSTOWN THIRD BRETHREN CHURCH

I am sending this bit of news for what it may be worth in the furtherance of Boys' Brotherhood in the Brethren Church. After neglecting our boys for longer than we like to remember, here at Johnstown 3rd, last month seven of our Laymen met, and after electing a permanent chairman, we proceeded to do something about our Boys' Brotherhood; the seven Laymen being: C. F. Howard, Aldridge Tilley, William Studt, Robert Blough, Floyd Benshoff, Clyde Grumbling, and John Golby, the writer.

The group purchased some new and additional games such as shuffle board, dart ball and several other new

table games for the boys, scheduled regular monthly meetings for a period of 14 months, with at least three Laymen and older boys of the church sponsoring and otherwise looking out for the meeting, as to lunch, etc., until such a time that a permanent Boys' Organization can be realized and taken over.

The original committee that met arranged the initial meeting and got off to a flying start by arranging a program that the boys really liked; all of which make the Brethren wonder why this important work of our church has been neglected for so long by so many. We also wonder if there might be another church in the Brotherhood that has also neglected their boys. If our plan has merit we urge that others use it.

Sincerely In His Service,

John Golby.

(Thanks, Brother Golby, for this wonderful news letter. We trust that many other groups will be able to benefit by this. Let's have news from other groups.

Percy C. Miller, News Editor.



THE PASSING OF A PAL

FINDLEY. Winfred Vernon Findley died suddenly at his home, 1949 Belleville Road, Roanoke, Virginia, at 3:30 on Saturday morning March 28th. Though he was a layman, he will be remembered by numerous people throughout the Brotherhood. His father was the late J. D. Finley, who was a merchant in Glenford, Ohio, for many years. He was previously a student at Ashland College. He and the writer's mother, Lucinda Mack, were students there at the same time. J. D. Findley was a prominent worker in the Brethren Church.

Winfred was born in Johnstown, Pennsylvania, and would have been sixty-two this coming fall. When he was just a youngster, his parents moved to Glenford, Ohio, where they entered the Mercantile business. Winfred and the writer grew up together, his home was my home and my home was his home. We attended the same Sunday School, in which his father was our teacher for years, attended the same church, entered Ashland College together, roomed together, played on the same Athletic teams and graduated together in the class of 1914. Since then we have visited together, exchanged Christmas presents and corresponded ever since. His last letter was received just ten days before his death.

Winfred was in the first World War, and while in Camp met the one who became his wife, Miss Lyda Hendricks, of Shenandoah Junction, West Virginia. She, with a daughter, Betty, survives him. Joe, a son, a Paratrooper in the Second World War, was a casualty over Holland, and is buried there. Some years after the close of the War, Winfred took up his residence in Roanoke, where

for a number of years he has been an employe of the Roanoke Post Office. He was a member of the Ghent Brethren Church. His funeral was held on Monday afternoon, March 30th. He and his entire family had been the victims of recurring illnesses the past winter, but his death was a surprise and a shock. I shall sign this as we have signed our letters to one another for nearly thirty-nine years.

Your old Pal, Ankrum,
(St. James, Maryland.)



KIRKLIN. Ill since October, Jacob Kirklin, 96, died April 2nd, at the home of his daughter, Mrs. C. A. Barrett, Muncie, Indiana. He was born in Henry County on March 31, 1857. He was the oldest member of the First Brethren Church at Oakville.

Funeral services were conducted by Rev. E. D. Burnworth and the undersigned at the Meeks Mortuary in Muncie, on Sunday, April 5th.

Mr. Kirklin is survived by his daughter and son-in-law, Mr. and Mrs. C. A. Barrett. His son Herman, died in March, 1950. A granddaughter, Mrs. Merrill Orebaugh, and three great-grandchildren, Keith, Joan, and Tommy Orebaugh, also survive.

Bright Hanna.

Items of General Interest

(Continued from Page 2)

CARLETON, NEBRASKA. The President of Ashland College, Glenn L. Clayton, spoke in the Carleton church on March 17th. The service was preceded by a pot-luck supper in honor of the President and family.

A redecorating and improvement program has been in process at Carleton, with the members doing the work, according to Brother Thomas Shannon's bulletin.

SPECIAL: Several bundles of rags were received from Mrs. Tony Lonero, of Ashland, Ohio, and a box of rags was received from Mr. and Mrs. A. L. McDaniel, of Meyersdale, Penna.

The appreciation of the Publishing Company is extended to these friends for their aid to our work here. Good, absorbent rags are always in demand in our press room, for use around the presses and other machinery.

PASTORATE OPEN

The First Brethren Church of Mansfield, Ohio, has a vacancy for a Brethren Minister. The vacancy will occur in the middle of June. Anyone interested, please write or contact:

Mrs. Mary E. Metcalf
1212 Pawnee Ave., M. R. W.
Mansfield, Ohio. Phone 7929-7.

Doctrinal Statements

By the Late Dr. J. Allen Miller

II. THE CHURCH: HER MEMBERSHIP

Jesus said but little about the church. We first meet with the word in Matthew 16:18 and 18:17. It occurs nowhere else in the gospels. From Acts on through the New Testament, it occurs frequently. With a single exception, it refers to believers.

The Church is the body of Christ. Colossians 1:24. Both Paul and Peter speak of the family, or household of God, and Paul adds that this household is the church of the living God. I Timothy 3:15; I Peter 4:17. The character and the relation of the church to Christ are finely presented by Paul in Ephesians 5:25-33.

Jesus builds the church. Matthew 16:18. "I will build my church."

The apostles, chosen by Jesus, were members of the church. "And God hath set some in the church, first apostles . . ." I Corinthians 12:28. Even if we regard this as referring to official position, the apostles were in the church.

These apostles were present at Pentecost. Acts 2. In Acts 2:47, we read, "The Lord (Jesus) added to them (the apostles) day by day, those that were saved." In Acts 5:14, we read, "Believers were the more added to the Lord."

Believers whom the Lord adds to the Body, the Church, are its members.

SPRING

Spring!
God's gift to man!
Dispelling winter's blast
It is here at last!
The twitter of the birds;
The crocus, wide-eyed,
Pushing through the earth,
Proclaim life that's renewed,
And nature's grand rebirth.

Life!
God's great gift to man!
Dispelling our despair,
Token of God's care!
The opening of the Tomb,
The resurrected Lord,
The hope of ages past,
Proclaims that life's complete,
Fulfilled in Him at last.

—Fred C. Vanator.

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Items of General Interest

GATEWOOD, W. VA. On Sunday, April 19th, the Cornerstone laying Service was held. Rev. W. Clayton Berkshire, General Secretary of the Missionary Board of the Brethren Church, was the guest speaker for this service, which was held at 2:00 P. M.

According to a letter from Brother Cecil Bolton, Jr., Pastor, to the Editor, we learn that he has resigned the Gatewood pastorate, the same to become effective on July 1, 1953.

ST. JAMES, MARYLAND. The Father and Son Banquet was held April 10th.

We learn from Brother Freeman Ankrum's Bulletin that the Southeastern District Sisterhood Rally was scheduled for April 25th, in the First Brethren Church, in Hagerstown.

WAYNESBORO, PENNA. WAYNE HEIGHTS. Pre-Easter and Pre-Communion Services were held during Holy Week, with the Pastor, Brother N. Victor Leatherman bringing the messages.

Sunday evening, March 29th, Brother Leatherman baptized 11 new members. This was the first baptismal service held in the new baptistry in their recently completed church.

BERLIN, PENNA. Among other flowers in the church on Easter, the Easter lilies were placed at the altar in honor of the young men of the Church who are in the

armed forces of our country. Presentation was made by the Brethren Youth Crusaders.

The Easter Sunrise Service was in charge of the Senior Crusaders.

Holy Communion was held Easter Sunday evening. For this Service, the Pastor, Brother Lyle Lichtenberger provided a mimeographed folder containing the service of hymns and scriptures to be used for the various parts of the Communion service.

JOHNSTOWN, PENNA. SECOND BRETHREN. "The Pre-Easter Services were very well attended, for which we are glad," says the Pastor, Brother Bruce C. Shanholtz.

Holy Communion was observed on Easter Sunday evening.

JOHNSTOWN, PENNA. THIRD BRETHREN. The Brethren Youth of the Third Church presented two Biblical playlets, entitled "Silver Shackles" and "The Touch Of His Hand" on Sunday, April 17th.

JONES MILLS, PENNA. VALLEY BRETHREN. The Girls' Gospel Team from Ashland College which held Pre-Easter and Easter Services in this church, was composed of Mara Lee Eicher, Alverton, Penna.; Edna Linsley, Hubbard, Ohio; Shirley Smith, Ashland, Ohio; and Lois Miller, of Shelby, Ohio. A very successful trip is reported.

MASONTOWN, PENNA. An Easter Pageant, "Joyous Easter Tiding" was presented Easter Sunday evening. It was under the direction of Mrs. Mabel Walters, with Charles Berkshire as Assistant, and with Mrs. Ruth DeBolt as Organist. It included a Choir of 23 voices and a Cast of 19, according to the special folder printed by Pastor William Keeling for the occasion.

PITTSBURGH, PENNA. Brother Ralph E. Mills conducted baptismal services for eight new members recently.

Holy Communion is scheduled for Sunday evening, April 26th.

LOUISVILLE, OHIO. Five new members were received into the church on April 1st.

Recent speaking engagements of the Pastor, Brother L. V. King, include: April 5th, Rebecca Rest Home; April 11th, Radio broadcast over WFAH in Alliance. During Holy Week, Brother King spoke at the Fairhope School, the Pleasant Grove School, and at the Louisville Good Friday Services.

ASHLAND, OHIO, PARK STREET BRETHREN. On Easter Sunday, 12 new members were received into the Church. Two of these were by baptism, and ten were by church letter of transfer.

GRATIS, OHIO. Pastor W. S. Crick writes, "We are rejoicing to report that ten went forward in the Easter Sunday morning Worship Service. Seven of these were first-time confessions, and three were reconsecrations."

Brother Crick conducted Revival Services in the Bryan, Ohio church the two weeks following Easter. During his absence his pulpit was filled by Preble County School Superintendent C. R. Coblentz, the first Sunday, and by Middletown Public Schools Superintendent, Wade E. Mil-

(Continued on page 10)



The Editor's Pulpit



A Way Which Seemeth Right

FIRST IN A SERIES

"There is a way which seemeth right unto a man, but the end thereof are the ways of death."—Proverbs 14:12.

✠ ✠ ✠

WE ARE OFTEN CONFUSED these days on our attitude towards certain social practices, as to whether or not they are right or wrong.

Young people and adults are faced daily with two ways of living—**THE WAY OF THE WORLD**, and **THE WAY OF THE LORD**. Changing social patterns, and a lenient attitude toward a strong moral and religious code, has resulted in a state of confusion for many conscientious Christian people.

Often we are at a loss to know what is best for us and for our youth. And too often, in order to avoid a direct conflict on a particular social evil, we have rather silenced our voice, taking a passive "hope for the best" attitude.

THAT DAY IS PAST

CHRISTIANS!—THAT DAY IS PAST! We must be militant on this matter of social evils! The viciousness of evil, sinful activities and their allurements, have made deep inroads into our moral and spiritual consciousness, so that we are too often numbed in our resistance thereof.

In all of this, though, we dare not lose sight of the fact that God's voice is the determining factor as to whether a thing is right or wrong. It is our earnest desire that the voice of God might be heard through the voice of the Church in this matter—that all Church members and Christians might become mighty warriors for Christ against evil.

THE WAY OF MAN

If the twentieth century, thus far, is to be remembered for any one thing it will be remembered for the rise of sophistication in a people whose sole aim seems to be the throwing off of reserve, decency, modesty, and all moral and spiritual restraint.

The principles of righteous living, of respect for the body and the soul, so laboriously built up by our forefathers, are in this day laughed at, sneered at, and opposed. There are those who take perfect delight in doing away with conventional standards and principles of con-

duct. Every law of decency is challenged and broken.

Christian ethics of moral living are considered "ancient" and unnecessary in this "enlightened" age.

THIS IS THE WAY OF MAN! From a worship of God, as did our forefathers, the twentieth century has resolved itself into a worship of man. "We are enlightened," they say. Truly knowledge is increased, and along with it an increase in the vanity of man.

LET US TAKE WARNING, THOUGH! Whenever man takes the bit into his teeth and plunges headlong into his self-chosen destiny, it does not alter the fact that God still has the final say, and will bring judgment to pass. This thought should cheer us as we face the grave issues of social activity today, for, our strongest argument against giving in to the way of the world (the way everybody else is going) is that it is the way of death—eternal death.

A whole society may approve certain standards of conduct, style and dress, but if it brings about the arousing of evil passions and awakens the baser nature of men and women, it is morally wrong in the eyes of God. It is therefore subject to His disapproval. Christians in their struggle on the problem of social activity can bear this fact in mind.

THE WAY OF THE LORD

On the other side of the battle line is the place for all who wish to make no compromise with evil. We are told in the Scriptures to keep ourselves unspotted from the world. Accepting this glorious standard, the Christian will "bend over backwards" to stay away from evil practices. A lot of things which the Christian could probably do without harm to himself, the Christian will purposely avoid doing because of related evil associations. From 1 Corinthians 10:31, we learn the basis for all Christian conduct. Here it says, "**Whether therefore ye eat, or drink, whatsoever ye do, DO ALL TO THE GLORY OF GOD.**"

We recognize that many Christian parents and church leaders are concerned about social practices. Many parents are really concerned when these problems come home to them in the questions and desires of their young people. In subsequent Editorials in this series we plan to

(Continued on page 10)

Word Pictures Of Christ In The Gospel Of John

Each of the chapters of the Gospel of John contain a word picture of Christ. Twenty-one Brethren ministers present, in this series of devotional articles the "development" of these pictures, chapter by chapter. We urge you to read each chapter, and each of the articles as they appear; thereby coming to a deeper understanding of our Saviour, His purpose, and His work.—W. S. B.

2. The Son Of Man - The Social Christ

Rev. D. Richard Wolfe

Text: John 2:1-10

JESUS CHRIST AT A WEDDING! What a strange contrast this presents to the first chapter of John which is so much concerned with the deity of the Son of Man. Yet, this is precisely what John is trying to do. To place the two natures of Jesus side by side that men might truly see Him as the Christ, was the whole purpose of the Evangelist. It is strange to us, living in an age of reason when men have long questioned the deity of our Lord, to realize that the great theological question of John's time was the humanity of our Lord. But, John is acutely aware of the problem and so he places both aspects of our Lord's life beside each other, that his readers may have no doubt that this Jesus was "very God, and very man."

So, we find Jesus at the wedding feast in the small village of Cana, of Galilee. The time element of these first two chapters seems to be important to John, something which is not generally true of the rest of His gospel. He is very careful to point out the succession of days; there are four consecutive days mentioned here. On the first day John is preaching to the multitudes, the spies from the Pharisees being present. On the second day Jesus appears and is made known to the disciples. This is the first day which concerns the narrative of the Wedding at Cana. The next day Jesus heads for Galilee. Could it be that he has already received the invitation to the wedding? At least Jesus attends with his newly called disciples. This, we are told, was the third day following the Baptist's declaration, "Behold, the

Lamb of God!" (John says nothing of the 40 days in the wilderness, but the scene today apparently follows that experience.)

It is interesting to note that Jesus was invited to the wedding. This should help us understand even better, the social relationships Jesus apparently maintained. He was invited, not because He was famous, or well known, but, because people liked to be around Him. There were many others who invited Jesus to their homes for the same reason. He wasn't a fanatic or anti-social in any respect. He was the kind of a person you liked to invite into your home as a friend. He made people feel that He noticed them and liked them as people. He is that kind of a Lord.

Following the religious ceremony of the wedding Jesus is apparently mingling with the crowd when His mother comes to Him with the news that the wine is all gone. Evidently, the host miscalculated or wasn't aware of the appetites of his guests. At any rate, a social calamity had befallen the festivities, and Mary hastens to inform Jesus. Just what her motive was is not clear. Some have suggested that she expected him to perform some miracle. But, John clearly states that what happened here was Jesus' first sign.

The conversation of Jesus with His mother has been a constant source of irritation to many, for it seems, from the language that He is quite severe with her. If this were the case, it would certainly distract from our conceptions of Jesus. May I suggest an alternative reading to the fa

familiar "What have I to do with you, woman?" Such a translation is both clumsy and in error. Why not this? "What is this to you and to me?" What concern is this of ours? We are but guests and the wine supply is certainly not our responsibility. This translation is both historically and linguistically accurate and has been suggested by several outstanding Greek scholars.

Nevertheless, Mary is concerned and seems assured that Jesus will do something. The actual miracle itself is of minor importance for our study here. But, there are several questions that it raises in our minds. In the first place, this miracle stands alone. There is nothing to compare with it in any other gospel. It has no apparent religious significance, nor does it accompany any teaching. It was not the result of pity, or mercy, or compassion. It was just what it appears to be. John says that because of it the disciples believed on Him. Even the host and the steward seem unaware that Jesus had anything to do with it. And, never again, as far as we know, does Jesus ever use his power in such a way.

That does not mean, however, that Jesus' action was impulsive or without purpose. It simply means that here is something so different that John feels he must make mention of it, simply to demonstrate that Jesus was that kind of a Lord! This event, and everything else in John's gospel must be interpreted in the light of the author's one compelling purpose: "... these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in his name." (20:31).

To say that Jesus is the Social Christ is to say something that needs a great deal of clarification. So much has been written of late concerning this aspect of our Lord, that we may be tempted to read into this something that was not intended by

John. Jesus was certainly concerned with the social problems of His day. Human suffering and poverty must have moved Him deeply. But, early in His ministry Jesus decided that His great work was to be the spiritual salvation of men. His relationship to their social problems was always secondary to His greater purpose. It is wrong to identify Jesus with any one particular culture or social problem. He must rise above both problems and culture that they may be seen in the light of His eternal purpose. **THE NEEDS OF MEN WILL ALWAYS BE GREAT, BUT THEIR NEED OF SALVATION WILL ALWAYS BE THE GREATEST.**

What then do we mean by "the social Christ?" Simply this. That in Jesus we find a Lord who was very human. One who knew well the daily problems of the people, who shared these problems, and still was able to rise above them. He never let circumstances destroy the real beauty and joy of living. Jesus was never a victim of circumstances, but turned the events of the day into glorious lessons of faith.

Jesus came to the wedding an invited guest. He entered into the festivities of the hour and enjoyed the pleasure it afforded Him. And, then, he added his bit to make it a more glorious celebration. What a glorious lesson for us. To make our visits enjoyable for someone else. This then is what we mean by the Social Christ. He was a part of the very lives of the people He knew. They respected Him and enjoyed His company. But, He always left them feeling that they were in His debt because He came. Can we, as His followers do any less? Do we leave people feeling that we have added something to their own happiness? Our Lord did!

—North Manchester, Indiana.

NORTH VANDERGRIFT, PENNSYLVANIA, BRETHREN TO DEDICATE NEW CHURCH ON MAY 24TH

The new building of the North Vandergrift Brethren Church will be dedicated to God on Sunday, May 24th, 1953, at 2:30 P. M. The Service of Dedication will be in the new building which is located on Kepple Hill adjacent to North Vandergrift. Rev. John F. Locke will be the main speaker.

We cordially invite the Brethren ministers and people, and friends of the church to be present at the dedication of this new church building.

Cordially and fraternally yours,

Paul M. Naff, pastor.

Missionary Department

FROM JANET AT JOS

(Continued)

I am so thankful for the other opportunities that are mine to teach about the Christian life. Once a week and on occasional week-ends the house parents have time off and we teachers are in charge at the Home. Then we have the evening devotions and see that each child is bathed and tucked safely in bed. It is a new experience for me to personally supervise the bathing of nine little boys in one small bathroom—with a very bad shortage of water at that. Also I receive hugs and good-night kisses from 30 or 40 children—this excludes our 7 big boys, of course. This is quite a responsibility after a long day of teaching, but it is a wonderful opportunity too.

On Sunday I teach the big boys and girls in the junior high and high school Sunday school class. There are sixteen in the class; they present a real challenge, especially since some of them come from non-Christian homes. But even the missionaries' children are often in need of spiritual help.

Our weekly Thursday night Staff prayer meetings help to strengthen my Christian life too. On every other Sunday morning after our worship and Sunday school at Hillcrest, there is a service in English at a little chapel up on the hill—the service is conducted like the Church of England, but a S. U. M. missionary brings very fine Gospel sermons. Then there is our African church service every Sunday afternoon at 3:00 under the mango trees here on the compound. It is conducted in the Bura language for people of that tribe who have come from the Garkida area to work in Jos. Many of our workers at Hillcrest and many who work for the other missions are Bura people. Our Hillcrest cook, Andu, is in charge and often does the preaching. We usually have about 40 who attend each Sunday. I cannot understand any of the language yet, but still enjoy singing the hymns from my Bura songbook, and I can follow the scriptures in the Bura Bible. Our offerings are going to help one of the bush stations.

THE AFRICAN PEOPLE

I like the African people very much. Many are dirty and uneducated, but most of them put us to shame when it comes to kindness and politeness. They are very friendly too. When they become Christians, they are not hard to accept as brothers and sisters in Christ. I understand now why missionaries love their work among these people. I've taken some short trips out into the "bush" around Jos and have seen many African villages and compounds. All around Jos live pagan tribes of Africans—some of the most primitive in Nigeria. We see many of them right in town with little or no clothing on, except some leaves as a skirt. A visit to an African hospital at Vom recently was interesting, but filled me with pity for the poor, dis-

eased people, many of whom had to walk miles to get help from the mission hospital.

S. I. M. SCHOOL

A trip to the S. I. M. School and vacation place at Miango, about 20 miles from here over dirty and bumpy roads, was a fine experience. The Sudan Interior Mission has more than a thousand missionaries in the Sudan of Africa now and they have 90 children at their school this year; they expect many more next year. They have room for no one except their own S. I. M. children. Here at Hillcrest we have children from many cooperating missions which are too small to open schools of their own.

RECREATION

When we have time (or rather, take time) for a little fun, we usually go on a picnic to the reservoir or to some rocks somewhere—there are rocks everywhere on the plateau—and big ones too. It's fun to have meals and serve meals to other missionaries here on vacation and to spend an evening playing games with them. Most of our evenings are spent at school; we have study hall four nights a week and we must take turns supervising. Sometimes I have charge of game night. If it had not rained today I would have spent the evening with the children instead of writing this letter. This typewriter which was a gift of the Pennsylvania District S. M. M. girls is really a blessing to me. In addition to my letter writing, I use it for some of the school correspondence, printing the school newspaper and preparing lessons for classes.

BOB AND BEA BISCHOF

Although Bob and Bea are only about 500 miles from here, it takes longer to get mail from them (about a month) than it does from the States. The Bischofs will have their vacation time the same as mine, next December and January; so I plan to visit them at Lassa then. That seems like a long time, but it will go very fast I am sure. It is nice to know that they are in the same country, even if I can't see them for a while.

I am very anxious to visit the C. B. M. stations and especially to visit the Higi area where our own Brethren Church is planning to open a new mission station if they are assigned that area. There is such a need for more workers, and how I pray that God will lead many of our young people to answer His call and prepare for service in the future here in Nigeria as well as in other needy countries of the world.

Yours in Him,

Janet.

Have You Given Your Best For Foreign Missions?

Young Men and Boys' Brotherhood Program

Percy C. Miller, Topic Editor

Program for May

"THE UNFINISHED PURPOSES OF LIFE"

Scripture Lesson: Deuteronomy 34

Some scenes in the Bible live in our memories. That is, they live in our imagination but we do not know too much of the contents. Note some of the following scenes: (1) Abraham offering up his son, Isaac. (2) Lament of David over Saul and Jonathan. (3) Cry of David's broken heart over Absalom. (4) Job sitting among the ruins of past prosperity in sackcloth and ashes. (5) Judas betraying his Master in the garden with a kiss. (6) Jesus dying upon the cross.

There are other scenes not in our imagination but they should be. Read again Deut. 34:4. Moses was looking into the Land of Promise. For 40 years he and his people had aspired. It is before him but in a few short hours it will be called hence; a great purpose of life still unrealized. Others have had high hopes, but unrealized even though it came into view.

Each of us share the experience of Moses in this matter. Every life tells stories of an unfinished purpose. None of us fully succeeds in becoming what he meant to be. Night falls before our day's work is done. Some, however, have said that life has given all they asked from it. Their aims have been realized. Tasks have been completed. All hopes have been fulfilled. They may have never had the thrill of a great purpose. They have had no vision of an endless task. If you set a low aim, making money, achieving worldly success and popularity, you may reach your aim. We cease to be men in proportion as we cease to aspire. If we are satisfied with past success, we fail to realize the greatness of life.

The greatest of souls found their hopes unfulfilled. Abraham never saw the promise of God fulfilled. Moses never entered the Land of Promise. David planned the temple but did not build it. Paul longed to see Rome, but when he did it was in chains. Many modern souls have died without reaching their desired destiny. Some might call these men failures. A scholar of the Bible comes to his end feeling he has only been gathering a few pebbles on the shore of the great ocean of truth. Even the Christian comes to the end of the way feeling that many evil passions are still unconquered. He is still far from being the man he wanted to be. Building Christ's Kingdom is a task of endurance.

Yes, life is an unfinished symphony; an incomplete history or story; really a prophecy rather than a history. We hear God's word: "I have caused thee to see it with thine eyes, but thou shalt not go over thither." But remember that the incompleteness of our lives is testimony of their greatness. If each life's story was rounded off, life would lose half of its meaning. The fact is that we

fail to understand the meaning of life until we see it as a part of a larger purpose of God. The greatness of Moses was not in what he accomplished but what he did for the world: The growth of Israel's life; the nation which was to be a blessing to all mankind, to achieve the purpose of redemption. Moses could not have done more than he did. He played the part God intended for him to play in the marvelous story. His life formed the link in the long chain of God's purpose. He laid the foundation well, deep, and strong, so others could build upon it.

IS IT NOT THE SAME WITH US? If we have lived as God would have us live, have we lived in vain? What does it matter if our lives and our plans have been frustrated? Have our lives been such that others could build upon? Will our children of the future rise up and call us blessed? The journey to the Land of Promise is not a journey of a single life but a march of the whole human race. God will judge us by our inner aim. Man judges man by his outward achievements. Some of the greatest lives have been counted failures by man. It is what you try to do, and what you would do if you had the opportunity, that counts with God. He makes allowances for what we cannot do.

The very incompleteness of our lives is pledge of our immortality. No one knows the substance of the soul. We hereby know that man is given a task which this mortal life can not solve, being too short. This distinguishes man from the rest of creation. The brute creatures know nothing of an unfinished task. Their work is ended when their life is done. Man dies still aspiring. He carries with him a call to a task which requires eternity for its fulfillment. God would not inspire men with a purpose for achievement of which life is all too short, if there was not another life in which it could be fulfilled. By faith in God and our faithfulness to Him, the Land of Promise will be revealed to us all.

SUBSCRIBE NOW!

THE NEED IS URGENT that we get THE BRETHREN EVANGELIST into as many homes of the Denomination as possible. Ahead of us are many plans for growth, advancement and projects, as a Church. Our people, to be a bigger and better Brethren Church need to know what is going on. This they will learn through the pages of THE BRETHREN EVANGELIST.

THE EVANGELIST is your servant to help your church grow.

If your church is not already 100%, let's complete the plans to make it so. Recent issues of THE EVANGELIST have contained helps on making your church 100%. W. S. B. Editor.

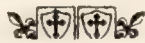


COLLEGE CORNER BRETHREN CHURCH

R. F. D. No. 3

Wabash, Indiana

Editor's Note: Brother Minegar sent us these cuts of the College Corner Brethren Church, and the following report. In addition to the facts of the report, he is interested that people might know the location of the Church, as confusion sometimes arises, as he points out.—W. S. B.



The mailing address of the College Corner Brethren Church is Wabash, Indiana, R. F. D. No. 3, and it is located in a rich rural farming district, about 7 miles south of the city of Wabash, Indiana, in Waltz Township. Our Church is not to be confused with "College Corner, Indiana," for that community is a small town about 25 miles south of Richmond, Indiana, and part of it is in Ohio, and part in Indiana, which part is known as West College Corner, Indiana.

Concerning our Church name, there is quite a story connected with it. It seems that a good many years ago, when the church stood on the opposite corner than where it is now located, there was a family who lived close by, and whose son, at the completion of his elementary school, went to college. Which one, no one now seems to know, but to identify him, the people would say, "The boy at the corner that went to college." Soon this particular corner which is just a "T" road corner, became known as College Corner. Likewise, the Church became known then as the "College Corner Church," which name has stuck down through the years. We here at College Corner are, too, proud of it. So often people try to find us by looking for a town named "College Corner," which of course it is not possible to do.

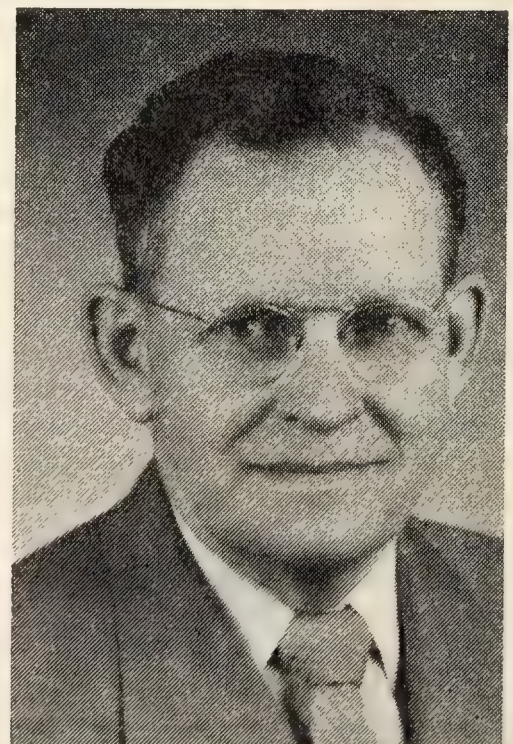
Being in Waltz Township, near Wabash, Indiana, we again are proud of our location. Here we have a wonderful spirit of unity and co-operation of the six churches in the township; the Methodist, two Evangelical United Brethren churches, the Church of the Brethren, the Wesleyan Methodist and the Brethren. For fifteen years, these churches have had a Union Pre-Easter Series of Services, each night throughout the entire Holy Week, each night in a different Church. No Pastor speaks in his own

church, but in his brother's. Nowhere have I seen a finer Christian fellowship of different Denominations as I have seen here; all interested in the ONE and most VITAL thing, the salvation of Souls."

Each year, for three years, now we have had a two-week "tent-meeting," obtaining some very good and outstanding Evangelist. The first year, we had Eddie Waggoner. Two years ago, we had Jack Anderson, and last year it was Pete Riggs. For this year, we have already hired Evangelist Gamble of South Carolina, with the meetings scheduled to start on August 16th.

Waltz Township has held a "Union Sunday Night Service" the third Sunday night of the month, bringing in good guest speakers with the Gospel message, by way of preparation for the coming "Tent-meetings."

We here in Waltz Township do praise God, for He has indeed blessed this community in many wonderful ways.



ERNEST MINEGAR

INTERIOR VIEW OF THE CHURCH



Out of the 1952 tent-meeting, we received and baptized 5. Many, many more decisions, one way or another, were made for Christ. These services were announced from the Radio Station in Indianapolis. Many people came from quite a distance, with many of the decisions which were made for Christ, coming from neighboring cities, near and far.

So, it proves to me at least, that co-operation of churches, of different Denominations, if done in the right spirit, pays big dividends. None of our churches here are of the selfish type, hoping to build up their own numbers. Our objective is that all may come to know Jesus Christ as Saviour, whether they live in Wabash County, or a hundred miles from here. We are interested in saving souls, and we praise God for the way He has blessed our labors, for they have not been in vain. We give Him all the Honor and Glory.

As to our report for the calendar year of 1952, we present the following:

We received into membership, by confession, 4; by letter, 1. We lost by death, 1; by letter, 3. This makes a gain of one member. The Pastor made 170 calls, conducted 2 weddings and 2 anointings. Attendance at Spring communion was 45 and Fall communion, 51. Our Laymen, Brethren Youth, Signal Lights and Sisterhood groups met regularly throughout the year.

More recent activities we would like to report: Our

"Brethren Youth" took charge of the Sunday School, Sunday morning, February 1st, acting as Superintendent and other Officers, with classes also being taught by the youth. This was educational for them; they are very willing which means a lot in this day and age. On January 25th, the Sisterhood girls held their public service, giving a very nice program and receiving an offering for \$19.32.

The Woman's Missionary Society went by bus on January 29th for a visit to the Brethren's Home, at Flora, Indiana. There they showed some pictures which some of our people had taken while on a trip to Florida. Also, they presented "Knee-warmers," made by the W. M. S., to the folks at the Home.

To prepare and send a box for our only serviceman, Robert Trent, who is now serving in Korea, the Brethren Youth met on January 11th in the parsonage.

On January 18th, the W. M. S. held an all day meeting of prayer in the home of Mr. and Mrs. Ernest Kurts. Mrs. Herman Hood was the leader in the morning session, and Mrs. Ruth Draper was in charge in the afternoon. The book review was given by Mrs. Harry Knee. The nearness of God was felt in this helpful meeting.

We covet the prayers and interests of the Brotherhood.

Ernest Minegar.

WAYNE HEIGHTS DEDICATION SET FOR MAY 3RD

DEDICATION SERVICES for the new WAYNE HEIGHTS BRETHREN CHURCH, near Waynesboro, Pennsylvania, will be held on Sunday, May 3rd, according

to word received from Brother N. Victor Leatherman, Pastor. All area Brethren are cordially invited to attend.

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THE EDITOR'S PULPIT

A WAY WHICH SEEMETH RIGHT

(Continued from Page 3)

deal with some specific problems along the line suggested herein.

THE REAL PROBLEM

The real problem confronting us as Christians is whether or not we are going to change our thinking on social amusements in the light of present day trends, or whether or not we are going to strive to maintain a standard which will be fully pleasing to God. It is easy to say that we will stay on God's standard—but, the interpretation of that standard as it relates to a constantly changing pattern of thinking is something else. **THERE- IN IS THE PROBLEM**, and we gravely recognize it as such—for if we are led too much by the accepted practices of men—it is the way (right unto man) unto death.

Let us be prayerfully considering this serious problem, praying that out of our consideration, that we as a people might become more stabilized in our approach to this problem of right or wrong. (The next Editorial in this series will appear on the subject, "God Has A Standard," in the May 16th issue.)—W. S. B.

Items of General Interest

(Continued from Page 2)

ler, the second Sunday. The first Sunday's service was sponsored by the Gratis Brethren Youth.

The Young People's Sunday School Class has sponsored the installing of fluorescent lighting fixtures in the Gratis Brethren Church basement.

DAYTON, OHIO. The Pastor, Brother Percy C. Miller was guest speaker on Tuesday evening of Holy Week at the Pleasant Hill Church.

The Dayton Easter Sunrise Service was followed by a Breakfast sponsored by the Laymen, and served by the Youth Group.

ROANN, INDIANA. The W. M. S. Public Service was scheduled to be given on Sunday, April 19th.

NAPPANEE, INDIANA. Baptismal services were conducted on Easter Sunday afternoon, and also on the Sunday following Easter, by the Pastor, Brother V. E. Meyer.

Brother Meyer says that they have reached a milestone in reducing the debt on their church building as a result of Palm Sunday's Cash Day offering of \$1792.66.

ELKHART, INDIANA. A new Bulletin Board for the Church was recently installed by the Crusader's Class. It is lighted, and is to be landscaped with evergreen soon.

WARSAW, INDIANA. Brother Eugene J. Beekley has announced to his congregation that he has been accepted

into the USAF Reserves as a Chaplain, subject to future call. The date of his leaving is not known as yet.

Easter attendance is reported as 303. Four came forward, making a total of 15 in three weeks.

The Ashland College A Cappella Choir sang in the Warsaw church on April 10th.

OAKVILLE, INDIANA. On Easter Sunday morning, the Cantata, "The First Easter," was presented.

The evening service featured the Easter film, "I Beheld His Glory."

GOSHEN, INDIANA. From the April 5th bulletin we learn that Brother Willis E. Ronk, who has been seriously ill is now at home and continues to improve. We are glad to report this improvement, and to suggest that the Brotherhood continue to uphold Brother Ronk in prayer.

CERRO GORDO, ILLINOIS. The Easter Pageant- Cantata, "Fairest Lord Jesus," was presented by the church at the Easter evening service.

MILLEDGEVILLE, ILLINOIS. A baptismal service was held on Palm Sunday afternoon.

Tuesday evening, following Easter, the Milledgeville church became a delegation, traveling to Lanark, Illinois, to visit in the Lanark Revival.

The Community Good Friday Service was held in our Church.

WATERLOO, IOWA. Brother Spencer Gentle writes in his bulletin, "Our Pre-Easter Services were well attended, and the Lord blessed us in our worship."

TUCSON, ARIZONA. At a recent business meeting, the church voted to proceed with plans for the building of more Sunday School rooms. Brother Vernon D. Grisso says that they will build only as rapidly as they are financially able to do so without indebtedness. (A recent report on the Tucson work in **THE EVANGELIST** explained how this additional building program can proceed.)

Thirty-two new members were received into the Church on Palm Sunday. Seventeen of them were by Baptism, and fifteen were by Relation, from the Brethren and the Church of the Brethren—people who have moved to Tucson from other localities—proving the wisdom and good judgment of our leaders and the Mission Board in starting this work at Tucson. The membership now stands at 103.

Brother Grisso also gives us the attendance figures for Easter Sunday. There were 144 in Sunday School, 175 in the Worship Service, and 104 at the evening Choir Vesper Music program. Attendance at the Holy Thursday Communion was 65.



How About Your Offerings??

FOREIGN MISSIONARY OFFERING

(Easter)

Make checks to The Missionary Board of the Brethren Church, and address The Missionary Board of the Brethren Church, 524 College Avenue, Ashland, Ohio.

Spiritual Meditations

Rev. Dyoll Belote

RELIGION AND TROUBLE

"Blessed is the man whose strength is in thee; in whose heart are thy ways. Who going through the vale of misery use it for a well; and the pools are filled with water." Psalm 84:5, 6.

MANY PEOPLE PERSIST in thinking that religion is insurance against trouble. But such is not the case. God did not protect His Son against persecution, pain and death. Instead He gave Him grace to accept these things with courage, patience and obedience. Three trials—sorrow, suffering and death—and who of us escapes any of these? The great difference between individuals lies not so much in the nature of the troubles which assail us, one meeting trouble while another escapes it: but HOW do we meet it?

Two Christian women, both spiritual forces in the Kingdom were injured in an accident. A friend asked another friend of the two injured parties, "Where were the Guardian Angels?" "On the job as usual," replied the first friend, "keeping them from fear, shock and rebellion." One of the first questions asked by one of the injured parties was, "What lesson do you suppose God has for us in this?" That sort of attitude about an experience such as theirs constitutes an exemplification of the section of our text. which reads: "Who going through the vale of misery use it for a well." And Christian faith that will sustain such an attitude toward trial and misfortune will speed the processes of recovery."

"And the pools are filled with water." The source of supply for the trials and hardships and misfortunes and anxieties of life is inexhaustible. And those who have tested these "pools" have found them sufficient and satisfying. How do our religion and our troubles, perplexities, doubts, temptations, "work together for good" to the strengthening of our faith and the patient endurance of the working out of God's will in our lives?

—Linwood, Maryland.



What's Doing in the Churches



FLORA, INDIANA

The Flora, Indiana church is going forward and making some very commendable gains in spite of the difficulties it has faced in the last year, having to supply

the pulpit for four months while the pastor was convalescing following a serious illness. But we are glad to report that we are back in full swing again, and since we have been back we have baptized and received into the church 17 members. This is not all gain for we have had three deaths and have lost some by letter.

A new roof was put on the church, a new outside bulletin board was built out of stone and brick on the church lawn, several new tables for the Primary department were purchased, and a new roof put on the parsonage following a recent fire, and new pulpit furniture was installed. This was a gift from Mr. and Mrs. Raymond Kuns of Tucson, Arizona, and Mr. and Mrs. Russell Kuns of Flora, as a memorial to their father and mother, Mr. and Mrs. Amos Kuns, who were members of this church for many years.

We have observed all the special days of our denomination. We have had as special speakers recently: A representative of the Indiana Temperance League, Mrs. Joyce Saylor, of Winona Lake, who gave the book review for the W. M. S. in a joint service with the Burlington W. M. S., and Rev. John Locke who was our evangelist. A report of our meeting was made some time ago.

A district Sisterhood girls rally was held in this church last Wednesday evening, April 8th, and the Laymen held their Father and Son banquet on April 13th. We have regular services at the Brethren's Home every Thursday afternoon. We join in all the union services of our Community.

The pastor spoke to a large group of High School students, giving them the Easter story, and also spoke at the Good Friday service in the Baptist church, and took part in the Sunrise service in the Presbyterian church on Easter morning.

At the recent business meeting the church gave a unanimous call to the pastor to serve for another year, with the privilege of helping in two evangelistic meetings. We have called Rev. and Mrs. H. E. Ricker, of Peru, to conduct our meetings this fall. We praise the Lord for victories won and ask a continued interest in your prayers.

—C. A. Stewart.



ARDMORE, INDIANA

I am sending a few items of general interest from our Ardmore Brethren Church, to share with the other readers of THE EVANGELIST.

Beginning March 1st, Rev. Arthur Tinkel, Jr., became our full time Pastor. His fine gospel messages are superb, as is also the singing he and Mrs. Tinkel bring to the congregation.

Pre-Easter Holy Week Revival Services were conducted by the Pastor, and an afternoon Good Friday Service was held with the Rev. Gordon Bacon, Pastor of the Elkhart, Indiana, United Missionary Church speaking.

Easter Sunday began with a Sunrise Service followed by breakfast being served in the church basement. The Sunday School goal of 225 was easily made, with the Mission offering amounting to \$266.00, with possibly more coming in. During the morning worship service a number of babies and children were dedicated to the Lord Jesus.

Baptismal services were held Easter Sunday afternoon

(Continued on page 14)

Brethren Youth Crusaders

Devotional Topics

J. D. Hamel Program Editor

Topic For May 3, 1953

YE SHALL BE WITNESSES IN JUDEA AND SAMARIA (In America)

1. THE HOME BASE. Young people, I wonder what sort of picture the words "Home Missions" brings into your mind? During the discussion I would like to enlighten you on the work of our Mission Work in America. The Brethren foreign missionary enterprise, as its name implies, aims at carrying the Christian Gospel to foreign lands. In order to accomplish this, there must be: (1) an organization at HOME which will secure the formation of a program upon which dependence for support can be placed, (The Local Church); (2) the creation and circulation of a literature that shall keep interest alive and at the same time broaden and deepen it, (The Brethren Publishing Company); (3) the training of the young people in the Church, that Missionary Candidates may not be lacking, (Ashland College and Seminary); (4) and above all else, the creation and perpetuation of such a spiritual feeling throughout the Church and among all peoples, that the very temper and spirit of Jesus Christ shall live anew in the hearts of all His followers, and that through them His life may flow forth to the world lying in darkness, (Christian Individual). Without this HOME BASE there could be no permanent foreign missions. What does it all mean? It means that the Christian ideal for America, the purpose for which home missions exists, is that all places and all people may be reached with the Christian gospel and with a Christian ministry to every form of human need.

2 FUNCTIONS OF HOME MISSIONS. What, then are the functions that home missions have to perform in the life of the church today in the light of our changing world with its problems? It is my thought that an enterprise of home missions is needed today to serve the church in the discharge of four distinctive functions:

(1) TO PIONEER. There are still fields unoccupied, populations unreached, vital human needs unmet. The church needs still to be adventurous, and experimental, to develop new programs or methods or organizations to meet any special needs that may emerge. The home missions enterprise is that pioneering force in the church today as it has always been in the past. It is evident to us from the tremendous work that has been done at our Home Mission Field in Lost Creek, Kentucky which has been well directed by Rev. and Mrs. George Drushal and their family. They have also helped to direct work at Haddix, Rowdy, and Krypton, Kentucky where the Kinzies have also done such a fine piece of work.

(2) TO ADJUST. For the church to remain static means to lose ground. We have an adjusting agency in our Brethren Mission Board which with its directing boards and councils is able to further direct greater work among our churches in America.

(3) TO SUSTAIN. While many things must change, many others should endure, in the work of the Church as elsewhere. The mission board enables many churches at home to remain on their feet as it were and gives them a chance to carry out their particular mission work for the Lord.

(4) TO INTERPRET. One of the most important results of the missionary program of the church is to keep alive in the church the desire to be a missionary organization. The unselfish missionary spirit in the church has had much to do with developing the spirit of brotherhood in the Nation at large. Our mission board has interpreted our missionary zeal by the use of literature and written information which has been printed at our Brethren Publishing Company at Ashland, Ohio. These four functions together constitute an ample justification for a continuing enterprise of HOME MISSIONS in the life of the Brethren Church today.

3. EVANGELIZATION—THE NEED. The North American Home Missions Congress, held in Washington, D. C., in 1930, defined the total "home mission of the church" as "the effort, in the spirit of Christ and in fulfillment of His great commission, to win to Christian discipleship the people of North America and to Christianize the life of our nations." Its more specific definition of home field, emphasizes the following objectives which we of the Brethren Church hold dear to our own program: (1) To win men and women to discipleship of Jesus Christ, to unite them with other disciples in the fellowship of the Christian church, and to educate them for worship and service at home and abroad by helping them to discover and to accept for themselves and for society at large the full consequences of Christian discipleship. (2) To make the church available to those sections of America that lack its ministry. (3) To supply adequate church leadership where the work of the present church is unsuccessful or inadequate.

4. THE YOUTH OF OUR CHURCH ARE HELPING! The Missionary Board of the Brethren Church appreciates greatly the work and vision of Brethren Youth, their Board, and their Director. To point out the broad scope of our Brethren Youth program, I would like to remind you that we of Brethren Youth were responsible for the purchase of the Brethren Youth portable chapel recently used at Wayne Heights, Pennsylvania, and which will be used in the near future at the home mission church at Newark, Ohio. At the present Brethren Youth has taken upon itself the raising of \$5,000 for classrooms and gymnasium at our Lost Creek, Kentucky Mission. I hope that even at this time as you and your group read this article that there is activity in your organization concerning this project. We need your interest and your gifts. Your dollars will advance His service by helping Brethren Youth accomplish its purpose. We of Brethren Youth have but one purpose—to WIN SOULS FOR CHRIST through the young people of the Brethren Church. Every activity stems from a deep desire to see Christ's work carried forward.

5. WILL YOU ANSWER THE CALL! The Home Mission Board needs almost 300 new members to reach the 1000 mark in the membership of our ten dollar club. Young people do your part in helping to promote this club by reminding your families and friends at church to at-

(Continued on page 14)

Prayer Meeting Studies

By C. Y. Gilmer



WHY NOT MAKE HEAVEN YOUR HOME?

"Beyond this mystic vale of tears
There is a most wonderful land,
No disappointments, doubts or fears
Are known to that angelic band;
The place where all redeemed and fair
Through ages together may roam,
And Jesus now invites you there,
O why not make Heaven your home?"

"HEAVEN IS A PREPARED PLACE (John 14:1-3) for a prepared people" (Amos 4:12). Heaven is a most desirable place in view of its inhabitants. "Our Father which art in Heaven" will be there eternally (Isaiah 57:15). It was to Heaven that our resurrected Lord Jesus ascended (Acts 1:9-11). The dying Stephen beheld Jesus standing at God's right hand in Heaven (Acts 7:55, 56). From Heaven, Jesus will come to take us home with Him (1 Thess. 4:16; John 14:3). All the saved of all the ages will be there (Heb. 12:22-24). Little children will be there (Matt. 18:1-4). The little ones are pictured as the closest to the heart of God (Isaiah 40:9-11).

The Bible tells us when we shall go to Heaven (2 Cor. 5:1-8). At death the Christian goes to be with the Lord, which is better than being in this world (Phil. 1:21-23). There is no intermediate state (Luke 22:43) nor purgatory (1 John 1:7; 1 Peter 2:24; 3:18). It is the body and not the soul that sleeps until the resurrection. In the transfiguration, Moses who had died hundreds of years before (Deut. 34:5, 6) appeared unto Jesus and the three disciples while talking with Christ (Matt. 17:1-3). Abraham and Lazarus in Luke 16:22-25 were alive and conscious. "There is joy in the presence of the angels of God over one sinner that repenteth" (Luke 15:7, 10). This is the joy of those in the presence of the angels—those who know what it means to be saved from sin! These unseen witnesses are eager for us. Do we match them for faithfulness (Heb. 12:1)?

Think of the glorious reality of knowing all and of being known by all of God's children in Heaven (1 Cor. 13:12). Peter, James and John recognized Moses and Elijah on the Mount of Transfiguration. The rich man in hell, looking across the great gulf, recognized Abraham and Lazarus.

For a good view of Heaven read Revelation 21.

"You can't afford to miss the joy
Of watching these pearl gates unfold,
To learn the songs that saints employ
And walk on the streets of pure gold;
A mansion now is waiting you
Just under the bright starry dome,
Where you the throne of God may view,
O why not make Heaven your home?"

Nothing of sin nor the effects of sin will be there (Rev. 21:4, 27). The society will be extremely wholesome (Rev. 21:8).

You can be sure of Heaven by receiving this saving faith (John 3:16; 5:24; 11:25, 26; 1 John 5:13). You may have "the witness" in yourself (1 John 5:10). You know whether you have Jesus (1 John 5:11, 12). Rejoice, because your name is written in Heaven (Luke 10:20). You have been sealed by God's Holy Spirit (Eph. 1:11-14). You may be kept by the power of God through Faith unto an endless, glorious inheritance (1 Peter 1:3-5).

God is calling all the lost to Heaven (2 Peter 3:9; 1 Tim. 2:3, 4; Ezek. 33:11). The Christ Who has redeemed us from the curse of a broken law (Gal. 3:13) and provided a righteousness for us (2 Cor. 5:21) even knocks and calls at the door of our hearts (Rev. 3:20). The Holy Spirit, the Church, the saved of earth call us (Rev. 22:17). Even a baby in Heaven beckons its parents to get ready for Heaven (2 Samuel 12:22, 23).

"O why not make Heaven your home?
So many will look for you there,
You know you're expected to come,
Those wonderful mansions to share;
'Twill be such a glorious place,
With dear ones through ages to roam,
'Tis yours if you trust in His grace,
(John 1:12; Acts 16:31; Josh. 24:15)
O why not make Heaven your home?"



Lesson Comments by Fred C. Vanator

Lesson for May 3, 1953

PAUL AS TEACHER AND PASTOR

Lesson: Acts 19:8-10; 20:17-27

WE HAVE THOUGHT of Paul so often as just a missionary to the Gentiles, that we have failed to remember that he also excelled as a teacher and pastor.

Probably we have never really thought of the Epistles of Paul as a series of teachings which he put in writing that the churches which he had established might be better able to "give a reason for the faith that was in them." But when we examine them closely we will find that there runs through them the teachings so necessary to the building up of the Christian life and the setting forth of necessary doctrines that the church might continue to exist as it had been established under his hand, as it was shown him by the Holy Spirit.

Paul's pastoral work is best shown by his establishing of the church at Ephesus and the care of it in a ministry which lasted approximately three years. Let us note that Paul was a master church-builder. He built on men and women, not erecting mere buildings, as sometimes is done at the present time. He preached in such a manner that his hearers had no doubt of that which the message proclaimed. The heart of his message is the same that

the heart of every Christian message should be—"repentance from sin and faith in the Lord Jesus Christ."

Note also the small beginnings of this work. When he arrived at Ephesus he found a small group of probably a dozen or so of followers of Christ, who had a very little knowledge of all that the Gospel included. This is called to our attention in the opening verses of Chapter 19 of Acts. For when Paul asked them if they had received the Holy Spirit when they became Christians, they answered that they did not even know that such existed. Now note Paul's question, for we believe it is a good comment on the fact of trine immersion. He very pointedly asks them what baptism they have received and they say, "The baptism of John"—that is the baptism which John administered in the Jordan for repentance. We then read that when they heard the explanation of Paul, "they were baptized in the name (that is, the authority) of Jesus Christ," and that when Paul "laid his hands on them, the Holy Spirit came upon them." This must have meant that Paul was following after the "great commission" as given by Jesus in which He commanded that men be baptized "in the name of the Father, and of the Son, and of the Holy Spirit."

From this small beginning the church at Ephesus grew to such proportions that the faithfulness in witnessing of the members of the congregation bore such fruit that it began to make inroads into the financial gains of those who were "image makers" of the goddess Diana of the Ephesians.

We cannot help but believe that Paul made his greatest gain, not by attacking the false religions of his day, but by simply preaching the truth and teaching men so to follow it that they, in turn, became missionaries and teachers in their own right, and this is exactly what God expects of any of His followers.

Crusader Topic

(Continued from Page 12)

tend to this matter. Because of generous gifts and membership in the ten dollar club we have been able to build a church in TUCSON, ARIZONA where within one year after their beginning they have had over one hundred in attendance at their Sunday School services. WAYNE HEIGHTS is progressing nicely with their new building. NEWARK, OHIO is waiting for the Brethren Youth portable chapel. BARBERTON, OHIO appears to be a likely prospect for some home mission work with possibly a new church to be established later.

SO YOU SEE WE NEED YOUR HELP TO PROMOTE OUR HOME MISSION EFFORT! "He who goes through a land scattering blown roses may be tracked next day by the withered petals that strew the ground; but he who goes through a land scattering rose seed, a hundred years after leaves behind him a land full of fragrance and beauty for his monument."

TH HOME MISSIONARY goes through a land scattering SEED, in every grain of which GOD has hidden not merely the promise of fragrance and beauty, but bread of life for the missions of America and ultimately for "all the world."

PUBLICATION DAY OFFERING

March 24—April 16, 1953

(PLEASE NOTE: The offerings listed below are those which were received by our office during this period. For some of the churches, it represents just a partial offering, a quarterly or semi-annual offering.—Editor.)

Carleton, Nebraska Brethren Church	\$ 9.00
Hagerstown, Maryland Brethren Church	117.73
Linwood, Maryland Brethren Church	23.00
Valley, Jones Mills, Penna. Brethren Church ..	13.50
Johnstown, Penna. Third Brethren Church	60.80
Mt. Olive, McGaheysville, V. Brethren Church	12.00
Elkhart, Indiana Brethren Church (Additional) ..	61.45
Fairview, Washington C. H., O. Brethren Church	5.00
Park St., Ashland, O. Brethren Ch. (Additional)	23.00
Cumberland, Maryland Brethren Church	14.00
Gratis, Ohio Brethren Church	50.00
Johnstown, Penna. First Brethren Church	25.00

TOTAL\$ 414.48
PREVIOUSLY REPORTED\$3,623.32

TOTAL TO DATE\$4,038.80

REMINDER

Our records show that 33 of our churches have not yet sent in their Publication Day offering. If you have sent in your offering, and it has not yet appeared in one of these reports, please check with us, for this list completes the report of those which have been received by this office to this date. If you have not yet sent in your offering, we urge you to do it now.—W. S. B.

NEWS FROM OUR CHURCHES

(Continued from page 11)

for a young mother, and two brothers, aged 13 and 15 years.

On April 7th, a large group of the young people came to the church early in the evening, cleaning and raking the church lawn, while some of the older folks did a little "church cleaning" inside. This was followed by ice cream and cake being served. Rev. Tinkel was reminded that this was also in observance of his birthday, which was April 3rd. For him, the Happy Birthday song was sung.

The writer is happy to report that there were twenty-two in prayer meeting on April 8th; more than half this number were young folks. We have a fine loyal group of Christian young people, who are striving to do His will. We thank our Great Maker for them. Several attend the Youth For Christ meetings and the Singspirations regularly. We pray that the interest in these will continue to grow and that many unsaved youth will find the Lord Jesus through this wonderful organization. The Sisterhood is active and working on their goals.

Our Spring Communion was held on April 19th.

I might also add that last fall a new oil furnace was installed in the church basement. Also, the parsonage was completely redecorated. Walls painted, woodwork varnished, floors sanded and refinished, new cupboards built

in the kitchen, new storm windows added, new cement steps made and other things too numerous to mention. Most of the labor was donated by faithful church folks.

—Mrs. Marshall Harman, Cor. Sec.
915 N. Lexington Ave.,
South Bend 28, Indiana.



SECOND CHURCH, JOHNSTOWN, PENNA.

We were glad to have Rev. W. Clayton Berkshire, the General Secretary of the Missionary Board of the Brethren Church with us on March 22nd, to fellowship in the Pastor's Home on Sunday evening, and to preach for us in the evening service.

Our three nights of Pre-Easter services proved a great blessing to our Church. The attendance increased each night. There were six first-time confessions; all of them being young people. They were baptized Sunday evening, and received into the Church, along with the mother of three of them who was received by relation from another church, making a total of seven in all.

Good Friday Union services were held at the Moxham Lutheran Church from 12:00 Noon to 3:00 P. M., using the Seven Last Words of Christ as the theme. I spoke on the fifth word, "I Thirst." There were six hundred people from the churches in Moxham present.

Our attendance on Easter Sunday was 104 in Sunday School, and 126 for morning worship. (Our goal was 125). For our Easter Sunday evening Love Feast and Communion, the attendance was 87.

—Bruce C. Shanholtz, Pastor.



TUCSON, ARIZONA

Our Church at Tucson has been privileged to have many visitors this winter. Dr. and Mrs. L. S. Shively, of Indiana, were with us for several weeks. They are teachers in "Leadership-Training." On several Sunday evenings they gave us interesting programs on this subject.

On the Sunday evenings through Lent, our Pastor preached on interesting subjects pertaining to, "Questions of Jesus' Last Days."

On Wednesday evening, March 11th, a film, "Contrary Winds," was shown. This is an interesting Christian film, and is a challenge to young and old alike.

We now have a building committee working on a proposed building plan for more Sunday School rooms. Our Sunday School rooms are very crowded.

Dr. and Mrs. Glenn L. Clayton and son, Johnny, were recent guests at the parsonage. On March 22nd, Dr. Clayton brought us the morning message. That Sunday evening, slides were shown of Founders' Hall and its tragic ruins through fire.

Palm Sunday evening, baptismal services were held with 17 received by baptism and 15 received by letter. This brought our total membership to 103. Wednesday evening of Holy Week, "Communion Explanation and Meditation" services were held. Thursday evening, "Holy Three-Fold Communion" was held with 65 present. On Good Friday, our Pastor spoke at the Community Good Friday Services held in the University Baptist Church.

Easter Sunday was a glorious day here. Our Sunday

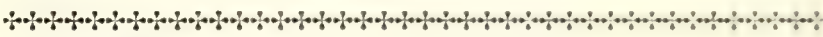
School and Church Service made record attendances of 144 and 176 respectively. A Consecration of little children was held during the Worship Service.

Easter Sunday evening, our Choir presented us with a wonderful program of Easter Vesper music. The Choir is under the direction of Mrs. Vada Seiler, with Mrs. Edna Gruber, as accompanist.

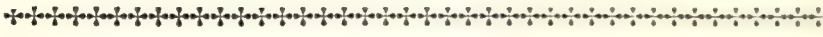
Plans are being made for our Daily Vacation Bible School, which is to be held June 1st to 12th.

We are thankful for this church and consider it a pleasure to serve under Rev. and Mrs. Vernon Grisso. We have a steadily growing, new church, and we hope to win more souls for Christ through our efforts.

Elizabeth Grimm, Cor. Sec.
2624 E. Blackledge Dr.
Tucson, Arizona.



This
'n
That



Here is a new feature of THE EVANGELIST, dedicated to comments on this subject or that. In it will be comments expressed on subjects, issues and news, vital to the Brethren Church. Sometimes this column will be lengthy, other times it will be short—sometimes it won't even appear at all. Available space and available items for comment will be the deciding factor. Basically, it will be an informal chat by the Editor.

* * *

Along with his duties in the Publishing Company, the Editor does get around among the Brethren; these activities we will also report through this column.

* * *

On Palm Sunday, the Editor was with the Brethren in Uniontown, Penna., where he preached at the Morning Service, and conducted Communion Service for them in the evening. This Church has been without a Pastor since last fall when Brother Ralph E. Mills went to the Pittsburgh, Penna. pastorate.

We also did some deputation work in the interests of the Publishing Company while on this trip. We visited with some of the Brethren at our former Pastorate at Meyersdale, Penna., finding them very enthusiastic in anticipating the coming of their new Pastor, Brother Robert Huse. Also, in Johnstown, we were able to visit with Brother Bruce C. Shanholtz, Pastor of the Second Brethren Church, and Brother E. M. Riddle, Pastor of the Third Brethren Church. We found them getting along just fine, and happy in their work.

* * *

What would you like to see the Brethren Church accomplish in the next year? Write your thoughts and suggestions to us, and as judgment and space permit, we'll discuss them in this column. Address: Editor of Publications, The Brethren Publishing Company, Ashland, Ohio.

'Bye for now.
W. S. B. Editor

THE BRETHREN EVANGELIST

Official Organ of The Brethren Church.

Faith Of Our Mothers

Faith of our mothers, living faith,
In cradle song and bed-time prayer,
In nursery love and fire-side Lore,
Thy presence still pervades the air;
Faith of our mothers, living faith,
We will be true to thee till death.

Faith of our mothers, guiding faith,
For youthful longing, youthful doubt,
How blurred our vision, blind our way,
Thy providential care without;
Faith of our mothers, guiding faith,
We will be true to thee till death.

Faith of our mothers, Christian faith,
In truth beyond our man made creeds,
Still save the home and save the church,
And breathe thy spirit through our deeds;
Faith of our mothers, Christian faith,
We will be true to thee till death.

THE BRETHREN EVANGELIST

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the last week in December.

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Items of General Interest

ST. JAMES, MARYLAND. Brother Freeman Ankrum writes, "The Contractors have just about completed their part of our remodeling project. They are also going to grade the road by the church. We will stone it then. We had 135 for Sunday School on April 12th with a building fund offering of \$171.92. More came in at the other meetings. There was practically a full house for preaching service. Thought we had a very nice Communion service."

The St. James Mother-Daughter Banquet will be held on May 5th.

CUMBERLAND, MARYLAND. Revival Services are in progress in the Cumberland Church from April 27th to May 8th, according to the Pastor, Brother Milton M. Robinson. The Evangelist is Brother Woodrow B. Brant, Pastor of our Church at Vinco, Penna.

Holy Communion was observed the evening of April 19th.

Ordination Services for new Deacons were also held on the 19th.

VALLEY BRETHREN, JONES MILLS, PENNA. Brother D. C. White, a former Pastor, is scheduled to hold Pre-Communion Services, May 4th to May 9th, in this Church. Communion is scheduled for May 10th.

Brother Elmer M. Keck, Pastor, and Brother Bruce C. Shanholtz, Pastor of the Second Brethren Church, Johnstown, Penna., planned to drive to Lost Creek, Kentucky on

April 27th with a car load of groceries, soap, potatoes, etc., for our Mission there.

From Brother Keck's Bulletin, we learn that the Pennsylvania District Ashland College Alumni Association Banquet was held in the Berlin Brethren Church on Friday evening, April 24th. Dr. Glenn L. Clayton, President of Ashland College was the speaker.

We also learn from the same bulletin that the Pennsylvania District Ministerium's "Post Easter" fellowship was held the Monday after Easter, in the Pittsburgh, Penna., parsonage, with an attendance of 17.

BERLIN, PENNA. Brother Lyle Lichtenberger reports Easter Sunday attendances as: Sunday School, 275; Church, 301; and Communion, 234. He says "We have set three new attendance records."

The April 12th evening worship service was sponsored by the Willing Workers' Class, and featured a concert of religious music presented by the Conemaugh Township High School A Cappella Choir.

CAMERON, WEST VIRGINIA. The young people presented the morning worship service on March 29th.

Four new members were received through baptism on Easter Sunday.

ASHLAND, OHIO, PARK STREET BRETHREN. The Senior Boys' Brotherhood met in the home of Brother Charles Munson, National Brethren Youth Director, the evening of April 14th. They made more than 70 pounds of soap; also amassing a considerable amount of used clothing. Soap and clothing is to go to Europe through the relief program.

A fine attendance resulted at the Park Street Father and Son Banquet on April 17th.

NEW LEBANON, OHIO. Brother John T. Byler reports Easter attendances as follows: Sunday School, 392; Church, about the same, and evening, 200. The evening services featured the Easter Pageant, "The Cross of Light."

BRYAN, OHIO. Brother Alvin H. Grumbling reports that their Easter offering went over their goal of \$700.00.

Brother Grumbling was given a call for another year as Pastor, with a raise in salary.

COLLEGE CORNER, WABASH, INDIANA. Brother Ernest Minegar reports their Easter morning attendance as 164, which was ten higher than last year. He says that this is their highest record for Easter.

The College Corner Brethren Youth received, in a free-will offering at their Easter Breakfast, \$50.00 which will go toward their gift for the Lost Creek Youth Project.

The Easter Cantata, "The Prince of Life" was given Easter Sunday morning.

PERU, INDIANA. Brother Milton M. Bowman reports the baptism of two new members recently.

ROANN, INDIANA. Work on a remodeling program for the church was started about the middle of April. According to Brother Whetstone's bulletin, the estimated cost of the improvements is \$8,000.00.

Holy Land pictures, sponsored by the Roann Laymen,
(Continued on page 9)



The Editor's Pulpit



Some Mother's Child

CRIME IS ON THE INCREASE! Perhaps we don't like to see a headline such as this, especially in a Church Organ, or especially on the eve of Mother's Day celebrations. But, the fact remains that major crimes in the United States are increasing each year, according to the following report issued from the office of J. Edgar Hoover, Director of the Federal Bureau of Investigation.

We are concerned about this trend, chiefly so right at this time because it is near the time when we honor Mother. We feel that there is a direct relation between this crime record and the motherhood of America.

Let's take a look at the report, which appeared under an Associated Press release:

F. B. I. Director J. Edgar Hoover has reported that more than two million major crimes were committed in the United States in 1952. It was the first time such a total has been reached since accurate statistics have been kept, he said.

Reports submitted to the bureau by law enforcement agencies throughout the country put the total at 2,036,510. This is 154,350 above the 1951 figure.

Hoover said every category of major crimes showed an increase.

"Statistics show that a major crime was committed every 15½ seconds during 1952, and one crime was committed for every 76 persons in the general population of the United States," he said.

The compilation listed 12,860 felonious homicides in 1952 compared to 12,330 in 1951; 17,240 rapes against 16,800; 87,930 aggravated assaults to 78,640 the year before.

According to the F. B. I., one of these three types of crime was committed on the average of once each 4½ minutes last year.

In other categories reported, robberies increased from 52,090 to 58,140, burglary and breaking and entering from 407,130 to 442,870, and larceny or theft from 1,118,210 to 1,202,270.

Hoover said that auto theft continues to be one of the major criminal problems in the United States. There were 215,310 such thefts last year, 196,960 the year before, he said.

WHY IS IT ON THE INCREASE?

In doing some sober thinking in the light of this report, we wonder why our criminal record is on the increase, in

this great land of ours, with its churches and schools and homes and modern inventions. Why is it that in the light of all this "progressiveness" there exists a constantly increasing crime rate, Since these words are being written by a Minister, you would naturally assume that our next words will be that "Crime is increased because people have turned away from God." Which is exactly what we intended to say, for that, we think is the answer.

If you were writing this Editorial, and if you were confronted with a F. B. I. report as above, what would you list as the cause of an increased crime rate? Add to your problem the fact, not included in this report, (but largely publicized otherwise) that the bulk of crime today is committed by young people under 21 years of age! Before they are old enough to vote, our youth are becoming involved in the criminal offences of our land.

SOMETHING HAS HAPPENED IN THE LAST TWENTY YEARS which has brought about this alarming condition. From the time these youth were held close in some mother's arms, nurtured, cared for as babies and boys and girls, something drastic has happened in their lives to turn them to crime. We grant that some were unwanted and unloved; that some were deprived of their mothers; and that some were the products of broken homes. Yet the fact remains that these two million crimes were committed, each one, by some mother's child.

A MAJOR CAUSE

This scribe has watched with grave apprehension through these years the practice of the theory of "self-expression," in which a child is not to be punished, but is to be allowed to do as it feels led, learning right from wrong by experience. Advocates of this theory advise that we should not inhibit a child lest we "blight its personality."

So, "we have not corrected our children, we have left them roam wide and far, we have listened to them rather than they listening to us, we have satiated their every whim and urge, so that they might not be blighted—and the crime wave increases." The victims of these 2,000,000 crimes last year no doubt wished that their assaulters had had a little more correction in their habit forming years.

CORRECTION PAYS

Just recently we had a young housekeeper tell us, in regards to her father who had passed to his heavenly re-

(Continued on page 10)

New Testament Doctrines

Believed and Practised by People Called Brethren.

By L. O. McCartneysmith

"Teaching them to observe all things whatsoever I have commanded you."

The Doctrine Of Sanctification

CARELESS PRESENTATION by several religious "sects" of numerous erroneous claims concerning the great Biblical Doctrine of Sanctification has apparently caused many ministers to studiously avoid preaching to their congregations this most essential New Testament Doctrine.

Therefore, in presenting the Doctrine of Sanctification from both the Old, and the New Testament viewpoints, it becomes necessary first to refute at least two of these erroneous claims that have been, and are now being presented by several religious sects: (1) That Sanctification is "a second work of Grace." (2) That Sanctification is "sinless perfection."

SANCTIFICATION IS NOT A "SECOND WORK OF GRACE" OR THE "SECOND BLESSING" AS SOME CALL IT.

In presenting this claim the public is invited to come to the altar and "pray through" for the "second work of Grace" or the "second blessing" while others join in prayer with those interested. The writer has observed such "seekers" while kneeling, who were instructed to lift both hands above their heads and hold them in this position while praying. The minister and others would watch the uplifted hands. Soon the tendency naturally would be for one to gradually lower his hands. Those watching would call out when the hands were completely lowered: "He's got it," "He's got it!" and that one would then be accepted as being "sanctified" or having received the "second blessing." This same process has been used for the reception or "baptism" of the Holy Ghost. There is no Scriptural authority for such procedure.

The doctrine of Grace has its place in the Redemptive plan, but not in the work of sanctification from man's viewpoint. It is true that sanctification may result from the "Growth of Grace" in the life of the believer; we are requested to "Grow in favor, (or grace) and in the knowledge of our Lord and Saviour Jesus Christ" (2 Peter 3:18). Grace is the kindness and love of God our Saviour toward man. It is the "unmerited favor of God" toward man. From God's standpoint, we are "Saved by Grace through faith." God by His unmerited favor toward man has provided salvation for man through Jesus Christ, and man accepts salvation through faith in the finished work of Jesus Christ on Calvary. The fruit of this salvation is seen in good works. Justification comes through the Grace of God by the redemptive work of

Jesus Christ. Justification is received by man through faith also (Romans 3:24-28). We are called by grace (Gal. 1:15); but no place in God's Holy Word intimates that we should come to the altar and receive the "second work of Grace" and call it "sanctification."

SANCTIFICATION IS NOT "SINLESS PERFECTION"

Sanctification may result in "perfection" or fulness of growth in Christ Jesus until "We all come in unity of the Faith, and of the knowledge of the Son of God, unto a perfect man," unto the measure of the stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro, and carried about by every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive (Ephesians 4:13-14).

The above state is brought about through the five "gifts" from God, mentioned in Ephesians 4:11-12: "Apostles, prophets, evangelists, pastors and teachers; for the perfecting (Gr. "qualification") of the saints, for the work of the ministry, for the edifying of the Body of Christ," and not by a "second work of Grace;" neither is this state "sinless perfection!" We read in 1 John 1:8—"If we say that we have no sin, we deceive ourselves, and the truth is not in us." Therefore sanctification is not "sinless" perfection. Our Lord states that we should be "perfect" but He does not mention "sinless" perfection. To His disciples He said: "Be thou perfect even as your heavenly Father is perfect" (Matthew 5:48). Perfection means "faultless, blameless, maturity," but never sinlessness, nor sanctification. Perfection and holiness may be the fruits of sanctification, but not sanctification itself.

WHAT THEN IS SANCTIFICATION?

True Biblical Sanctification is being continuously set apart by either God or man for a holy purpose at work. Sanctification is not an exclusively New Testament Doctrine, but was exercised as an Old Testament doctrine extensively, both from the standpoint of God and man. It is first mentioned in Genesis 2:3 as an act of God relating to the dedication of the Seventh Day as a day of rest, when God "Blessed the seventh day and sanctified it." Here He set it apart for a holy purpose.

In Exodus 19:14 we read that Moses "Sanctified the people"; then in Exodus 29:43 that Moses "sanctified" or set apart or dedicated the sanctuary as a place of worship—a holy purpose. In Leviticus 8:10-15 we are told that this dedication was done by Moses by "anointing" the tabernacle and its contents with oil. In Leviticus

11:44; 20:7; Joshua 3:5, 7:13; 1 Chronicles 15:12; 2 Chronicles 29:5; 1 Samuel 16:5, the people were commanded to "Sanctify yourselves."

In the Old Testament the word "sanctification" was translated from the Hebrew word "Qodesh" which means "set apart, dedicate, or consecrate." In the New Testament it was translated from the Greek word "hagios" in its various forms **hagiase, hagiason, hagiase, hagiastos** etc., as holy, holiness, sanctify, sanctified, and sanctification, which actually means for a holy purpose being set apart or dedicated. After considering these things, naturally the question comes to our minds:

HOW MAY WE ATTAIN THE STATE OF SANCTIFICATION?

As stated in the preceding paragraph, Sanctification is being set apart, or dedicated to a holy purpose or work, which is brought about by the Holy Trinity, by individuals upon an individual, or by individuals themselves. God sanctified Jesus to His ministry through the work of the Holy Spirit, for we read in Luke 4:18: "The Spirit of the Lord is upon me, because he hath appointed me (or ordained me) to preach the Gospel to the poor; He hath sent me to heal the broken hearted; to preach deliverance to the captives, and recovering of sight to the blind, and to set at liberty them that are bruised, to preach the acceptable year of the Lord."

Thus God "sanctified His only Begotten Son to His ministry, as we read in John 10:36, when in speaking of His Jewish accusers he said: "Say ye of Him, whom the Father hath sanctified (or set apart) and sent into the world: 'Thou blasphemest,' because I said: 'I am the Son of God?'" Jesus prayed that His disciples might be sanctified, and stated how it might be done, "Sanctify them through thy truth: Thy word is truth."

Through the revealed Word of God Jesus' disciples were "sanctified" or set apart to the holy purpose of preaching God's word, and establishing His church. Jesus sanctified or set apart those who might believe on Him through His own blood. "Therefore Jesus also, that He might sanctify the people through His own blood, suffered without the gate" (Heb. 13:12). Jesus Christ also sanctifies the Church, or sets it apart for himself by "The washing of the bath of water, and the word" for thus we read Ephesians 5:25-26: "Husbands love your wives, even as Christ also loved the Church, and gave himself for it, that He might "sanctify" and cleanse it with the washing of water by the Word" Here this "washing" did two things: (1) sanctified the church. (2) cleansed the church. Therefore in the work of the Holy Spirit at baptism we are sanctified or set apart for a holy work in this service.

Inasmuch as there has been much disputation regarding the phrase "cleansed her by the washing of water by the word," may we not learn what is meant by this phrase? By quoting from the original Greek in which the New Testament was written in Titus 3:5 we have the full meaning: "But when the kindness and love to man shone forth from God, the preserver of us; not from those works of righteousness which we did; but according to His own mercy He saved us through the bath of the New Birth and a renovation of Spirit Holy, which He poured

out on us richly through Jesus Christ our Saviour." Taking into consideration that Jesus said: "Except a man be born of water and Spirit, he cannot enter into the Kingdom of God," we can readily see that this "washing" or "Bath" must be baptism!

Seeing that Jesus Christ through the Holy Spirit has sanctified or set us apart for His service, we must also understand that now we must sanctify or set ourselves apart from ungodly things and habits for the holy work of Christ our Redeemer. Our first duty after our baptism is to set the Lord Jesus apart in our hearts or sanctify Him as our personal Saviour and Lord, and prepare ourselves to give answer to all men as to the reason for our hope in Him; for we read in 1 Peter 3:14-15: "But if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled; but "sanctify" the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear."

Another thing we must not forget: we are encumbered with all the old habits and conversations of the world when we are baptized. What may we do with them? We must separate or set apart or sanctify ourselves from them; for we are commanded in 2 Corinthians 6:14: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? or what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel, And what agreement hath God with idols? for ye are the temple of the living God; as God hath said: I will dwell in them and walk with them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

What glorious promises! Eight great promises! And every one of them hangs by the single thread of command: "Come out from among them, and be ye separate!" We must "put off" the old life as we would put off a worn and badly soiled garment, just as Paul tells the Christians at Colosse in Colossians, chapter 3. Space will not permit my quoting all that this short chapter contains, but things necessary to both "put off" and also to "put on" are contained in this chapter. Read it! This business of putting off, and putting on is the process of "purification" spoken of in 1 John 3:3: "And every man that hath this hope in Him purifieth himself even as He is pure."

Sanctification then, may be said to be a continual process of personal purification. Paul gives some excellent advice to the youthful preacher, Timothy, regarding this in 2 Timothy 2:19-23 in these words: "Nevertheless the foundation of God stands sure, having this seal: 'The Lord knoweth them that are His,' and "Let every one that nameth the name of Christ depart from evil . . . if therefore a man cleanse himself from these things, he will be a vessel for honor, sanctified of good use to the Master, prepared for every good work. Now flee from youthful desires, and pursue righteousness, faith, charity, peace, with them that call upon the Lord out of a

pure heart. But foolish and unlearned questions avoid, knowing that they do gender strife."

We may "sanctify" our food through the word of God and prayer. This is especially interesting to know in discussing the claim of certain sects which will not eat pork, and those who prohibit their members from eating any kind of meat on certain seasons. In 1 Tim. 4:1-5 we have the story in these words: "The Spirit expressly says that in subsequent seasons some will fall away from the Faith, adhering to wandering spirits and to the teaching of demons, by hypocrisy of false teachers having their own consciences cauterized, forbidding to marry and the use of foods which God created to be partaken with

thanksgiving by the faithful ones who know the truth. "Because every creature of God is good and nothing to be rejected, being received with thanksgiving; since it is sanctified by the word of God and prayer."

Personal sanctification is the perfecting of personal character conforming to the will of Jesus Christ; the attainment of character corresponding to the divine calling as a Christian. From the divine side it is preparation for Christ's service, and from the human side it entails a complete surrender of our all upon God's altar as a reasonable sacrifice holy and acceptable to Him.

—Waterloo, Iowa.

TWENTY WAYS TO HELP YOU OBSERVE YOUTH MONTH IN MAY

1. Conduct a Family Night
2. Hold a Youth Banquet honoring high school and college graduates
3. Church Spring Cleaning program
4. Conduct a series of public services
5. Hold forums on problems relating to the local situation
6. Camp and Conference promotion
7. Visitation Teams (to reach members, non-members, non-Christians). A week-end of consecrated visitation with a youth night follow-up is very helpful
8. Have Youth Sunday at which time the young people take over the Sunday School and church offices (under supervision of regular officials)
9. Ministerial and Missionary recruitment programs
10. Brethren Church Education program
11. Promote Brethren Youth Work Camps, like the Kentucky work camp this June
12. Mission emphasis
13. Brethren Youth Kentucky Gym project
14. Publications emphasis (promotion of ALL BRETHREN literature)
15. Ashland College and Seminary emphasis pointing up these institutions as the center of our training-for-leadership program
16. Urge Sunday School classes to hold class meetings, other than the regular Sunday morning services
17. Attend church and Sunday School business meetings to learn the organization's problems; present your own needs
18. Establish a recreational program in your church
19. Select the most outstanding Brethren youth in your church, district or state
20. Join the ranks of other 100% BY Churches; those in which every family with young people subscribe to the Brethren Youth Magazine

Missionary Department

GIVING AND SENDING

Giving for missionary work and sending our young people in person to carry out the great commission must always strike a balance in our churches and in the brotherhood. One of these without the other cannot possibly make a sound missionary program.

Dr. Matthews, a missionary to India now on furlough, said in a missionary conference recently that many of us are following the abdication plan of missions in which we are willing to send our money but not our youth or personal representatives. He further stated that we are agreeable to supporting building campaigns and even national workers, but miss many blessings because we fail in calling out of our midst those whom the Lord would have go.

Again we say that these two ministries are complementary; one does not take precedence over the other, for both are needed. We are required, as good stewards, to account for life as well as money and to realize that in sending those of our fellowships we stimulate the giving which in turn makes possible the sending.

How does your church score on the giving and sending in the missionary program?



USE YOUR LET'S VISIT BRETHREN MISSION BOOKLET

We are glad to know that some of our church organizations are making more than an ordinary use of the booklet entitled *Let's Visit Brethren Missions in Argentina and Nigeria*. One of the W. M. S. groups in an Indiana church made a study of the contents in one of their meetings recently. We commend them for this definite step forward in missionary education at the local level.

Find a stimulating and helpful way to use the booklet in your church, Sunday school and auxiliary meetings. Know what you are doing when you support Brethren missions.



THE SHANKS TO ITINERATE

Doc and Jean Shank will be available to spend some time in your church after they finish their work at Concordia Seminary, early in June. They will have information on the Philippines and will use visual aids to acquaint you with the islands and some of the evangelical work being carried on there.

If you would like to have the Shanks visit your church, please write to the Missionary Board office at 524 College Avenue, Ashland, Ohio. Suggest several dates which might be suitable in order that we may find a time when they will be in your area.

COOPERATION

It is wonderful just to think about the words of the apostle Paul, when he said in I Corinthians 3:9, "We are laborers together with God," but it is far more wonderful to experience this great truth as we work at our task, day in and day out. To know that there are those out across the brotherhood who are engaged in promoting the outreach of the Gospel gives great satisfaction to one who sees the picture from the position in which we find ourselves.

Particularly at this time when some splendid Easter missionary offerings are coming into our office, we are aware of the growing cooperation in the great cause of missions. We are also mindful that cooperation runs in two directions and we would remind you that our office is attempting to cooperate with the churches in every way possible.

I think of prayer too, when considering the term, cooperation, for prayer is cooperation with God who in turn cooperates with His children to do the work that could never be accomplished otherwise.

The truth about cooperation is expressed very simply in the poetic lines I came across the other evening while reading a Sunday school booklet entitled, "How Well Do You Pull?" I hope it will mean as much to you as it does to me.

Sure, I can take a hook and line
And catch a single fish.
But, if you'll help me hold the seine
We'll take in all you wish,
A bigger catch and better weight
Whenever we co-operate.
Our mighty God can take just one
And make a thousand flee;
But give Him two and then He'll run
Ten thousand to the sea.
Things increase at a ten-fold rate
Whenever we co-operate.

—From "How Well Do You Pull."

—W. C. B.—Mission Secretary.



The Tale Of Two Churches

Rev. H. Francis Berkshire

(An address delivered at the Spring Camp held at Milledgeville, Ill. on March 20-22. This was the result of an assigned topic entitled "Missionary Opportunities In The Local Church.")

OLD MILLSTONE CHURCH was located on the corner of Millstone and Milestone Sts. in Opportunity, U. S. A. The door of this church faced Milestone Street. It had a membership of 500 but in five years the membership was reduced to 50. One may wonder why this strange decrease in membership. Let me relate the tragedy of this church.

Old Millstone Church developed a peculiar and common disease—"selfish-itis." It affected one common avenue of Christian growth which is vital to every Christian and church member; it affected the growth of stewardship. Its service did not go beyond itself. Old Millstone Church failed to realize and appreciate the superior value of missions; it was relegated to minor importance in this church. While they had a \$300,000 budget only \$300.00 was sent for missions. There was an active young people's group of 75 members. They too, developed "Selfish-itis." At the end of the year they discovered that they gave only \$50 out of their \$800 treasury to mission work. Their thoughts did not go beyond themselves either. Their Christmas offering was used to beautify the church. Their Lenten offering was used for socials and a skating party.

The young people had been taught to pray, worship, sit, stand, and perform other functions in the church. But they had no opportunity to show expression through sharing for a greater cause. They could not lose themselves in Christian service for others. They wondered why church was dry; why the Christian life was dull and uninteresting. They experienced nothing of the happiness and joy which other Christian young people talked about. There was opportunity all around but they failed to see it while THE WORLD WAS CRYING OUT FOR HELP FROM THE CHURCH!

Is it any wonder why Old Millstone Church lost its power in the community and its membership

decreased from 500 to 50 in 5 years? This church did not know where it was going, what it was doing, or what it was here for! It was like the drunk who crossed the street to ask where the other side of the street was. When he was directed to the other side he said, "That's funny; a man over there told me it was over here!" Old Millstone Church might well have heeded the sign over the mortician's office: "Why walk around half dead; I'll bury you for \$50."

Is it any wonder that the door of Old Millstone Church was changed from Milestone St. to Millstone St.? Many people and many churches are missing a blessing by looking the wrong way! The millstone was hanged about this church because it was looking the wrong way.

But Old Milestone Church had a different experience. This church was located on Milestone and Millstone Sts. also. But the doors of this church faced both Millstone and Milestone Sts. It had a membership of only 150 members which expanded to a membership of 300 in 5 years. It also developed "mission-itis" which is an unordinary function of many churches. It was a small church BUT GOD DOESN'T REQUIRE A CHURCH TO BE BIG IN ORDER TO HAVE A MIND FOR MISSIONS! But the pleasant and satisfying result is that the church will grow into a big church! The Church is God's ordained missionary society and every member a life member.

Old Milestone had a dynamic mission program. Space is too small to elaborate and tell of its mission program. They had a real case of "go-getteritis" though. The young people took over the mission program of the church. Mission education was not "talked about" but was performed. The mission spirit was high. The young people really believed the words that were found in a Chicago restaurant, "What a man knows has to be put into action to really count!" Jesus said

this years ago, "If ye know these things, happy are ye if ye do them!"

Many resources were used to promote the mission spirit. Stories were told to primary departments in the Sunday School. One Sunday each month was devoted entirely to missions. The regular Sunday School lesson was set aside if necessary, in order to teach missions. The offering was used for a definite mission project. Some of their projects were large and others small. However, they found that no project was too large **BECAUSE GOD HELPED!**

Displays of missionary materials, such as, trinkets, pictures, maps of foreign mission points, invaded the church on this special Sunday. Posters were made by the pupils. Old Milestone Church used local resources for mission work. Its members made monthly visits to the hospitals, jails, mental institutions, home for the aged people, and other institutions. Books, tracts, magazines, were distributed on streets as well as in institutions.

They learned that **THEY COULD NOT SEE FOREIGN MISSIONS UNTIL THEY HAD A LIVING CONCEPT OF HOME MISSIONS!** The young peoples group gave their Lenten offering, which was self-earned and *a sacrifice*, to missions! Above all the greatest effort in their mission spirit was when each began, weekly, to invite someone to the worship service. And that brings one to the heart of missions. **THE VERY HEART AND CORE OF MISSIONS IS EVANGELISM!**

Missions is more than sending money; it is

more than supporting a mission school, hospital, or institution; it is more than collecting old clothes, magazines, etc.; it is more than building society, as some think. A man asked Lyman Beecher, a great preacher of the past, what was the noblest and most one could do for another human. Lyman Beecher said, "The greatest thing one can do for another is to lead him to Christ!"

The church that will have Christ's favor and blessing is the church that knows where it is going, what it is doing, and what is here for! **IT MUST HAVE POWER OR GO OUT OF BUSINESS!**

Old Milestone Church knew what its mission was. Its young people realized the value of mission work and evangelism. They learned that the best means of winning young people was through young people. Young people know young people's likes and dislikes; they know how to appeal to young people; they know their problems and excuses. As for methods they use "friendships" and social events. They believed the words that "more things are wrought by friendships than the world dreams of" as reality. As for their social events they didn't lose sight of Jesus Christ as did Old Millstone Church!

Old Milestone Church "lost its life for His sake and found it." It realized that there was nothing so inspiring as a world wide endeavor to bring an achieving faith in Christ. Its parish was not limited to an immediate area but with John Wesley believed that "The world was its parish."

—Udell, Iowa.

Items of General Interest

(Continued from Page 2)

were shown on April 15th by Brother Eugene J. Beekley, Pastor of our Warsaw Church.

ELKHART, INDIANA. Brother Robert K. Higgins says in his bulletin, "We are planning a weekly radio broadcast from the church in the near future. Be watching for the date." Indiana Brethren will want to be anticipating the first broadcast, and to tune in on it.

Five new members were received into the church recently.

WATERLOO, IOWA. Brother Charles Munson, National Brethren Youth Director, was guest speaker April 21st,

22nd, and 23rd, in the Waterloo Church. Tuesday, a Laymen's meeting was held, Wednesday, a Youth Dinner for Junior and Senior Youth Fellowships, and Thursday, a general church service was held.

UDELL, IOWA. Family Night was observed on April 15th. It was known as "Personality Night," with each person asked to bring one of their baby pictures along.

The Korean motion picture, "Land of Heartbreak," was shown on April 19th. This is a Pocket Testament League film which shows authentic pictures of Korea.

TUCSON, ARIZONA. The Tucson church is planning ahead for the Daily Vacation Bible School to be held June 1st to 12th. Brother Vernon D. Grisso, Pastor, informs us that the closing program will be held on June 14th, with Brother Charles Munson, National Brethren Youth Director, as the speaker. (Good planning always produces good results.)

THE EDITOR'S PULPIT

SOME MOTHER'S CHILD

(Continued from Page 3)

ward just a few days previous, that she in her younger days thought him rather severe in insisting that she keep the right kind of hours and the right kind of friends, but that now since she was happily married and had a family, she was very thankful that he had raised her as he did.

We do not advocate "beatings," severe restraints, and life or death rules, for these result only in producing a young person which will too often later become a social problem when parental restraint is removed.

But, correction is necessary! The kind that finds mother and father reading the Bible to their children in the family circle. The kind that finds mother and father in prayer with and for their children. The kind that finds the family in the house of the Lord for worship and for church-centered social activities. The kind that teaches by precept, word of mouth, and example the things that children are to do. The kind that warns against those things which result in destroyed soul and body. The kind that, when necessary, finds the proper amount of one handed applauding in the right place on the child.

THE ANSWER TO THE CRIME RATE

CHRISTIAN TRAINING is the answer! The Bible is replete with admonitions to train children to love, fear and respect God, to love and respect their fellowmen and property. What else do you need to solve the problem?

So, mothers, fathers, we encourage you to be alarmed at this rising crime rate; alarmed to the point where you will be mindful of the spiritual needs of your child. Know what your children are doing. Know where they are. Talk with them, gain their confidence, and show them the way.

To the degree to which American parents will do this, to that degree will the crime increase be stopped. A safer, crime free America is conditional on American mothers and fathers who train their children in God's Holy ways.
—W. S. B.



What's Doing
in the Churches



MT. OLIVET, DELAWARE

The Mt. Olivet Brethren Church of Georgetown, Delaware, felt ourselves blessed to have as our Evangelist

this year, Rev. John F. Locke, of Maurertown, Virginia, who came with us March 23rd, and remained with us over Good Friday, April 3rd.

We all enjoyed to see the beautiful pictures of Palestine and to hear the exposition of his travels. To these were added a good true Gospel sermon every night. The people's hearts were warmed, and they said, "It was good to be here." Rain or shine, the people came to see the pictures and to hear the Word of God expounded; they came and came back for more.

Several of the members of the Methodist Church in our neighborhood came and said, "We enjoyed the pictures and the sermon." They proved it by coming again; and it was a pleasure to us to have them with us.

Brother Locke had well prepared sermons, and they were delivered without fear or favor; this the people enjoyed and came back for more. Our Brethren are trained in the Gospel truth and do not enjoy a substitute for the Word of God. Brother Locke suited them, and they told him so.

There were thirteen who made the good confession. One of these was a renewal and twelve were baptized by Triune Immersion. Seven of these were first time confessions, while five of them came from the Methodist Church. Brother John and I praised the Lord often for these converts to Christ our Lord.

As the Pastor, I am thanking God and asking His strength and wisdom to guide these into the fullest union with His precious Son, and a constant leading of His Holy Spirit. My desire is to have each member to Grow and Glow for Christ at Home, at Work, at Sunday School and Church. I want Jesus to be their all in all. Easter Sunday we had our Spring Communion; it was most blessed and good to be there.

Brother Locke has a standing invitation to come with us again; his wife and mother are included. May the Lord bless the Family and grant that Brother Locke may have several rich ingatherings of souls in the Brethren Church this year, granting him good health and strength to cope with the work before him.

—S. E. Christiansen, Pastor.



CHEYENNE, WYOMING

We would like to send these words to the readers of THE EVANGELIST to let you know what we have been doing out here in the "wild and wooly west." Everything has been going along about routine for the past year.

However in July, it was decided that our prayer meeting group should resolve itself into a special prayer band for a campaign for souls. This meeting was to be held at a later date when, and if a suitable Evangelist could be secured.

After several months, Brother Claud Studebaker suggested to us, and endorsed Rev. C. C. Grisso, of Mexico, Indiana, as a suitable Evangelist. Following weeks of prayer and correspondence, suitable arrangements were made. It was settled that he was to hold a series of meetings starting January 20th, and ending on the eve of February 5th.

This meeting is now history, and we are now chalking up the results of the special prayer services and the cam-

paign proper. Everything was in readiness by the time the Evangelist arrived on the scene. The time of harvest was at hand, as was indicated by the acceptance of the Lord by four boys on the preceding Sunday. Therefore it was evident from the beginning that the meetings would be a success.

The Spirit of God prevailed; there were fair crowds attending each evening, and the speaker, Rev. Grisso, was well qualified to handle his part of the campaign. His Bible chart lectures were interesting and educational. Likewise, his evangelistic sermons were most helpful, inspiring, comforting and persuasive. Much credit is due Brother Grisso for the fine way he conducted the meetings, and for the final results.

The closing evening was climaxed with one of the best messages of the event, with a fellowship gathering of all Christians at the front of the auditorium, where they gathered for prayer, and where several made known their willingness to do according to the Lord's will. These made themselves available for any kind of special work to which the Lord might call them.

As a result of the special effort put forth, there were 22 confessions, 15 of which have followed their Lord in baptism, 2 have been taken into the church by former baptism, 1 came in reconsecration, and four there are who have not yet been baptized on account of the objection of parents. We would like to point out that personal visitation in the homes accounted for eleven (just half) of the 22 conversions; all 11 of these were taken into the church. Certainly this is one strike for home visitation.

On the Sunday following the meetings, we had almost a full house, with 4 accepting the Lord (these four are counted in the 22 before mentioned.) The evening services gave way to baptismal services. The attendance was 63. Following the baptism, 47 of the group partook of the Lord's Supper. All but three of these communing Christians were members of the Cheyenne Brethren Church, which represents about 80% of our membership.

All in all, this meeting represents the greatest outpouring of the Holy Spirit yet experienced in this church. We continue to praise God for the victories won in these special efforts put forth for the saving of souls. Will you continue to pray with us that the revival spirit may continue in evidence the whole year, and for years to come.

Yours in the service of the King,

—Frank W. Garber, Pastor.



FALLS CITY, NEBRASKA

Our Revival started March 16th and closed March 29th. The minister was Rev. John F. Burton, of the Mulvane, Kansas, Brethren Church. His messages were challenges to the church members, and were well received by those who heard them. Rev. Burton is a forceful speaker and he knows his subjects.

In the two weeks there were none present who were non-church members, except very young children.

Several from the other churches attended the services. During the two weeks, Mrs. Burton brought the Junior church messages each Sunday.

Easter Sunday, Junior church was large, and the Easter story brought by Mrs. Joe Lemmon was enjoyed very

much by the children and young people. For the adult services we had the largest attendance that we have had for several years.

Our Junior church that was organized in January is doing well. Since a different lay member brings the message each Sunday, the children look forward to something different and wonder what it will be.

Easter morning, Rev. Eppley brought the Easter story of the "Rolling Away of the Stone"; In the evening, he spoke on the events that took place on that day.

(Mrs.) Mary E. Rieger, Cor. Sec.

ASHLAND COLLEGE YOUNG PEOPLE VISIT CAMERON, W. VA. CHURCH



Left to Right: William Howard, Edna Linsley, Kenneth Howard, Mara Lee Eicher, and Ronald Ritchey



Here you see a group of young people from Ashland College, who traveled to Cameron, West Virginia, to hold services recently. While we were there, we held our first service Sunday morning at Cameron. We then went on to Quiet Dell for our second service of that morning. In the evening at Cameron, we had charge of the Brethren Youth Crusaders meeting. In this we had a very good discussion. Following the Crusader meeting, we conducted the evening Church service.

We had a very enjoyable time, and are looking forward to visiting there again in the near future.

Rev. and Mrs. Holsinger, Pastor and wife at Cameron and Quiet Dell, are in fine spirits, and of course, so is their young son, Mark Andrew.

As a group, our main objective is to carry the Gospel of CHRIST JESUS with us wherever we are found. In this group of young workers pictured here, there are vocal solos, duets, instrumental numbers, and some very fine sermons. All of this for the furthering of the Gospel of CHRIST JESUS.

—Kenneth Howard.

Brethren Youth Crusaders

Devotional Topics

J. D. Hamel Program Editor

Topic for May 10, 1953

WHAT DOES SOUTH AMERICA MEAN TO ME?

Rob and Jane Byler, Guest Writers

I. ARE WE THE ONLY AMERICANS? Proud as we are to be called "Americans," and always prone to think of America as the U. S. A., we dare not ignore the fact that there is a vast continent to the south and east of us which also bears the name "America." And those who live there are pleased to be Americans as we are. You are interested in Latin America because there are ties that will link the Northern and Southern continents closer together than ever before.

For centuries the paths of the two have barely crossed, for our country had her ties and commercial interests in Northern Europe and Asia while the southern continent drew her cultural, and religious and social customs and ideas from Southern Europe and paid little heed to her "Big Neighbor."

II. AWAKENING! Now, however, there are signs—some bright and some ominous—that the Southern continent is waking out of a long slumber—a siesta that has lasted for centuries. Long held in medieval customs and age-old superstitions, the lower classes who have lived wretchedly and ignorantly, are only in the last years becoming restless and are stirred by political leaders who see in them strength—if their ignorance and emotions are properly exploited.

On the other hand, the wealthy and educated aristocracy is beginning to see the end of her dominion over masses of the people. The awakening is bringing into being a growing middle class. This means that whereas the old Colonial-Spanish-Catholic system produced fine schools for a few privileged folks, but had little use for popular education, governments are now providing means for more and more of the population to enroll in schools and the illiteracy rates are changing rapidly.

III. SPIRITUAL AWAKENING? No one can doubt that Latin America is arising to take her place in the world. What greatly concerns many of us is whether she will emerge from her present reforms and high hopes with a great Christian witness and testimony, or whether she will be an atheistic and skeptical neighbor.

For the "awakening" is also affecting the religious life of the peoples. Many are throwing off the fetters of an intolerant, heavy load of religious "rites" and "works." Some are turning away from anything religious at all—leaving a great spiritual vacuum. Some follow the old religious customs without receiving any personal joy or help from it.

Others, thank God, are longing to hear the Gospel of Grace and love! It is for these restless souls that we

must pray—it is to them that we must go with the Gospel.

IV. AM I MY BROTHER'S KEEPER? We might well ask ourselves: "What does it matter to ME that in South America some of the people are longing for a vital and personal spiritual life?" Well, it will matter to you just as much as Christ "Matters" to You! For He is the answer to their need. He gave Himself for them just as much as He gave Himself for you. He commands His children to take the Gospel into all the world. If you love Him dearly you will be greatly concerned. If you earnestly seek to do His will, you will be led to ask if He will deign to send you. If you have experienced the joy of new life in your soul, you will want to share it with others who have never known real peace and contentment of heart. If you want to obey Christ's command, you will even now go by way of your gifts, your prayers, and your encouragement to others.

If Christ's life is overflowing in your heart, some of the overflow will go to South America and other unevangelized parts of the world.

V. "IN CHAINS." The following poem was written by Dr. Yoder's granddaughter in Spanish and was translated for you because it expresses a deep concern for souls in Argentina. Won't you make it the prayer of your heart?

IN CHAINS

To look at the agony of some soul and not do a thing.
To see the spiritual darkness in which he is succumbing,
Overcome by turbulent passions, fighting against doubts,
temptations and, looking—not do a thing!

Oh, God most High, give me anxiety, love,
For those lost souls!

Let me see that it is my debt to confess to them the
light of Thy truth.

They march through life. They go uncertainly,
And many there are who stumble and fall—without
strength for more.

There are good folks among them, and sincere,
And some who seek Thee truly.

There are those who blaspheme Thy name,
They do it in ignorance of Thy love.

Lord—what an agonizing caravan, seeking here, fever-
ishly, anxiously for love and happiness.

Oh, God of power, give me strength!

That I may run to them and love them—

That I may take the blindness from their eyes,

And speak to them of Thy love and of Thy Peace!

Make me see them—marching sadly—and in chains!

—Elsie Romanenghi Powell.

Because the next issue of THE EVANGELIST will be given over largely to the interests of the Brethren Youth Offering, we here print Prayer Meeting topics and Sunday School Lesson Comments for two weeks. These will not appear next week.—W. S. B.

Prayer Meeting Studies

By C. Y. Gilmer



WHO ARE MOTHERS?

By H. A. Gossard

There are mothers and others of noble birth;
There are others, called mothers, of little worth;
But "birth" doesn't make women mothers:
The labor and love for all those whom they bore,
The care and the prayer for folks troubled and sore,
These traits make them more than "just others."

Women are mothers for more than the name:
Good mothers will pity; they'll oft take the blame
For things they in sorrow discover.
The test of a mother lay not in her tact
Of finding the wrong and revealing the fact,
But in proving instead she's a Lover.

Real mothers are women whose love never ends
In unselfish service alone to their friends—

But to all who in need they can mother.
That is the attitude Christ recommended
To us, to the world, before He ascended.

"They're My Mother and Sister and Brother."

—Matt. 12:46-50.

BROTHER GOSSARD SUGGESTS that for a "fragmentary source of the poem and for more than it could possibly contain or convey, that you read Acts 9:36-41; Judges 5:7; 2 Tim. 1:5; 1 Sam. 1:12-16, and all the Marys and other noble women of ancient and modern times."

Children have a precious place in Scripture (Psalm 127:3, 4). God promises to make the barren "a joyful mother of children" (Psalm 113:9). Scripture gives a special place to motherhood, and especially when it comes to the loving human mother of our Lord (Luke 2:19, 48-52; John 19:25). God uses many metaphors in His Word to describe His relationship to His children. One of the most tender is the picture of Himself as having the compassion and love of a mother (Isaiah 66:13). His desire to mother the wayward is depicted in our Lord's weeping over Jerusalem (Matt. 23:37). As in infancy we depended upon our mothers for clothing, food, and cleansing so must we always depend upon a benevolent God for these things (Matt. 6:11, 30; 1 John 1:9). Like a mother He protects us from harm and danger, and supplies all our needs (Psalm 84:11). Our parents may have to leave us, but God will never forsake us (Psalm 27:10). Our mothers may fail to see our faults, but God loves us in spite of His full knowledge of our faults (1 John 3:16). A mother's intuition of danger or need of her children even away from home reminds us of God's all-knowing watch and care (Matt. 18:10; Heb. 1:14). Just as there are times when no one can fill the bill quite like mother, so at all times God is indispensable (John 6:68).

Something of God in a mother's love
Something of His tenderness and care;
I never see a mother bent above
A little child, but I can see God there.

"And I can hear Him in the words she says
To little children gathered at her knee;
God's own voice speaking through her lips, the word
That will bear fruitage for eternity.

"And I can feel Him in a mother's touch,
Across the widening years her shielding hands
Will still reach out as if to keep from harm
Her little child—how well God understands.

"A mother's heart, so like His own it is!
True motherhood has touched His garment's hem
For strength and wisdom, and I am quite sure
We honor Him the day we honor them."

—Exodus 20:12.



AT PRAYER MEETING

It was only a handful gathered in
To the little place of prayer,
Outside were struggle and pain and sin,
But the Lord Himself was there.
He came to redeem the pledge He gave—
Wherever His loved ones be (Matt. 18:19, 20)
To stand Himself in the midst of them
Though they count but two or three.

—Margaret E. Sangster.

TO HAVE AN EFFECTUAL PRAYER (James 5:16b) and prayer meeting there must be an abiding in Christ (John 15:7), an uncondemning heart and an obedient life (1 John 3:21, 22). Without a good conscience and an honest life, have we a moral basis for the common appeal, "pray for us," and have reason to expect an answer (Heb. 13:8)? Can God as our Holy Father grant petitions that have no moral basis behind them (James 4:3)? Does not the true basis of prayer go down to the very roots and moral springs of our being (Psalm 51:6)? Will not the condition of our heart determine the answer we get to prayer (Jer. 17:9, 10)? Can our prayers be right if our hearts are wrong (Psalm 66:18)? May not the heart of the matter be the condition of our own heart (Prov. 4:23)? May God help us to search our own heart with the searchlight of His Word (Psalm 119:130). Our God is real with us and we must be real with Him for He will not wink at sin (Psalm 44:21). His Word will cleanse us (Psalm 119:9) and keep us from sin (119:11). Our heart must be searched according to God's standards for searching and not by our own standards (Psalm 139:23, 24). Only the pure in heart can see God for mercy and grace (Psalm 51:16, 17), and for power and efficacy in prayer and soul winning (51:10-13).

Do we attend the prayer meeting in order to pray, to express a need and to expect a blessing, or do we go because it is our custom (Acts 16:13)? Do we in prayer speak to God, or to men (Matt. 6:5)? Do we in prayer "pray at" those whose ways we do not approve (Luke 18:11)? Shall we in prayer explain Bible teachings unto God? Do we need to know HOW to pray (Luke 11:1)? Do we know WHAT we should pray for as we ought

(Romans 8:26)? When should we stand for prayer (Mark 11:25)? When should we kneel in prayer (Luke 22:41; Acts 20:36)? When should we bow down (Psalm 95:6)? When should we fast and pray (Acts 13:2, 3; 14:23; Matt. 17:21)?

Can two pray well together if each has a special thought of his own to carry out (Matt. 18:19)? Are we to meet just in order to pray or are we to have some definite object on our hearts for which with one accord we wait upon God (Acts 1:14; 2:1)? How long should we keep on praying if no answer comes? How would you answer the poet in the following lines?

"For years I've prayed and yet I see no change.
The Mountain stands exactly where it stood;
The shadows that it cast are just as deep;
The pathway to its summit e'en more steep.
Shall I pray on?

"Shall I pray on with ne'er a hopeful sign?
Not only does the mountain still remain,
But while I watch to see it disappear
Becomes the more appalling year by year.
Shall I still pray on?

What shall we pray for (Matt. 7:11; 1 Cor. 14:1; Matt. 5:44; 9:38; 26:41; Luke 11:2; Col. 1:9; 1 Thess. 5:23, 25; James 5:13, 16; Phil. 4:6, etc. Pray for the lost because it is God's will that none should perish (Romans 10:1; 2 Peter 3:9). And how shall we pray (1 Cor. 14:15)? If I am praying according to the Word of God and I am in His will, I shall pray on whether the answer be near or far!



Lesson Comments by Fred C. Vanator

Lesson for May 10, 1953

A PREACHER IN CHAINS

Lesson: Acts 28:14b-24, 30-31

PAUL, first, last and all the time was a preacher. He never stopped preaching, and even though he was bound in chains, he never permitted the Gospel, of which he felt he held a peculiar custody, to be bound.

As we open our lesson with the last part of a verse in Acts 28, the 14th, we are impressed with the words found there—" . . . and so we went on toward Rome." That journey of Paul to Rome had been a long and arduous one. It had really begun on the staircase of the Palace in Jerusalem when Paul had decided to "appeal to Caesar," which was his right as a Roman citizen. From that point, in chains, bound day and night to a guard, Paul was treated not as a Roman citizen, free to act for himself, but rather a prisoner of the government, made so by charges against him in Jerusalem. He was simply a Roman citizen who now was to be permitted to lay his case before Caesar.

The way from Jerusalem to Rome has been filled with

dangers. It is on this particular voyage that the ship carrying Paul and his guards is shipwrecked. As the voyage had proceeded Paul had warned them of the danger of the trip, but they gave him no heed. As they neared the Island of Melita the storm broke in all its fury and in spite of all they could do, even to the throwing overboard of the cargo, the ship was broken in half. But the angel of God had appeared to Paul and had bidden him not to fear, saying, "Fear not Paul; thou must be brought before Caesar: and lo, God has given thee all them that sail with thee." And it was so. (Read all of Acts 27). Thus the opening statement—" . . . and so we went on toward Rome," becomes a significant commentary on the entire journey.

It is interesting to note how it would have been possible for Paul to become deeply discouraged. And indeed he might well have so been had he not continually been bolstered up with the encouraging things that met him on the way.

First he was permitted to stop off at Sidon (27:3) and refresh himself with his friends; then he was courteously treated by the centurion who had charge of him; the angel of the Lord appeared to him to reassure him; the centurion kept the soldiers from taking his life when there was imminent danger of the boat sinking and the prisoners escaping. Then, on the island, after the rescue from the sea, the poisonous snake which bit Paul while he was making a fire, did not harm him, for he was in God's care. But the most heartening thing seems to have been that which is told in verse 15 of our printed text, which tells of "the brethren" coming to meet Paul as he traveled toward Rome, for the Word says, "whom when Paul saw, he thanked God and took courage.

Even in prison, in chains, Paul remained the preacher he always was. Not every one to whom he preached received Christ, for we read that "some believed the things which were spoken, and some believed not." Nevertheless we have the account of a chained preacher, delivering his message, for the Word reads that "he received all that came unto him," and that he "preached the kingdom of God," and "taught those things which concern the Lord Jesus Christ, with all confidence," and that no man forbade him.

What a lesson Paul teaches us. Man may take away our physical liberty, but never our liberty in Christ our Lord.



Lesson for May 17, 1953

ON THE COMING OF THE LORD

Lesson: 1 Thessalonians 1:1; 5:1-11, 14-23

WE ARE HEARING much these days about the "Signs of the Times," which point to the "soon coming" of the Lord. We would not, in the meditation we give this lesson, minimize for one moment the thinking which leads to a looking for the Lord of Glory to come, thus breaking out into the long-looked-for snatching of those awaiting His coming, to be carried away to be with the Lord forever more.

However, to this writer, it has never been a matter of watching for signs, or the setting of dates, or the pointing to approaching seasons. Rather it has been a matter of daily, yes, hourly living, so that whenever this great

event does take place, it will find us ready to hear and to answer the call of the Master; to be, as it were, packed and ready for the journey when the time is here.

The greatest admonition Jesus left in regard to this matter is to be found in His words, spoken to His disciples and recorded by Matthew—Matthew 24:42, where He says, "Watch therefore for ye know not what hour your Lord doth come."

We might well take the daily Bible readings for this lesson and make them into a very good outline for our study. It should run something like this:

1. The Christian's daily living, an example to believers.
2. Thoughts concerning those who have already died.
3. The study of the meaning of His coming to earth a second time.
4. The necessity of standing firm in the faith.
5. The need of never becoming weary in well-doing.
6. The danger of a luke-warm life.

Or we might put it another way, and state it in a single sentence—"The example of daily Christian living furnishes an incentive for raising the standard of Christian life." By this we mean that by intensive Christian living we give example to others to follow our leading and thus bring into bold relief the necessity of being ready for any emergency in the Christian life, especially in the readiness to meet the coming Lord at any time, day or night.

Such an attitude is sure to do away with any "fear" that might come upon us, as we await His return. Paul's words in the 6th verse of the fifth chapter of I Thessalonians 5, expresses it well. He says, "Therefore, let us not sleep, as do others; but let us watch and be sober." We are told that the mind never sleeps; it is the physical body that slumbers. We can watch with our minds whether our physical selves be awake or slumbering. This surely is what is meant by both the Lord and Paul when they warn the Christian to "WATCH."

When we remember that time is not marked on our "time pieces" as it is on the "clock of God"; that in the presence of God there is no such a thing as a man-calculated century; that the day and hour time element is only known to us as it speaks of the aging of the physical and not of the spiritual—then we will come to the place where we will have a better conception of what is known as the imminent coming of the Lord. It only can mean that He will come in His own good time and at the pleasure of the Father, and that He has warned us that it may be at any time that yet remains "future." But, since this is true, His love for us is to be found more abounding in His admonition to "Watch" and to be "Ready" when He does come.

May our prayer be in accord with the words written by John on that lonely Isle of Patmos and recorded in Revelation 22:20—"Even so, come, Lord Jesus." John did not live to witness His second coming; we may or we may not. It is simply ours to "Watch and be Ready."

WAYNE HEIGHTS DEDICATION SERVICES

BY THE TIME MOST OF YOU READ THIS, the dedication of the new church at Waynesboro, Pennsylvania, will be history. We are sorry that the following factual material did not reach us in time to be printed by way of announcement.

However, we are glad to present to you the gleanings of this dedication day:

The Dedication of the Wayne Heights Brethren Church will be held on May 3rd, at 3:00 P. M., DST.

Rev. E. M. Riddle, Pastor of the Third Brethren Church, Johnstown, Penna., and former General Secretary of the Missionary Board of the Brethren Church, will bring the Dedicatory sermon.

Representative friends and Brethren will bring greetings and special music.

Rev. W. Clayton Berkshire, General Secretary of the Missionary Board of the Brethren Church, will speak at the morning and evening services of that day.

Rev. John F. Locke, Pastor of our Mt. Olive and Bethlehem, Virginia, Brethren Churches, will bring five week night messages following Dedication.

Brother N. Victor Leatherman is the Pastor of this advancing group of Brethren.—W. S. B.

T h i s

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T h a t

A THRILLING MOMENT in this business of being an Editor is when you take a copy of the paper, fresh from the folder and sit down to "read" it. You usually sit up at attention though, when you discover that even after having "proof-read" the paper several times in its course of preparation, that mistakes glare up at you. They're very elusive at the times when something can still be done about them, only to show themselves when it's too late.

Such an error occurred last week in this column. The new Pastor going to Meyersdale is Rev. Horace Huse. We are glad to make this correction. Incidentally, Brother Huse begins his work there in July.

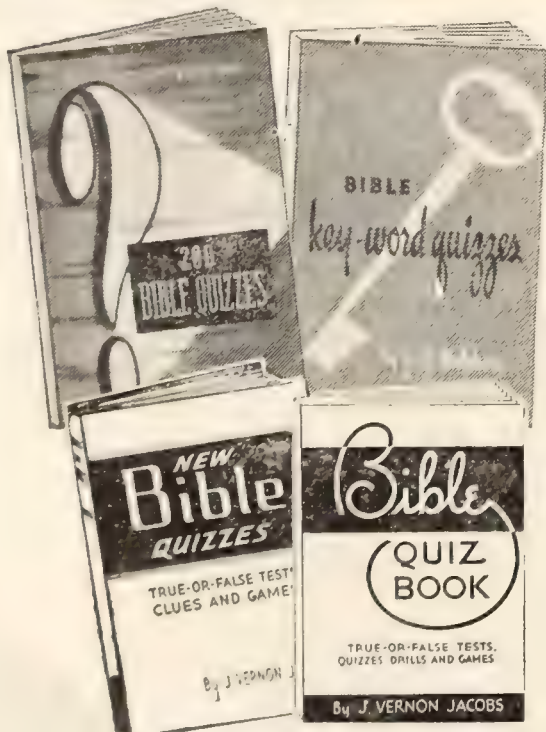
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Over the Easter season, the Editor conducted Pre-Easter Services for the Dickey Church of the Brethren just a few miles from Ashland. We held services Wednesday through Friday evenings, and on Sunday morning. There was a fine spirit of fellowship and interest present. Rev. W. H. Miley is the Pastor. He is also Professor of Speech at Ashland College.

'Bye for now.

W. S. B. Editor.

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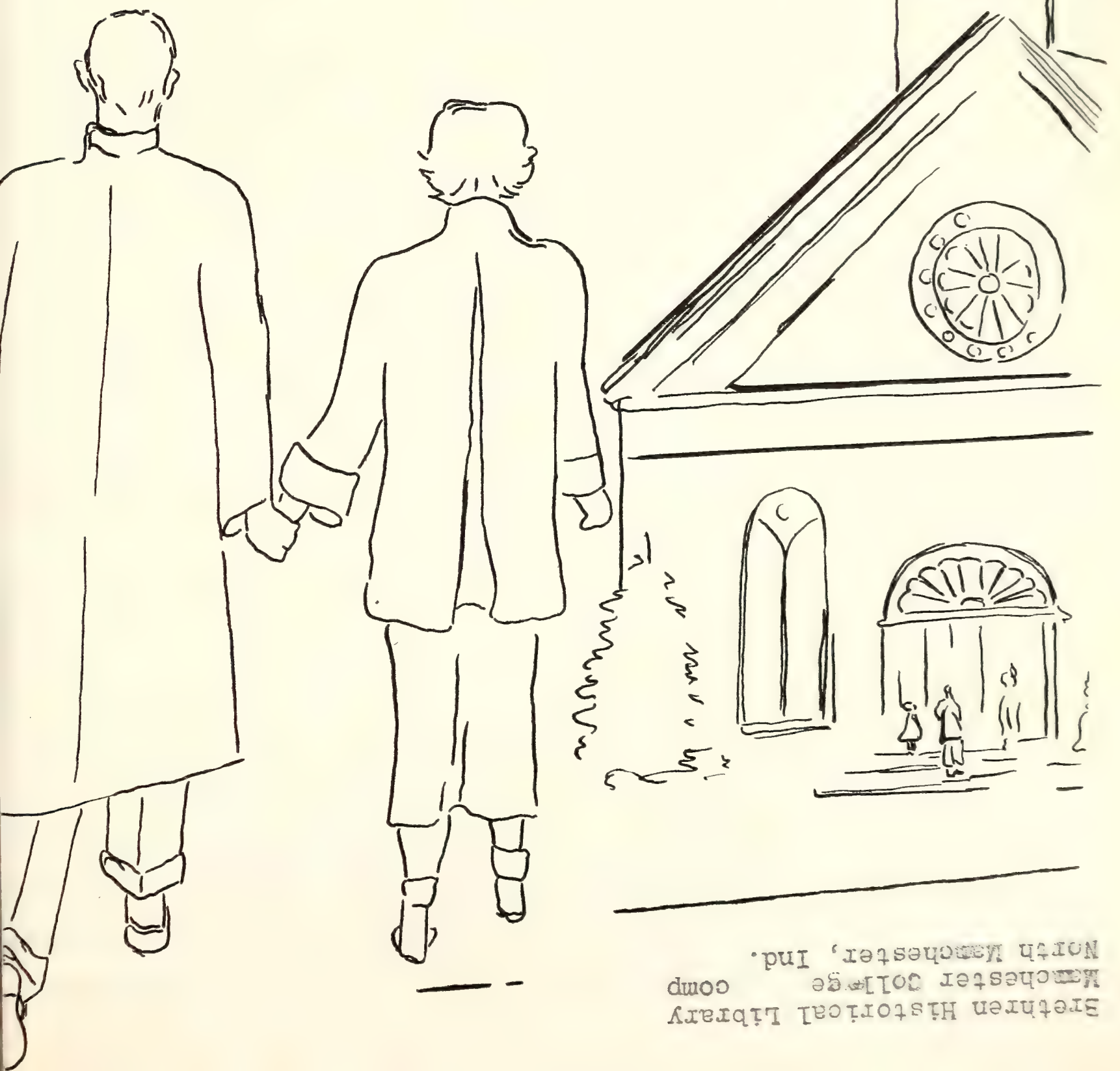
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Items of General Interest

ST. JAMES, MARYLAND. We learn from Brother Freeman Ankrum's bulletin that the Hagerstown (Maryland) Brethren Church will be host to the Southeastern District Conference next month. It was necessary to change the place of meeting, originally scheduled for St. James, because the St. James building improvement program would not be completely finished by Conference time.

The dates of the Conference—June 23rd to 25th.

JOHNSTOWN, PENNA. THIRD BRETHREN. Family night was observed on April 23rd, under the direction of the Men's Bible Class.

Brother and Sister E. M. Riddle, observed "Open House" at the parsonage on April 12th. Hours observed were 2:30-4:30, and after 9:00 P. M.

CANTON, OHIO. Brother C. A. Stogsdill reports that thirteen laymen attended a recent Monday evening dinner at the church. He says that three of the men prepared and cleaned up after the meal. The others, with the Pastor, spent the evening making personal contacts with the people of the vicinity.

DAYTON, OHIO. April 19th was observed as "Youth Sunday" in the Dayton Church. A play, "The Challenge of the Cross" was presented by the young people at the morning worship service.

SMITHVILLE, OHIO. A Dedication Service for a set of Chimes, which were presented by the Hartzler Family,

in memory of Frank Hartzler, to the Smithville Brethren Church, was held on April 26th. An organ recital was given by Miss Doris Fetzer.

The Smithville Church was host on April 30th to the North Eastern Ohio District Laymen's Banquet.

Four children were consecrated in a special service on Easter, conducted by the Pastor, Brother Robert L. Hoffman.

Holy Communion was scheduled for May 3rd.

NEW LEBANON, OHIO. The Taylor University Quartette was scheduled to present a concert in the New Lebanon church on May 3rd.

Other events, to come, of note:

May 12th—Mother and Daughter Banquet.

May 17th—Morning Service in charge of the Bible Meditation League.

May 17th—W. M. S. Public Service in the evening, with Mrs. Sidney Correll, speaking.

May 24th—Dr. J. Garber Drushal, President of the Missionary Board of the Brethren Church, will speak in this church.

NAPPANEE, INDIANA. "The Prodigal Son," a religious movie was shown on April 19th, in the Nappanee church. The young people were in charge of the service receiving the offering toward the support of their Brethren Youth project at Lost Creek, Kentucky.

Brother Charles Munson, National Director of Brethren Youth, spoke in the Nappanee Church on April 26th.

Brother Virgil E. Meyer informs us that twenty-four new members have been baptized and received into the church since Easter.

A Service of Dedication for babies and small children is scheduled for Mother's Day, May 10th.

NORTH MANCHESTER, INDIANA. Brother D. Richard Wolfe has accepted the call of the church extended to him for another three year term as Pastor, to begin at the expiration of the present term, on January 1, 1954.

Brother Wolfe writes us: "Of the fifteen new members received into the Church on Easter, 14 were by baptism, 12 on first time confession. Seven were children from the Pastor's Class, and seven were adults." This makes a total of 40 received during Brother Wolfe's pastorate, 33 by baptism, and 7 by letter.

"The Ashland College A Cappella Choir presented a wonderful program Thursday evening, April 9th," writes Brother Wolfe, "a violent thunder storm prevented many of our people from attending."

The Sisterhood of Mary and Martha conducted their Public Program on Sunday evening, April 26th.

NOTICE—INDIANA LAYMEN

The Southern Indiana District Brethren Laymen will hold their regular quarterly meeting at the Tiosa Brethren Church, on Monday evening, May 18th.

Supper will be served from 7:00 to 8:00 o'clock D. S. T.

Program following. Let's make this a record-breaker for attendance.

Guy V. Purdy, Secretary.



The Editor's Pulpit



Brethren Youth - 1953

TIME PASSES SWIFTLY, and we discover that it is almost eight years since the idea and plan of Brethren Youth came into the minds of consecrated Brethren leaders.

Since that beginning, Brethren Youth has traveled a course, which though rough at times, has been marked by much progress and success. We could not take the space here to elaborate on the difficulties faced by the pioneers in this movement. Sufficeth it to say that perseverance, hard work, and prayer have resulted in the stabilized, outstanding organization known in the Brethren Church as "BRETHREN YOUTH, INC."

No one can doubt, in the least, the worthiness and the value of Brethren Youth. We urge you to read through the pages of this issue of **THE BRETHREN EVANGELIST**, and note the record as it is given herein. The record of amazing projects, of increased youth attendances at our Conferences, and the dedication of youth to Christian service, speaks for itself.

We see, in 1953, in Brethren Youth, an organization that has proved itself in the Brethren Church. From a humble beginning eight years ago, it has come today to a status of achievement which speaks well for the faith, vision and purpose of its founders and workers.

BRETHREN YOUTH, in 1953, in service, encouragement and accomplishments, is giving more to the Brethren Church than it is getting from it. This achievement is worthy of special note as we now anticipate the annual financial call of Brethren Youth.

In terms of long range advancement of the work of the Brethren Church it will cost the Brethren Church more to not support Brethren Youth than the cost of the annual offering this May.

BRETHREN YOUTH has but one purpose; that is, to help youth find its place in God's plan for their lives. Bringing this to pass includes presenting to youth the value of a consecrated life to Christ. It includes also the emphasis on serving Christ through the Brethren Church. This is accomplished through a constantly growing program of youth rallies, youth conferences, trained youth leaders, program materials, projects, speakers, and printed materials.

We are very fortunate in the Brethren Church in hav-

ing an organization such as Brethren Youth, for out of this group are arising the ministers, ministers' wives, missionaries, Christian teachers, and local church leaders who are so greatly needed today. It is **happening right now!** Brethren Youth is producing fruit, and will continue to do so, with your help and prayers.

We are very fortunate as a Brethren Church that this program for our youth is Christ-centered. Brethren Youth is not just an organization for the development of youth. It is an organization with a Christ-honoring and a Christ-serving purpose at heart.

BROTHER CHARLES R. MUNSON, the man behind the scenes, is the National Director of Brethren Youth. He, along with the nine members of your National Brethren Youth Board, (whose names and pictures are in this issue), are working together in a marvelous way to give your youth the type of program and training they need to become the right kind of Christian leaders in our church advancement.

ONE SOBERING THOUGHT! If there be no youth trained in the work of the Brethren Church, then the Church for which adults have prayed, worked and given, will suffer tragic consequences from lack of leadership. You wouldn't want that to happen, would you?

THEREFORE WE BELIEVE that every Brethren will give full support to the annual financial appeal of Brethren Youth, on May 24th. We have confidence that the Brethren Church will arise in its approval of the work of Brethren Youth by meeting the offering challenge this year. Your dollars now, will give Brother Munson and the Youth Board the necessary power to continue its phase of the work of the Brethren Church, so essential today.

As you turn the pages of this paper, read and study carefully the charts and pictures and printed material. We present it to you to give you a clearer picture of the work and of the need of BRETHREN YOUTH, INC. this Spring. W. S. B.—Editor.

We appreciate the cooperation of Brother Charles R. Munson, National Brethren Youth Director, in supplying material for this issue of THE BRETHREN EVANGELIST.—W. S. B.

OUR CHURCH



IS CALLING YOUTH

It is a known fact that OUR CHURCH IS CALLING YOUTH. One look at the growing mission program will tell you that more young people are committing their lives to Christ for service.

We don't need to persuade you that a vital youth program is very necessary to continue the progress of our church.

Likewise we need not plead with you to contribute financially for the support of a youth program—you have helped, and you will this year.

Just check the record of progress of Brethren Youth—you'll be glad you have been a steady contributor as a payer and as a pray—er.

The purpose of the material on Brethren Youth, which follows, is to help you understand how the program for youth operates.

Why A National Brethren Youth Program

GIVES

youth a missionary outlook

By Conference, B. Y. projects will have raised
\$13,500 for missions

UNITES

youth from all Brethren Churches

TRAINS

adult leaders

leadership Conference held—others planned

INSPIRES

youth through Conference

hundreds of youth attend each year

INFORMS

youth through B. Y. publications

ENLISTS

youth for service

Ambassador Quartet, Crusader teams

HELPS

organize local youth groups

GUIDES

youth into areas of leadership

*Brethren Youth is interested in everything that is done, or should
be done, for youth.*

1953 January							1953 February							1953 March						
Sun	Mon	Tue	Wed	Thu	Fri	Sat	Sun	Mon	Tue	Wed	Thu	Fri	Sat	Sun	Mon	Tue	Wed	Thu	Fri	Sat
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**YEAR - AROUND
PLANNING by
Brethren Youth
Strengthens Your
Church**

ACTIVITIES BEHIND THE SCENES generally go unnoticed in the work which comes as a result of them. This is true of the planning which your Brethren Youth Board is constantly making. Meeting approximately every three months, your National Youth Board is busy the year around making plans for youth which vitally affect your local church.

Anything planned for youth on a Denominational basis is bound to touch your local youth in some way. Every bit of advance made, every thrill of progress felt by the board is also yours. We do not walk alone—our advance for Christ is your advance.

Year-around planning by the Board and by a full-time Director gives continuity and strength to an area of church life vital to all—the youth.

Through the youth quarterly, "Bible Lessons For Brethren Youth," the "Brethren Youth" magazine, the "Brethren Youth Crusader" program booklet, plus other youth publications, we are able to reach our youth at the point of learning. Our aim is Bible-centered material with Brethren emphasis.

BRETHREN YOUTH PROJECTS

FOR ARGENTINA:

The BRETHREN YOUTH chose as their project for the Conference year 1949-50 the goal of raising \$1000 to educate Christians in our Argentine mission field. This AMOR (Argentine Missions Our Responsibility) project helped many young people with their expenses in Bible Institute as they prepared for Christian service.

I felt this project accomplished much good for the Lord in creating good international understanding and uniting us all in a global Christian brotherhood.

It gave all us young people a wonderful feeling of service in being able to help train workers in the Lord's vineyard. This goal was reached during my first year in college and it was an inspiration to be among those who were interested in helping others in missionary love, instead of selfishly thinking only of themselves.

The money for the project sponsored each year is raised entirely by Brethren Youth and is turned over completely to the Missionary Board. None of the project money is put in the general fund for Brethren Youth organizational expenses.

—Harold Barnett, Ashland College.

FOR HOME MISSIONS:



For the past few years BRETHREN YOUTH has chosen a national project toward which to work as a united group. These projects have all been worthy ones and BRETHREN YOUTH has been wonderfully blessed through them.

One of these projects was the raising of the \$5000 for the purchasing of a portable chapel to be used by our Brethren Missionary Board in the establishing of new churches.

During the course of the year our young people were busy raising this money by various means. The project was completed and the money was turned over to the Missionary Board for the purchasing of the new chapel. The first location was at Waynesboro, Penna. Since then, the Brethren there have built a permanent house of worship. Thus the chapel will soon be moved to Newark, Ohio, where another Brethren Church will be built.

The BRETHREN YOUTH are to be commended on their fine work in this respect. May they ever work to further the cause of Christ with the support of every Brethren.

—Glenn Shank, St. Louis, Missouri.

FOR AFRICA:



The project for National Brethren Youth for the Conference year of 1952 was to help support our new missionaries going to Africa. The youth set their goal at \$3000, but found they had gone over the top, with \$3500, when the money was counted at Conference. All this money was given to the Brethren Missionary Board to help support Bob and Bea Bischof in Africa.

Each year the National Brethren Youth selects a worth-while project to aid in the growth of our church. These projects are usually for mission work and the money does not go to support the general work of BRETHREN YOUTH, but is given to the Mission Board for specific use.

—Robert Keplinger, Ashland College.

FOR LOST CREEK, KENTUCKY:



"BUCKS FOR BLOCKS." You are all acquainted with this little slogan, aren't you? In case you're not we'll explain ourselves.

The bucks (greenbacks) are to be raised to buy blocks (concrete blocks) which will in turn be used in the construction of a gymnasium. This is being built at Lost Creek, Kentucky, under the supervision of the Missionary Board of the Brethren Church. To support this project, BRETHREN YOUTH is striving to raise \$5000. There it is: "Bucks for Blocks."

Remember when your youth group gives, every penny will be used for the building of that gym. None of it supports the general work of B. Y. to carry on the youth program.

We've told you about the goal and its purpose. Now, are you busy for B. Y.? Start the ball rolling in your church if it isn't already rolling. Let's raise \$5000 "bucks for blocks."

—Charles Huff, Ashland College.

Statements About Brethren Youth

By Brethren Leaders

Rev. Thomas Shannon, Carleton, Nebraska—

"Whether in the capacity of pastor, deacon, officer, or faithful lay worker, our youth today, through the Brethren Youth program, are learning to be our church of tomorrow."

Mrs. Vernon Grisso, Tucson, Arizona—

"Hitch your wagon to a star—is the challenge of Brethren Youth to our youth. The Brethren Youth Board is the only source and criteria by which we can measure our total denominational achievement for youth."

Rev. Arthur Tinkel, Oak Hill, West Virginia—

"The Brethren Church and foreign missions have advanced more than for years, since Brethren Youth and her capable leadership have been on the march."

Paul M. Clapper, Louisville, Ohio—

"Eighty percent of all knowledge and sensibility is acquired through the eyes, which is more than ample reason for 100% support of all Brethren Youth publications."

Fred W. Brant, Berlin, Pennsylvania—

"Our Brethren Youth is divinely inspired and is the recruiting agency for Christian leadership. Our prayer is that the officary of every Brethren congregation will recognize the importance of encouraging Brethren Youth."

Rev. C. Y. Gilmer, Huntington, Indiana—

"Brethren Youth makes possible a successful Brotherhood Conference at Ashland during General Conference week. Our boys and young men will come to the Youth Conference because it furnishes a program designed to meet the spiritual leadership needs of all young people of the church. Brethren Youth seeks to emphasize the importance of boys' work in the churches and is the agency for the increase of Brotherhood organizations, enrichment of program, and makes possible a project of adequate challenge to all our youth groups."

E. L. Keplinger, Dayton, Ohio—

"I believe our denomination has been alerted by the ever-increasing activities of Brethren Youth. They offer such invaluable services to our churches both spiritually and materially. One has only to be in attendance at any of the youth rallies and immediately he is engulfed by the spirit of zeal and enthusiasm which is always prevalent."

Mrs. J. Milton Bowman, Peru, Indiana—

"National planning provides a guide in thinking, larger goals and greater vision in service, and stimulates working together because you belong to a larger organization."

Rev. E. L. Miller, Maurertown, Virginia—

"The Brethren Youth Crusader teams that served at Maurertown in D. V. B. S. work were excellent. They were intelligent, consecrated, loyal, and most capable. Each team spent two weeks in our home and they were agreeable, pleasant and very sociable. We all liked them, especially the children and the helpers who worked with them. More power to such Christian young people."

Mrs. Walter Wertz, Conemaugh, Pennsylvania—

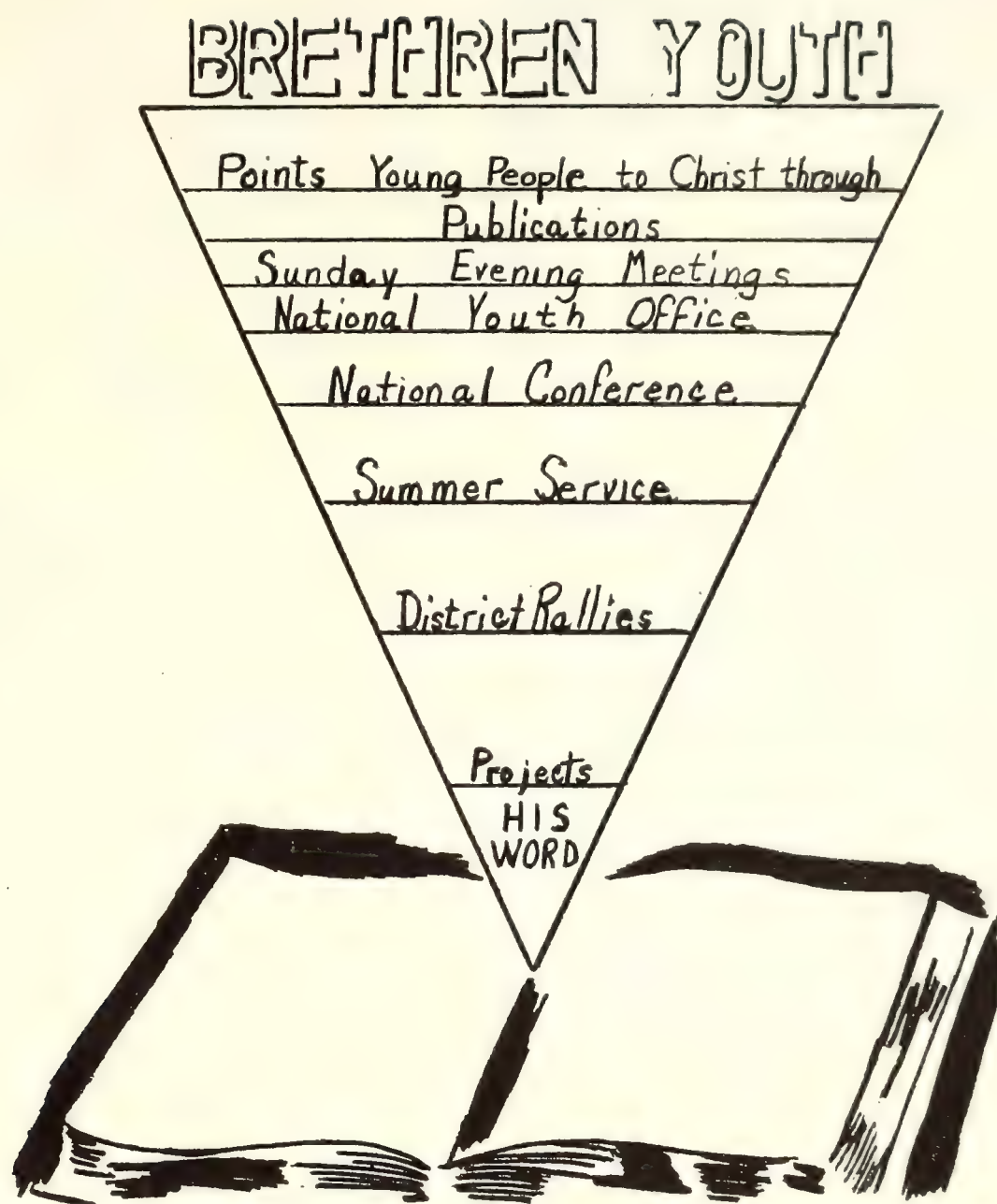
"Brethren Youth planning keeps Brethren young people in the Brethren Church. Don't think the increased attendance and fine inspirational program just happens at National Conference."

Rev. Cecil Johnson, Manteca, California—

"I consider Brethren Youth to be of inestimable value in its influence upon our youth and in the work of recruiting workers for the ministry and the missionary field for the Brethren Church."

Rev. E. M. Riddle, Johnstown, Pennsylvania—

"Brethren Youth projects stimulate, encourage and quicken the activity of the missionary interests of the church. Youth must participate in our missionary program lest the new generation be not mission minded."



Through your experience with Brethren Youth and its work you know that it points youth to Christ. Standing firmly on God's Word, your Brethren Youth Board aims all of its attention at enlisting young people for Christ.

One look at the record of progress made in youth work throughout the denomination will convince you that God is honoring His work among our Brethren young people.



This scene, taken at last year's Youth Conference, will indicate to you that youth are responding to the program presented by Brethren Youth. Conference this year promises to be even better with Dr. Harold Kuhn as speaker. His wide travels preaching the Gospel qualifies him to be our inspirational speaker this year. Those of us who have heard him know his deep commitment to Christ. Out of the last 60 months, Dr. Kuhn has spent 32 of them evangelizing the wandering, weary, almost hopeless people of Europe.

When you support the program of Brethren Youth you support this Conference. If you have been to Conference or talked to anyone who has, you have heard of the enthusiasm of the youth.



We show you the Brethren Youth Ambassador Quartet again to point out the growing summer program sponsored by your Brethren Youth Board. This quartet will visit our eastern churches this summer, under the direction of the Brethren Youth Evangelistic Crusade.

A number of our Brethren girls will also serve this summer in the capacity of Crusaders as they teach Daily Vacation Bible Schools in many of our churches. This is a service offered by Brethren Youth to help girls express their Christianity in terms of action.

Ambassadors and Crusaders receive scholarships to Ashland College for their summer service.

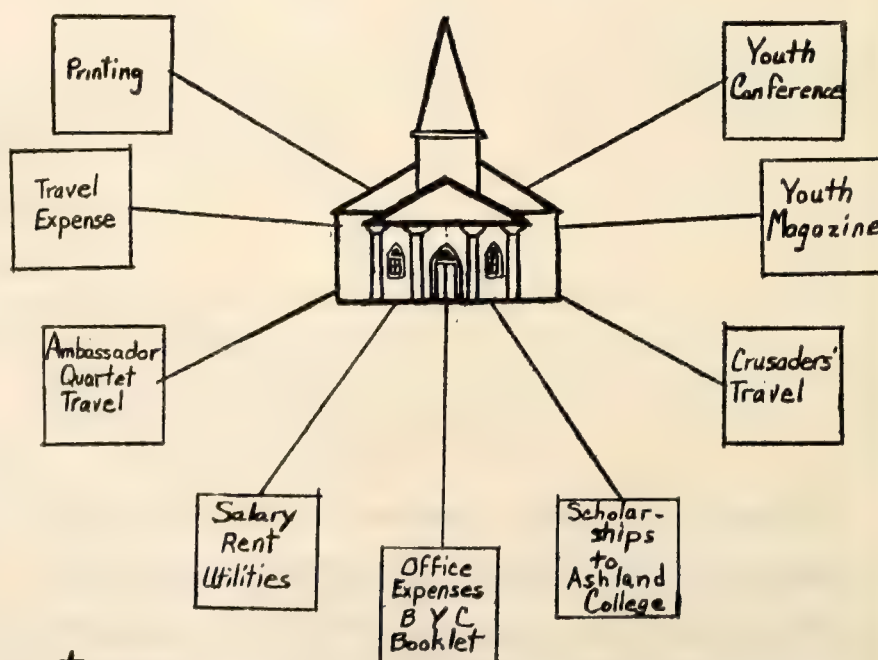
Work camps, Training Conferences, Youth Conference, and many other activities are all a part of the summer service projects of Brethren Youth.

While we are not directly responsible for the summer camping program we are vitally concerned in it. Its success is vital to our church and therefore as a youth board we are interested in its progress.

Notice the star after the \$7500—this means that whether you give to our summer teams, subscribe to the Brethren Youth magazine, or contribute in any way, to Brethren Youth, exclusive of the project, you contribute to our total budget.

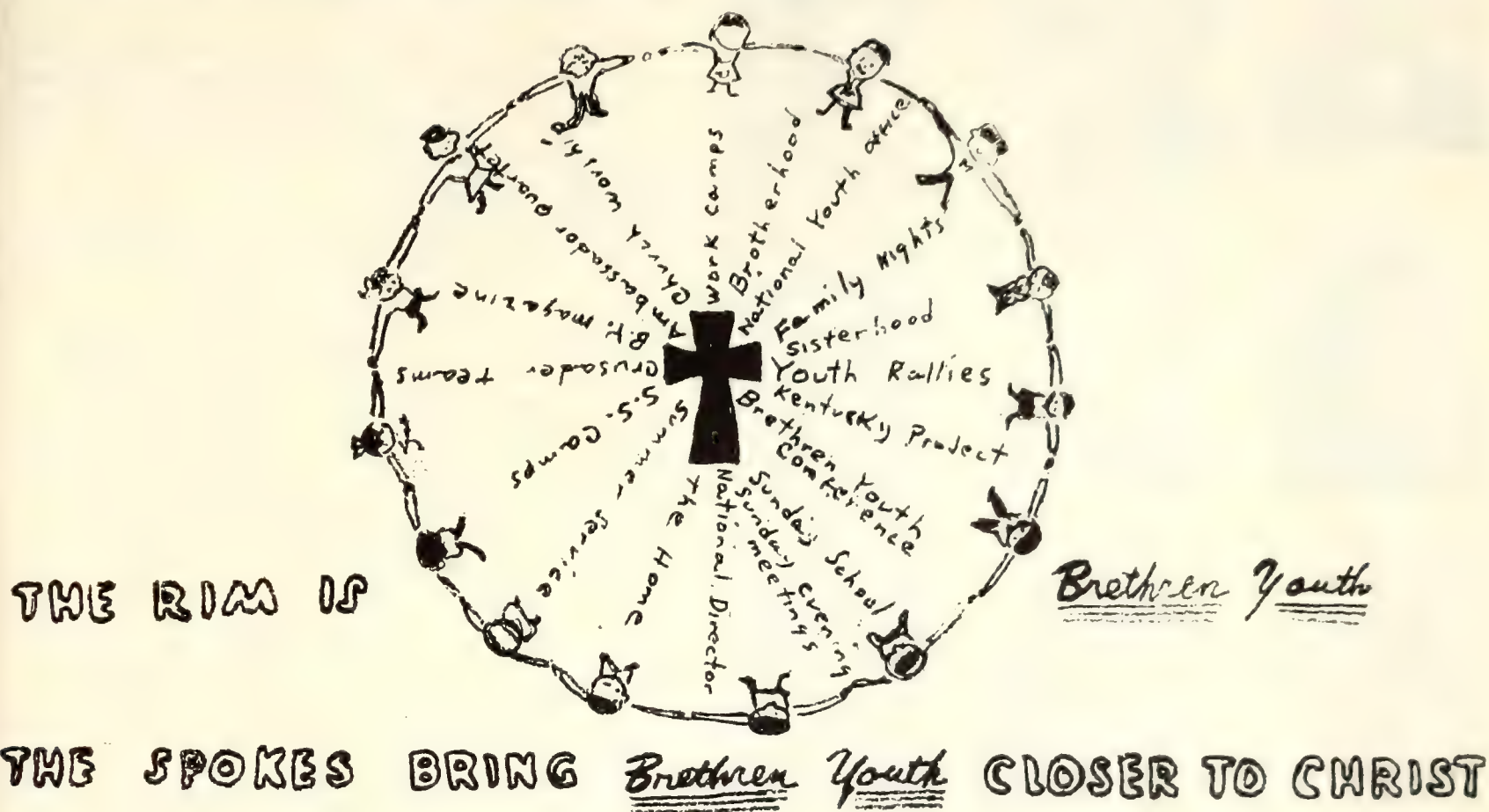
There is no need to explain every item of expense, the drawing will give you a general idea of how our money is used. You can be sure it is spent prayerfully.

\$7500*
Our Youth Budget



★ All contributions to Brethren Youth exclusive of Project Money is included in this total.

CHRIST IS THE CENTER

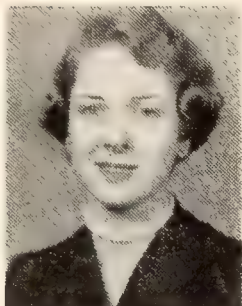


Brethren Youth is interested in everything that is done, or should be done, for youth.

The center of all Brethren Youth activities is Christ. There are many ways of bringing our young people closer to him. The spokes will give you some idea of the variety of ways which can draw your youth toward the center.

Notice that almost every phase of activity is mentioned in the above "wheel." This does not mean that Brethren Youth is responsible for each phase of it, though for many of them it is.

It does mean that wherever there are youth activities your Brethren Youth Board is interested and willing to help in any way possible. Let us read the statement again: "BRETHREN YOUTH IS INTERESTED IN EVERYTHING THAT IS DONE, OR SHOULD BE DONE FOR YOUTH."



AND HERE IS YOUR NATIONAL BRETHREN YOUTH BOARD

These people represent capable leadership from every national board of the church. They are agreed on one thing—we must meet often to plan well for our youth to lead them closer to Christ.

Reading left to right:

President, Rev. Virgil E. Meyer, represents Brotherhood.

Vice President, Dr. L. E. Lindower, represents National Sunday School Association

Secretary, Jerry Flora, national president of Brethren Youth

Treasurer, Margaret Lowery, member-at-large

Rev. Clarence Fairbanks, member-at-large

Mrs. Isaac Litton, member-at-large

Rev. J. D. Hamel, represents Missionary Board

Rev. W. St. Clair Benshoff, member-at-large

Jeanne Lindower, represents Sisterhood.

This Doesn't Need Emphasis

You Have Voted Your Financial

Help Before

We Know You Will Do It

This May

WILL THERE BE
MISSIONARIES?
MINISTERS?
S.S. SUPERINTENDENTS AND TEACHERS?
CHURCH LEADERS?
LAYMEN?
WMS?
NO!
NOTHING IN THE FUTURE IF
YOU DON'T VOTE FOR OR
PROVIDE A
YOUTH PROGRAM
TODAY!

BRETHREN YOUTH

ONE LORD

JESUS CHRIST

ONE AIM

SERVING HIM

ONE TASK

ENLISTING YOUTH



INVEST DOLLARS IN YOUTH

MAY 24

Brethren Youth Crusaders

Devotional Topics

J. D. Hamel Program Editor

Topic for May 17, 1953

YE SHALL BE WITNESSES—IN AFRICA

Matt. 2:14-15; Luke 23:26

(Material in this article taken from "Our Churches in Other Lands.")

1. **AFRICA!** Africa has a population estimated to be 160,000,000; there are about 800 different tribes speaking that many different languages. South of the Sahara, where 120,000,000 of her people live, 85:6 per cent of the people are animists, 10 per cent are Moslem and 3.4 per cent are Christian, 2.7 per cent being Catholic and 1.7 per cent Protestant. Africa is calling loudly for educational opportunities; of her 800 languages, only 350 have been reduced to writing; 93 per cent of her people are still illiterate. She is searching for unity; already some of her people are asking for independence so that Africa might take her rightful place in the world.

2. **HER RELIGIONS.** Under animism the control of the witch doctor is fearsome and supreme. This is the religion of eighty-five out of every hundred of her people. Mohammedanism has swept like a tide across North Africa. It burned Christian churches and libraries and decimated the Christians. Now it moves southward, claiming the whole of Africa for Islam. Ten out of each hundred are Moslems. But here and there, Christians outposts are springing up. With earnest fervor these African Christians plant Christ in the heart of paganism and in the path of advancing Mohammedanism. Five out of each hundred are followers of Christ.

3. **NIGERIA, OUR FIELD!** Nigeria is a small country on the map of Africa, but it is the size of 6 Midwestern states. It has a population of 22,000,000 people who speak 200 different languages and come from the same number of tribes. Northern Nigeria, where our mission work is located, consists of plateaus and lowlands, cities and rural areas, wealth and poverty, motor roads and small winding paths. Nigeria is under a British protectorate. The history of Nigeria in the last fifty years shows that the British have put forth much effort to establish a system of administration, and have supported education.

4. **THE WORK OF THE CHURCH OF THE BRETHREN.** As you already know we are working in cooperation with the Church of the Brethren in the Nigeria country. The Church of the Brethren territory is located principally in the province of Bornu; however some work is also carried on in Adamwa province. Cotton and guinea corn are the principal crops. Peanuts, sweet potatoes, beans, rice, sugar cane, bananas, and common vegetables are raised.

The Church of the Brethren ministers to five of the 200 tribes who speak these languages: Bura, Margi, Higi, Whona, and Chibuk. Besides these general languages there is the Hausa language, known throughout Nigeria

as the government and traders' language. Three of these languages have been written by the Church of the Brethren missionaries and used in their schools and churches. Mission comity is observed by all Protestant Missions and so our church working in cooperation with the Church of the Brethren is responsible for a territory one hundred fifty miles in length and fifty miles in width. We must not fail or over a half million people will have no way of learning about Jesus Christ.

5. **CROPS.** Grain sorghum or kaffir corn is the main crop in our mission area. The tiny grains are ground between two stones and then the flour is made into mush which is eaten twice daily. Every man must have a grain sorghum farm to hold the respect of his community. A thick sauce made of meat, dried or fresh fish, or greens is eaten with this mush. They also raise maize, sweet potatoes, yams, pumpkins, beans, greens, and peppers for food. Cotton is raised for making what clothing they have and also the indigo for dyeing it. Gourds are grown for carrying water, for dishes, and for making musical instruments.

6. **LIVING CONDITIONS.** The homes of the villages are small round huts, usually made of reed and cornstalk walls, and thatched with grass roofs. Several huts in a semicircle form a compound. The huts are of the simplest construction and the furnishings in the home are practically nil. No thought has been given to light or ventilation in the hut. Fortunately for the people, they spend much time outside their huts. Malnutrition and poverty, unsanitary conditions and habits, superstitious beliefs and ignorance, hampering traditions, and defects in social organizations are all interdependent factors which must be met in bringing about changes. Among the many diseases which afflict the people in this section of the country, leprosy is one of the most dreaded. In order to check the spread of leprosy, the government set up over Nigeria several leper colonies or leprosariums. Our church in collaboration with the Church of the Brethren, the American Mission to Lepers and the government carries on an outstanding work among some 1700 leper patients at the Garkida Leprosarium. At the present we have one worker there in the Leper Hospital, Miss Veda Liskey who has served our church well in her work with the Lepers of Nigeria. We also have a very fine representative of our church, Miss Janet King, at the Missionary School for Missionary Children at Jos, Nigeria.

7. **BOB AND BEA BISCHOF OUR MISSIONARIES IN LASSA, AFRICA!** "Leaving the United States on October 8, the Bischofs arrived in Lagos, coastal city of Nigeria, on November 7, 1952. They are now stationed at Lassa, studying the language and learning to know the people and how to work with them. After they have spent sufficient time in this area to learn the language and become familiar with the work that needs to be done, they will undertake to establish a mission station somewhere in the Higi territory east of Lassa."—(Excerpt taken from "Brethren Missions in Argentina and Nigeria.")

8. **YOU CAN DELIVER THE MESSAGE!** Last year Brethren Youth gave \$3500 to the Missionary Board for our missionaries Rev. and Mrs. Robert Bischof. We can do more with your help even as YOU help to deliver the

(Continued on next page)

Missionary Department

NOTICE TO CHURCH TREASURERS

Have you sent in your Thanksgiving offering yet for Home Missions? Most of the churches have already sent theirs, but a few have not. A report of these offerings will soon be made, and every church should have its offering listed.

Many of the offerings have not been as large as last year's. If you still want to add to yours, the Missionary Board will be glad to receive it and report it with your previous offering. Generous amounts are needed to carry on the program of missionary work we have outlined.

SOLOMONS RETURNING TO THE STATES

Kenneth and Jeannette Solomon are returning to the States this week to obtain visas which will enable them to enter Argentina. They have spent two profitable terms studying the Spanish language in Costa Rica; now they must complete the routine of applying and furnishing necessary information which will secure them their visas.

THE BISCHOF'S FROM LASSA WRITE

... For the past month Bea has been helping in the hospital and thus is learning the treatments for the various tropical diseases and how to recognize them. This past weekend she was in charge of the hospital, as the doctor went on a little trip to get a rest. The hospital has been very busy. It is only a 40-bed hospital, but they have more than 50 patients now. The dispensary has also been treating about 150 patients each day. They are giving shots to counteract a disease which is quite prevalent and is contracted from snails in the water.

I am in my third week of teaching grade three in English. I teach sixteen classes a week and have about fifty-five pupils. It is a little difficult for me as I still don't know much Margi (language), but it will help me to learn more of it.

The past month I made two trips to Garkida with the lorry to get palm for building the roofs of two new schools which are being built in our area. One of those is at Birshishiwa, a Higi village. On one of these trips I met and talked with Veda Liskey.

The past month was a very busy one for the Lassa Church. March 10-13 we had special evangelistic services in charge of the "Evangelistic Crusade" which is a co-operative evangelistic campaign throughout Nigeria by all of the missions. Archdeacon Wilcox of the Church Missionary Society (Church of England), who has been a missionary in Nigeria for 39 years and hopes to be able to finish his 40th year before he is retired, was with us. He was a good evangelist and really stirred our hearts with his message and even more so by his humility, love and devotion to Christ.

He spoke three times a day and has been going this pace since the first of November. One message a day was given to special groups such as the patients in the hospital, outvillage teachers and laborers; then at 4:00 P. M. he spoke in an open meeting in the village and at 7:30 at the church. As a result of his messages 60 are now studying for the covenant and about 50 are in the class preparing for baptism. Seventy also rededicated their lives to God and we had a very inspirational prayer meeting with this group and heard many lovely testimonies.

This past week we had services every night as pre-Easter services. Monday, Tuesday and Wednesday evenings the services were held in different parts of the village and with a very good attendance. Thursday night it was in the church. Friday afternoon we observed communion. Then Easter Sunday the children put on the Easter story in play form. Mallam Risku (hero in the film of the "Peacemaker" which the C. B. M. made) gave a very good Easter sermon.

At this moment we are listening to a very good play about the family of Jesus, coming over the British Broadcasting Company.

The language study is going right along. We know many more words and can use them if we speak slowly, but the natives speak so fast that it is hard for us to understand them. I guess this is the period that all missionaries mention as being the time when you can't notice any progress for a while and when you just get disgusted with yourself.

May God bless and guide all of you in the furthering of His kingdom.

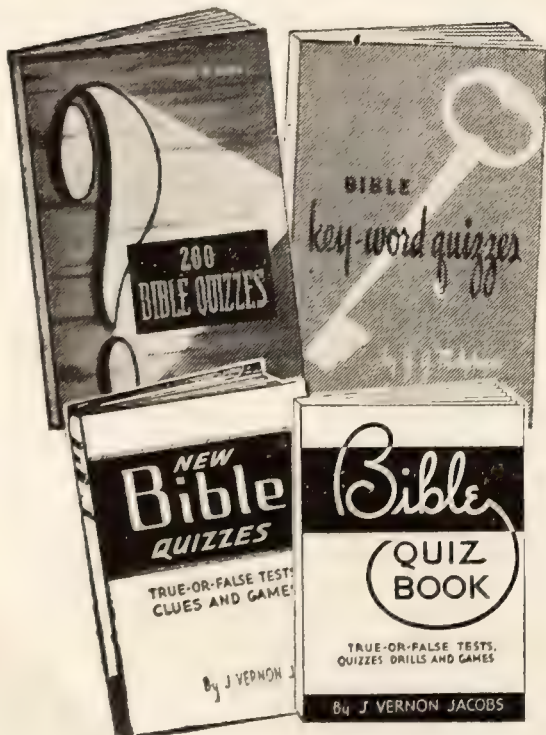
Bob and Bea.

Crusader Topic

(Continued from page 14)

Master's message. The story is told of a mere lad in the army overseas who was rather hard to manage because of his failure to respond readily to discipline. But when the time came for him to do actual service, he suddenly developed into a man in his actions. On the last day for the combat division to stay up he had to go out twice in the face of enemy fire, but both times came back and saluted with these words, "Captain, your message was delivered!" We are entrusted with a message to the NATIONS and there are many places in the far flung battle-line where to deliver it is to do so in the face of the enemy's fire. There will come a day when we will go out for the last time, and at the end of the day report to our CAPTAIN, who said . . . "GO YE!" Shall we be able to say as did the lad: "CAPTAIN YOUR MESSAGE WAS DELIVERED?"

Bible Quiz and Recreation Books



FUN FOR EVERYONE

By May C. Smith. New book of plans for better church recreation, plus games, contests, and quizzes. Discusses the church social, its aims, leadership, program, advertising, etc. The second section offers 33 games and contests of various types. Part 3 is made up of 24 Biblical contests, and part four, of quizzes on "country life in Bible lands." 124 pages, paper cover.

No. 2898.....95c.

BIBLE GAME KITS

By May C. Smith. Pencil-and-paper fun for group party use. Two different kits prepared from the book, "Fun for Everyone." Each kit is a tablet of 6 Bible quizzes, 2 to a sheet, printed on identical pages for distribution to as many as 16 participants. "Ready made" quiz sheets that will make your next party more fun and easier to plan.

No. 2621, Kit No. 1. Quizzes on Childhood Recollections, Shakespeare and the Bible, Bible Men and Women, True or False, Famous Sons and Daughters, and Cast Out the Intruder.

No. 2622, Kit No. 2. Quiz titles are: The Bible, Bible Men and Women, Fun With Bible Geography, Fun With Bible Biography, True or False, and Cast Out the Intruder.

Price, each kit.....50c.

SUGGESTIONS FOR SOCIALS

By Ronald F. Keeler. 24 complete plans for socials for youth—two for each month in the year. New, fresh, yet tested ideas for a good time. 124 pages, paper bound. No. 3200.....95c.

BIBLE GAME BOOK

By Ronald F. Keeler. Ideas and games to teach Bible facts through play. Original and effective. Included are 400 Bible questions and answers, divided into simple and difficult, Old and New Testament subjects. 96 pages, paper bound. No. 2726.....95c.

LET'S HAVE A GOOD TIME

By Olive Cameron. "All the answers" to entertainment problems. Ideas for publicity, invitations, decorations, costumes, refreshments, etc. Seasonal, miscellaneous parties, indoor, outdoor, pencil, paper, and Bible games, and stunt songs. 275 pages. No. 3004.....\$2.25

200 BIBLE QUIZZES

By May C. Smith. For party, class, or group use. Includes quizzes designed for almost all ages. An effective way of getting acquainted with the Bible. Arranged under an interesting alphabetical classification. 160 pages. Paper cover. No. 3310.....95c.

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By J. C. Malphurs. Unusual book of fun and information in popular quiz style. 47 Bible-quiz drills divided into five groups; general Bible information—Christ and His apostles; the church; etc. 112 pages. Paper cover. No. 2727.....95c.

TWO FAVORITE QUIZ BOOKS

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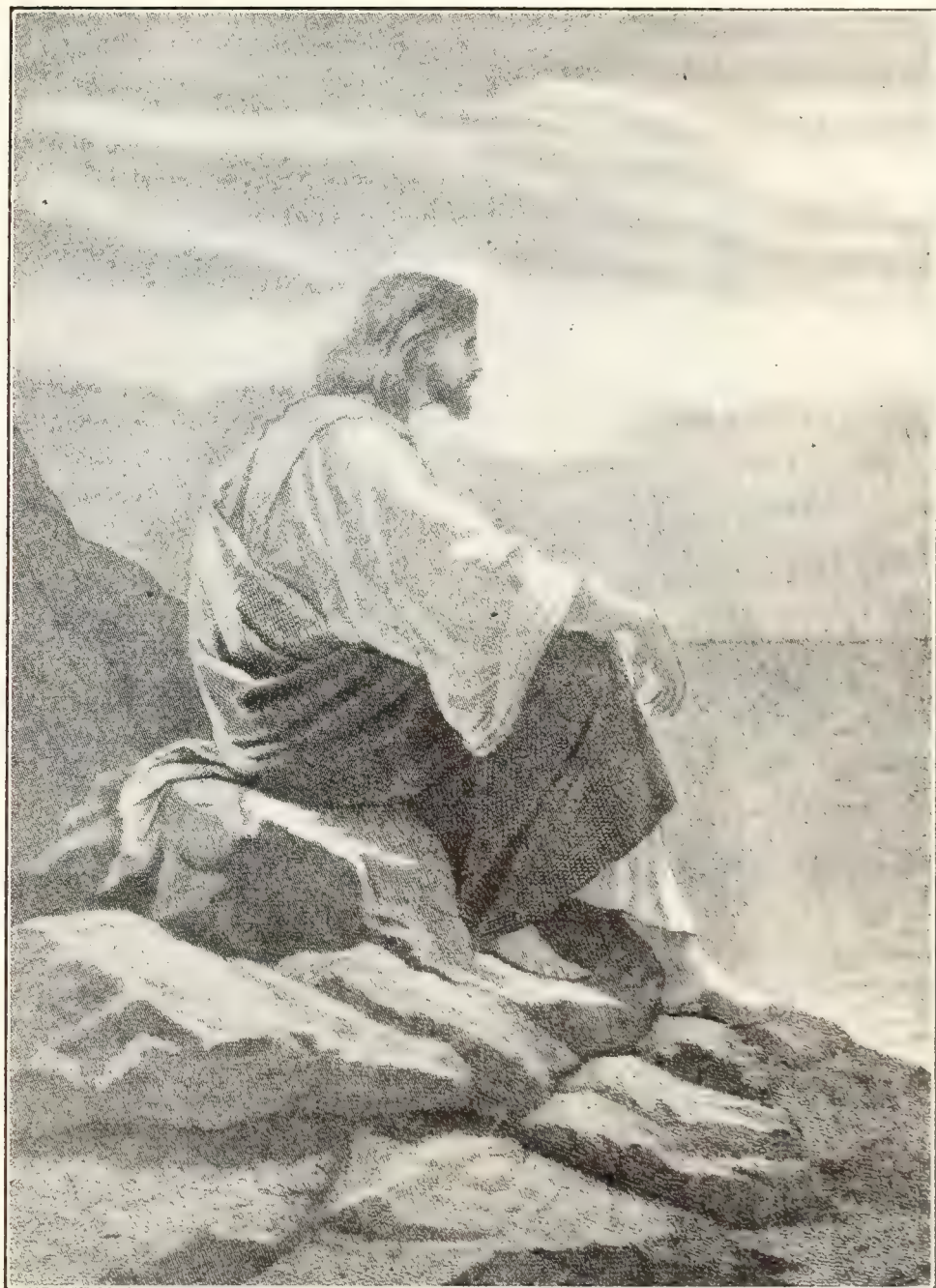
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The BRETHREN EVANGELIST

VOL. LXXV, No. 20, May 16, 1953

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THE BRETHREN EVANGELIST

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Items of General Interest

OAK HILL, W. VA. Guest Speaker on Sunday evening April 26th, was Mr. Isaac Litton, of Hagerstown, Maryland, who is the President of the Southeastern District Laymen.

WOODSTOCK, VIRGINIA, ST. LUKE BRETHREN. Revival Services were scheduled for May 11th to 22nd, with the messages being brought by Brother John F. Locke, Pastor of the Bethlehem and Mt. Olive Brethren Churches.

BETHLEHEM, VIRGINIA. Dr. Isaac S. Long, former Missionary To India, will speak in the Bethlehem Church Sunday Morning, May 24th.

The color-sound motion picture, "Shepherd of India," is scheduled to be shown at the 7:30 service on the same date.

Brother John F. Locke, Pastor, spoke at the Rockingham County W. C. T. U. Convention, April 15th, in Grottoes, Virginia, on the subject, "Has God Been Insulted?"

MT. OLIVE, VIRGINIA. The Mt. Olive Laymen are planning to furnish the church with a beautiful bulletin board. Mr. Harold Blosser is the President, and Mr. W. M. Wagoner, Jr., is the Secretary of the Mt. Olive Laymen.

The Mt. Olive W. M. S. presented Miss Edith Showalter, R. N., as Guest Speaker at their Public Service program on April 26th. Miss Showalter told of her work in Africa, by means of colored slides.

ST. JAMES, MARYLAND. An attendance of between 50 and 60 turned out for the W. M. S. Public Service held the evening of April 19th.

HAGERSTOWN, MARYLAND. Attendance at the two communion services is reported as 240. The new silver sandwich trays were presented by the Young Adult's Sunday School Class.

Approximately 100 members attended the recent quarterly business meeting when new church officers were selected.

Dr. Glenn L. Clayton, President of Ashland College spoke in the Hagerstown church on Sunday, May 3rd.

The Mother-Daughter Banquet was held on May 6th.

An "old-fashioned party" recently was held in the Church by the W. M. S. for the benefit of the "Jean Heck Shank" missionary fund. This is Mrs. Shank's home church.

WAYNESBORO, PENNA. WAYNE HEIGHTS. An interesting and helpful feature of the Sunday School is that of the adult and young people's classes bringing in a report on the Sunday School lesson each week. A question is printed about the Sunday School lesson each Sunday in the bulletin. During the lesson period, each class determines their answer to it. At the close of the lesson period, each class, through a representative gives their answer to the entire school.

This helps to seal the thought of the lesson; likewise helping to give a dignified close to the Sunday School hour, often lacking this present day, in too many churches.

VINCO, PENNA. A goal of \$15,000.00 has been set for their building addition program, \$5,000.00 of which has already been raised.

The Mother-Daughter banquet was scheduled for May 12th.

JOHNSTOWN, PENNA. SECOND BRETHREN. Dr. L. E. Lindower, Dean of Ashland College, was Guest Speaker on Sunday, May 10th.

JOHNSTOWN, PENNA. THIRD BRETHREN. The S. M. M. girls had charge of the Mother's Day Worship Service. The speaker was Mrs. L. E. Lindower, Ashland, Ohio.

The Mother-Daughter banquet was scheduled for May 12th.

The President of the Penna. District Laymen, John Golby, reports from Johnstown on the recent District Laymen's Rally at Pittsburgh, saying, "We had about 40 in attendance; some took their ladies, making a total of 55. Had a fine meeting. District well represented. Pittsburgh again proved a fine host."

BERLIN, PENNA. Brother Lyle Lichtenberger was given mention in the Christian Century, on the occasion of his accepting the Berlin Pastorate, through the columns of O. M. Walton, Staff Correspondent of the Century, for the Pittsburgh District.

Fred W. Brant, Berlin Brotherhood Adviser informed us that the Berlin Brotherhood presented Brother Lichtenberger a gold wrist watch recently.

(Continued on Page 9)



The Editor's Pulpit



God Has A Standard

SECOND IN A SERIES

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful." Psalm 1:1.



IN THIS PROBLEM of deciding what is right and what is wrong, we come to the consideration of our conduct in the light of God's Standard.

We know that there was a day in the history of Israel when "every man did that which was right in his own eyes." Judges 17:6. God's Standard was forsaken, even though it was written in the book of the Law. Dire conditions resulted. We note a few: The tribe of Dan became idolaters, the men of Gibeah became very wicked, the tribe of Benjamin made war with the other tribes, and Benjamin became desolate. Read the book of Judges and see for yourself what happened in Israel when the people turned their backs on God, and lived according to their own standards.

ADAM AND EVE

God has a Standard, and to fall below that Standard is to incur His wrath and punishment. Adam and Eve found this out. God told them that if they should eat of the forbidden fruit, that in that day, they would surely die. The fruit looked good to Adam and Eve. The Devil told them it was good, and that if they would eat, they would be wiser and smarter than they were. So, they rationalized, figured out how they would benefit, and then they ate. We well know the results.

The lesson here for us is that no matter how much man may rationalize, or convince himself that sinful actions are not wrong, that it does not alter God's attitude toward it. If God says a thing isn't right, no amount of man's thinking it is right or no amount of man's popular acceptance of a thing, is going to make it right.

THE GOLDEN CALF

The children of Israel learned this lesson the hard way, at another time in their history. At the foot of Mt. Sinai, while Moses was in the mount, the Israelites decided to make a golden calf. The calf they made was raised up and proclaimed to be their God. And all the people worshipped that calf. In their sight, it was all right. The scriptures spare us the full story of the debauchery, lust-

ful dancing, immorality and gross sin in the scene which must have greeted Moses when he returned from the mount. They paid, though, for we read that the calf was ground up and sprinkled on the waters which the people were then forced to drink.

THE FLOOD

Or, we can cite another example of what happened when a people defied God's Standard. For 120 years before the flood, Noah preached God's Standard of living. For 120 years, the "smart" people of the world, the socialites, the young and old, gave their parties, revelled in their lusts and their sinful practices. A "wonderful, thrilling life" they lived. Men turned from God to their own pleasures. Did that alter God's Standard? It did not! The day of the flood came—and we know the result.

TODAY

As we ponder this problem of modern social life, and whether we are safe in indulging in them, let us remember that it was the things of the lust of the flesh that led to the destruction and downfall of people in the past.

God has a Standard, and with that He judges mankind. Note the negatives in Psalm 1:1. We are blessed, not because we try to see how much of the worldly things we can do and "still stay righteous," but because we shun them, and live without them.

LET'S NOT BE FOOLED

The world would seek to entrap us, and cause us to sin. The world is set against the Christian. Are we set against it? To compromise is to lose! We are blessed when we avoid the things of worldliness. We would close this Editorial by bringing to you the inspiration of a short article from **THE VINDICATOR**:

HOLY INFLUENCES

"The Book of Psalms begins with a blessing for those who walk not in the counsel of the ungodly. In that ancient day, it seems that the people were as familiar with the laws of psychology as some men are now.

"Why are people blessed who walk not in the counsel of the ungodly? Because they are free from the influences of evil which will gradually undermine any life

(Continued on page 10)

Word Pictures Of Christ In The Gospel Of John

Each of the chapters of the Gospel of John contain a word picture of Christ. Twenty-one Brethren ministers present, in this series of devotional articles the "development" of these pictures, chapter by chapter. We urge you to read each chapter, and each of the articles as they appear; thereby coming to a deeper understanding of our Saviour, His purpose, and His work.—W. S. B.

3. Christ, The Divine Teacher

Rev. Alvin H. Grumbling

Text: John 3:2

IN THIS THIRD CHAPTER of John we have a picture of Jesus as a Divine Teacher sent from God. Most of us are familiar with the story of Nicodemus who came to Jesus by night saying, "Rabbi, we know that thou art a teacher come from God." We note at once that Jesus is recognized as a teacher. This man had come to talk with Him, not about politics or other present day affairs, but about his soul. And being concerned about his soul, he came to Jesus as a teacher. But even more, as a TEACHER SENT FROM GOD.

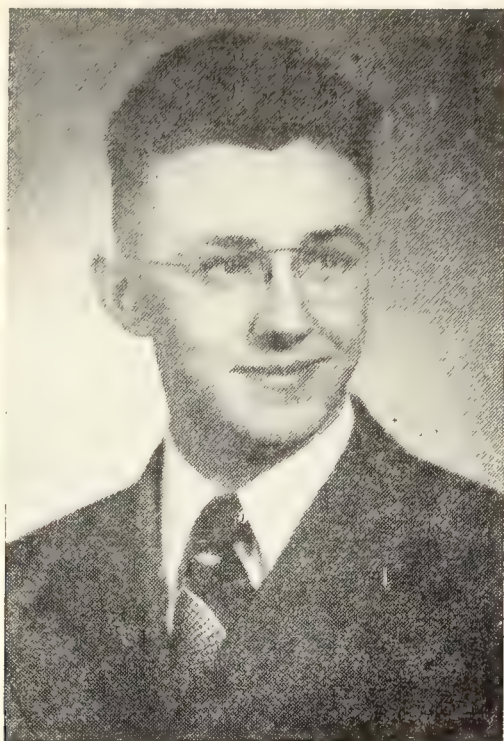
Not a teacher who was educated after the ways of man. Nor yet a teacher who was recognized as an educator, such as the Scribes and Pharisees. But a teacher who was supported by divine inspiration and divine authority. Note also his assurance of this as he states, "We know." It could mean that this fact was generally accepted by the people. It could mean that some of Nicodemus' associates accepted this fact. It could mean that several people came with him, and they recognized Him as a divine teacher. But the fact stands out that he was assured of one thing, this was a Teacher sent from God. "For no man can do these miracles that thou doest, except God be with him."

HOW HE TAUGHT

Christ then being recognized and established as a teacher, we want to know more about His teaching. How did He teach? In Matthew 5-7, we have the Sermon on the Mount, which was preached by Christ. In it, He gives us His doctrine, and just as important, we find out what

kind of a teacher He is. For as we finish the Sermon in Matthew 7:28, 29, we read, "and it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine: for he taught them as one having authority, and not as the scribes." As a teacher, Jesus taught with authority. The scribes taught from the law, and from the sayings of the fathers. But Jesus taught with all authority by saying, "This do and thou shalt live." Never had anyone taught so boldly concerning spiritual affairs. Never has anyone been empowered with such authority as this Teacher from God. And His authority was shown to Nicodemus when He said, "Verily, verily I say unto thee, except a man be born again, he cannot see the kingdom of God." It is specifically recorded, "I say," and, "unless ye do thus and so." This teacher from God was using His divine authority.

Jesus taught as God instructed Him. In John 7:16 we read, "Jesus answered them, and said, My doctrine is not mine, but his that sent me." Again in John 8:28, "Then said Jesus unto them when ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things." Christ said also, "I came not to destroy, but to fulfill." Christ taught as One who was instructed by God. Thus His words are the words of life. We read how the Master spent much time in prayer, making it possible for God to instruct Him day by day. How profitable it could be for us to be instructed by God. He said to Nicodemus, "we speak that we do know, and



ALVIN H. GRUMBLING

testify that we have seen." As God taught Him, so He teaches us.

Christ taught by using parables. He used things that were common to the Jews, and related them to the kingdom of God. We read how He began some of His parables by saying, "The kingdom of heaven is as . . ." or "the kingdom of God is like . . ." At times He used a simple illustration as we have in this third chapter. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth: so is every one that is born of the Spirit." Parables were not new with Jesus, but He used them to teach the truths of God's kingdom.

WHERE HE TAUGHT

If we hear of such a divine teacher, we want to know where He taught. As we therefore search the Scriptures we read that He taught in the synagogue. Matthew 4:23 says, "And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom." We find several times where He went into the synagogue and taught the people. He taught also in the temple as we read in Matthew 21:23. In Mark 10:1 we find that He taught by the river Jordan. Mark 2:13 tells us that He taught by the seaside. Luke 5:3 says He taught in Simon's ship. Luke also says in 13:26 that He taught in the streets. Matthew 5:2 states that He taught on

the mountain. John 3 tells us that as Nicodemus came to Him by night, Christ taught him. Indeed we can say that wherever there was one person who was willing to learn of God, this Divine Teacher taught. And it is still true today, that if we want to learn of God, He will teach us from His word. We need only to come to Him through His word.

WHOM DID HE TEACH?

We might well ask, whom did He teach? For we want to be among His pupils if possible. This question can be answered easily, for there are many instances of Jesus' teaching. He taught the disciples, the multitudes, the individuals like Nicodemus. He taught all that came to Him seeking truth. No matter how lowly and sinful, no matter how high in worldly affairs; if a person came to Jesus earnestly seeking to be taught, Christ taught concerning God His Father.

WHAT HE TAUGHT

Finally, we might ask, what did He teach? In a real sense we have already answered this question. He taught the way of salvation. We may put it in various ways saying that He taught what God revealed to Him, or He taught the essentials of the kingdom of heaven. But in all His teaching we must say that Christ was ever with the Father, and that all glory and honor was given to the Father.

Such was this "teacher come from God" who taught Nicodemus. And He is ever the same today. He has left for us His teachings and doctrines, full of the authority and inspiration which astonished the multitudes. We can read His parables and learn concerning the kingdom of God. We know that He will teach us, wherever we are and whoever we be.

THEREFORE, IT IS OUR DUTY TO COME TO CHRIST EVEN AS NICODEMUS DID, AND RECOGNIZING HIM AS A DIVINE TEACHER, FOLLOW HIS TEACHINGS. FOR ONLY THEN CAN WE HOPE FOR SALVATION.

We must walk and talk daily with Christ, the Divine Teacher come from God. In II Timothy 4:3, 4, we read "for the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be

turned unto fables." In these days it is easy to turn from the Divine Teacher to false teachers. It is easy to lose sight of His authority. So we should examine ourselves all the more and see

whether or not we are following Him. We should endeavor to walk more closely to this "teacher come from God."

—Bryan, Ohio.

Ashland College News Letter
By Arthur Petit

May Day is fast approaching at Ashland College and preparations are going forward at the usual feverish pace. Miss Jeanette Whitmore of Burbank, Ohio, is the 1953 queen. This is one of the most unusual situations ever to occur in the long history of this event. Miss Jane Whitmore was queen last year and will preside at the coronation of her sister. Mary Brubaker Whitmore who attended Ashland about 25 years ago is the mother of the young queens.

The May Day festivities will open on the evening of Friday, May 15th at 7:30, when the Ashland College Band, resplendent in their new uniforms, will present their annual concert. Traditionally, this concert has been held on the front campus but the loss of Founders' Hall has presented a problem. The place will be announced later.

The coronation of the queen and the pageant, "Good Enough to Eat," will be presented in Redwood Stadium at 1:15 P. M. on May 16th. Ashland is on slow, or Standard Time. Ohio Northern will meet the Eagles in base ball immediately following the pageant.

A buffet dinner will be served by the Faculty Women's Club at 5:00 P. M. The dinner will be in the Grant Street School and will be open to both alumni and friends of the college.

The college operetta will again be an original composition on which both Miss Eunice Lea Kettering, composer in residence and Mr. Fred Saur of the speech department worked. The title of the operetta is "Brimstone," and is set in the hills of Kentucky where prosperity has just come. The program is set to begin at 8:00 o'clock.

On Sunday afternoon, the A Cappella Choir will present its home concert in Memorial Chapel. This will be an opportunity for people who missed the choir on its tour to hear this fine organization.

The student union building is now well above ground and is now waiting on the fabricated steel joists before work can proceed at full speed. The concrete has been poured for the steps and the basement floor and the building should go very rapidly upon the arrival of the necessary materials. Since the building is far ahead of schedule, it is expected that it will be ready before September first. Work should start on the large classroom building early in the summer.

At this writing, the baseball team is sporting a record of five wins and one loss. It has the makings of a fine record.

WHITE GIFT OFFERING FOR 1952-53

SOUTHEAST DISTRICT

Bethlehem, Va.	\$	
Cumberland, Md.		11.50*
Gatewood, W. Va.		11.00*
Hagerstown, Md.		247.65
Haddix, Ky.		8.00
Liberty, Va.		
Linwood, Md.		45.00*
Lost Creek, Ky.		
Mathias, W. Va.		
Maurertown, Va.		30.84
Mt. Olive, Va.		65.18
Oak Hill, W. Va.		25.00
Rowdy, Ky.		
St. James, Md.		87.52*
St. Luke, Va.		
Washington, D. C.		

PENNSYLVANIA DISTRICT

Berlin, Pa.	\$	229.57
Brush Valley, Pa.		24.25
Calvary, N. J.		3.75
Conemaugh, Pa.		77.00*
Cameron, W. Va.		12.00
Highland, Pa.		26.50
Johnstown, First		
Johnstown, Second		67.00
Johnstown, Third		148.15*
Masontown, Pa.		148.80*
Meyersdale, Pa.		102.00
Mt. Olivet, Del.		30.00*
Mt. Pleasant, Pa.		19.00*
Pittsburgh, Pa.		140.91*
Quiet Dell, Pa.		12.75*
Raystown, Pa.		
Sergeantsville, N. J.		8.15
Summit Mills, Pa.		
Uniontown, Pa.		
Valley, Pa.		22.00*
Vandergrift, Pa.		46.00*
Vinco, Pa.		501.14*
Waynesboro, Pa.		29.40*
White Dale, Terra Alta, W. Va.		48.52*

OHIO DISTRICT

Akron	\$	23.49
Ashland (Park Street)		157.00
Bryan		300.00
Canton		99.71
Columbus Cooperative		
Dayton		180.27*
Fairhaven		30.00
Fairview, Washington C. H.		7.00
Fremont		

Glenford	35.00
Gratis	
Gretna	53.56
Louisville	95.00
Mansfield	20.00
Mt. Zion	
New Lebanon	273.96
North Georgetown	115.00*
Pleasant Hill	63.34*
Smithville	385.89
West Alexandria	57.34*
Williamstown	59.75*

CENTRAL DISTRICT

Cerro Gordo, Ill.	\$ 36.25
Lanark, Ill.	226.80
Milledgeville, Ill.	307.10*
Udell, Iowa	38.00
Waterloo, Iowa	300.00

ARIZONA

Tucson	\$ 34.05
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MID-WEST DISTRICT

Carleton, Neb.	\$ 39.81
Cheyenne, Wyo.	
Falls City, Neb.	101.93
Fort Scott, Kan.	9.00*
McLouth, Kan.	
Morrill, Kan.	6.81
Mulvane, Kan.	40.00

NORTHERN CALIFORNIA DISTRICT

Lathrop	\$
Manteca	58.65*
Stockton	41.50
Turlock	

INDIANA DISTRICT

Akron	\$
Ardmore	111.63
Brighton	10.00
Burlington	128.08
Center Chapel	76.40*
College Corner	48.49
Corinth	26.33
County Line	20.00*
Denver	
Dutchtown	12.25
Elkhart	234.25
Flora	82.13
Goshen	241.88
Huntington	38.25
Loree	
Mexico	93.82*
Milford	75.00*
Muncie	101.93*
Nappanee	264.69*
New Paris	217.03
North Liberty	80.50*
North Manchester	121.50
Oakville	161.70*
Peru	25.00
Roann	128.38*

Roanoke	18.00
Sherwood, Mich.	
South Bend	
Teegarden	16.86*
Tiosa	26.00
Warsaw	188.25*

INDIVIDUAL GIFTS

(Unless specifically designated to be credited to a particular church individual gifts are not included in the above figures.)

Lewis Amberg	\$ 2.00
Mr. & Mrs. Jerry Flora	2.00
Mrs. Charles Rose	5.00
Mrs. Rosemary Zook	10.00
Cummings	1.00
David Hegler	2.00
Mrs. Mahlon Werner	3.00
Mr. & Mrs. Geo. Spielman	10.00
Mr. & Mrs. Earl Benshoff	10.00
Mr. & Mrs. John Fitt	5.00
Mr. & Mrs. L. L. Klotz	5.00
Dell & Amanda Lemon	10.00
Clarice Fitzwater	10.00
Rev. & Mrs. Glenn Shank	5.00
Carrie Zinn	20.00

Total as of April 10th, 1953\$8,144.05

(*Indicates Increase over last year.)

Henry Bates, Treasurer
National Sunday School Association.

» » » » Our Poet's Corner « « « «

Life leads us down a hollow,
Life leads us up a hill;
As the enduring swallow,
Life dips and mounts until—
The earthly years unraveled—
We are grown tired from care.
All hills and hollows traveled,
Life pauses, leaves us where
A door, a pearl-encrusted
Door, opens widely in,
If we are true and trusted—
Washed wholly clean from sin.
—Annabelle Merrifield.

Missionary Department

SOLOMONS RETURN FOR A BRIEF STAY

Kenneth and Jeannette Solomon returned to Ashland April 30, after spending eight months in San Jose, Costa Rica, studying Spanish for their missionary work in Argentina. Since it was impossible to obtain their visas while they were in Costa Rica, they will begin negotiations to obtain them at the Argentine Consulate in New York.

It is difficult to determine at this time just how long they will be here, but every effort will be made to insure their leaving to take over the work as quickly as possible.

ITINERATING MISSIONARIES and MISSIONARY APPOINTEES

Reverend and Mrs. Rob Byler, returned missionaries from Argentina, and Doc and Jean Shank, missionary appointees to the Philippines, will be itinerating during the summer and fall months. If you would like to have them come to your church, please send your request to the Missionary Board office, stating the time you would like them to come—give at least two possible dates, so that we may fit them into schedules.

Travel expenses and lodgings should be provided by the churches. We are asking also that at least two nights or a week end, including Friday night, be arranged for them, so that they may have time to tell about the work they represent.

MISSIONARY SECRETARY TRAVELS

It is a pleasure to visit among the churches of the brotherhood to talk about the missionary program of the church, to meet the people and to discuss with the pastors the progress as well as the problems of the local and national church.

We feel very keenly the need of keeping a close contact with all the churches, but find that it is impossible to accomplish the task as we know it should be done.

NOTICE—INDIANA LAYMEN

The Southern Indiana District Brethren Laymen will hold their regular quarterly meeting at the Tiosa Brethren Church, on Monday evening, May 18th.

Supper will be served from 7:00 to 8:00 o'clock, D. S. T.

Program following. Let's make this a record-breaker for attendance.

Guy V. Purdy, Secretary.

During the latter part of April we were able to spend several days out among the churches.

Oak Hill, West Virginia—April 18-20

Here we found an enthusiastic group of Brethren people working along with their pastor in a fine way. We taught a Sunday school class of married people, spoke during the morning worship service and then gave short missionary message over the radio on Monday morning.

Gatewood, West Virginia—April 19

The Gatewood Church has a building program under way and we were asked to bring the message for the cornerstone laying service. In the evening we brought a missionary message to a nice-sized audience.

Terra Alta, West Virginia—April 21

This is a co-operative church and a nice group of folks were present for the Tuesday night service. We were glad to speak on missions, meet the folks and learn of the work there.

Washington, D. C.—April 22

A large group was in attendance at the mid-week service and a fine spirit was manifested by the pastor and the people. After the devotional service, we had the privilege of meeting with the official board to hear reports of their work and future plans. The church has launched a personal visitation campaign which is already bringing good results.

Maurertown, Virginia—Cumberland, Maryland— April 23-24

A brief visit with Reverend and Mrs. John Locke and Reverend and Mrs. Ed Miller at Maurertown, and Reverend and Mrs. Milton Robinson at Cumberland was made on the return trip.

Cameron, West Virginia—Quiet Dell, Pennsylvania— April 26

It was our privilege to bring the morning message at Cameron and then at Quiet Dell at a later hour in the morning. In the afternoon we brought the message for their anniversary service.



How About Your Offerings??

BRETHREN YOUTH OFFERING

Make checks payable to Margaret E. Lowery, Treasurer, and address Miss Margaret E. Lowery, Samaritan Hospital, Ashland, Ohio.

REV. EUGENE J. BEEKLEY JOINS U. S. A. F. AS CHAPLAIN



EUGENE J. BEEKLEY

REV. EUGENE J. BEEKLEY, Pastor of the Warsaw Brethren Church, Warsaw, Indiana, has announced that he has resigned his pastorate, effective June 1st, to accept an assignment as Chaplain in the United States Air Force.

He has been assigned to the 10th Air Force, with headquarters at Selfridge Field, Michigan. He expects to have a six-week briefing at Fort Slocum, New York, before being assigned to an air force base as a First Lieutenant. He has volunteered for European Service.

Brother Beekley received his A.B. and B.Th. degrees from Ashland College and Seminary, and has taken graduate work at Oberlin College (Ohio) and at the Winona Lake School of Theology, in Indiana. In conjunction with his work in the Winona Lake School of Theology, he participated in the "Flying Seminar" last summer in a tour of the Holy Land.

Brother Beekley has served Brethren Pastorates at Glenford, Ohio; Brush Valley, (Adrian) Penna.; West Alexandria, Ohio; Canton, Ohio; and Warsaw, Indiana. He served our General Conference as Secretary for a number of years, giving up this position to become Vice-Moderator and a year later, becoming the Moderator of the General Conference of the Brethren Church.

Items of General Interest

(Continued from Page 2)

VALLEY BRETHREN, JONES MILLS, PENNA. Brother Elmer M. Keck informs us that the church yard has been fenced in, around three sides, a total of 354 feet. This was a project of the local Laymen's Organization.

PITTSBURGH, PENNA. Eight new members were bap-

tized and received into the church recently, according to to Brother Ralph E. Mills' bulletin.

CAMERON, W. VA. Brother Robert Holsinger informs us that Brother W. Clayton Berkshire, General Secretary of the Missionary Board of the Brethren Church, visited in their church on Sunday, April 26th, bringing the message. Brother Berkshire also spoke at the Quiet Dell Brethren Church, which is also pastored by Brother Holsinger.

ASHLAND, OHIO, PARK STREET BRETHREN. Four new members were received into the church on Sunday, May 3rd.

The Ashland Gideons Organization had charge of the evening service on April 19th, with Louis Holmes, President of the Ashland Vault Company, bringing the message.

Sunday morning, May 3rd, the Laymen presented their Public Program.

GRATIS, OHIO. From Brother William S. Crick's bulletin we glean some facts about the Miami Valley Brethren Youth Rally held on April 19th at Pleasant Hill, Ohio. Attendance was 183; the offering for the Brethren Youth Project was \$336.00. New Lebanon won the attendance banner. The next Rally will be held on June 21st in the Gretna Brethren Church.

WEST ALEXANDRIA, OHIO. Brother Smith F. Rose was the Radio Speaker over WPFB on Saturday, May 9th, the broadcast being sponsored by the Preble County Ministerial Association.

Brother Rose has announced his resignation to the West Alexandria congregation, stating that he has accepted the call of the Brighton Chapel, Howe, Indiana, Church, to be their Pastor. The change will take place the first part of June.

BRYAN, OHIO. The 60th Anniversary of the Church was observed with a carry-in supper and special program on Tuesday, April 21st. Brother C. A. Stewart, former Pastor brought the anniversary message. A full report of the program is in the hands of the Editor, and will appear in a later issue of **THE EVANGELIST**.

ROANN, INDIANA. The Mother-Daughter banquet was scheduled for May 14th.

Brother S. M. Whetstone has announced a special service for the dedication of Children on Children's Day, June 14th.

GOSHEN, INDIANA. On Easter Sunday, Brother Willis E. Ronk, who is improving slowly, was able to hear the services in his Church, conducted by Brother W. I. Duker, by means of a Public Address system. Brother Duker has been taking care of the services for Brother Ronk.

Six new members were baptized recently by Brother Duker and received into the Goshen Church.

Five children were consecrated in the Easter morning service.

NAPPANEE, INDIANA. The Mother-Daughter banquet was held on May 4th, with the Father-Son banquet being held on May 5th. The Sisterhood girls were in charge of the Mother-Daughter program.

Sunday evening, May 3rd, Mr. Kamal Hanna, whose

home is in Jerusalem, spoke in the Nappanee church. Mr. Hanna is of Arab descent, but was trained in a Christian school in his native land. He is now attending Goshen College.

FLORA, INDIANA. Brother C. A. Stewart has announced their Communion for Sunday evening, May 24th.

A number of the Flora women went to the Brethren's Home recently to do some sewing and cleaning. Eleven rooms were cleaned by them. We know that this work was greatly appreciated.

ELKHART, INDIANA. The Elkhart scholarship to Ashland College, has been awarded to William Boyer, of Teegarden, Indiana.

The new bulletin board, given and installed by the Elkhart Crusaders Class, makes a fine addition to the church property. The cost of the project was \$446.00.

The contemplated radio program, which we announced a few weeks ago in **THE EVANGELIST**, is now a reality. It is known as "The Brethren Voice," and is broadcast over WRTC each Wednesday from 3:30 to 3:45 P. M. An invitation to those in range to tune in, is given.

MUNCIE, INDIANA. Brother E. J. Black reports eight first time confessions as a result of their recent revival. Rev. V. D. Geren, of Chesterfield, N. J., was the Evangelist.

PERU, INDIANA. Brother Milton M. Bowman announces that their Cash Day offerings have totaled more than \$400.00 in three months, and that "This was far above all expectations."

A new Constitution was adopted by the Peru Church at a recent business meeting.

MILLEDGEVILLE, ILLINOIS. A Family Fellowship Night was observed on Monday evening, April 20th.

Brother Virgil E. Meyer, Pastor of our Church at Nappanee, Indiana, was guest speaker in the Milledgeville church on May 3rd. This is Brother Meyer's home church.

CERRO GORDO, ILLINOIS. Attendance reached the 100 mark on Easter Sunday. Dedication services for two children were conducted on Easter.

Brother Wilbur L. Thomas printed the complete Communion Service for his congregation in a special bulletin. Included were the scriptures and the words of the hymns to be used.

WATERLOO, IOWA. The Junior Sisterhood sponsored a breakfast in honor of their mothers the first Saturday in May. It was held in a local cafeteria.

UDELL, IOWA. A special Mother's Day program by the children, dedicated to Mothers, was presented the evening of May 10th.

On May 17th, the Service of Holy Baptism will be held. Brother H. Francis Berkshire writes, "The baptistry in our church will be used. This will be the first time for its use in many years. It has been fixed, and is again usable for baptism."

The Udell Holy Communion will be observed on May 31st.

CARLETON, NEBRASKA. Brother Thomas L. Shannon writes. "The Easter Week services were well attended. The rains came and cut our attendance for Com-

munion, but the fellowship for those who came was rewarding. The interest of the young people was especially encouraging."

The dates for the Vacation Bible School are tentatively set for May 25th to June 5th.

A Family Night was held on April 29th, featuring a "family film."

TUCSON, ARIZONA. One new member was received into the church on April 19th, by letter.

The Mother-Daughter banquet was held on May 1st.

Brother Vernon D. Grisso reports the April 19th Sunday School attendance as 117. He says, "We are holding a good average in spite of much illness and irregularity in attendance."

The W. M. S. Public Service was scheduled to be presented on May 10th. Mrs. Louise Griffith, well known national writer and leader of children's and women's work was the speaker.

The First Brethren Church of Mansfield, Ohio, would like to announce that we have filled the pastorate vacancy. We wish to thank each one who answered the call.

—Mary E. Metcalf, Cor. Sec.

THE EDITOR'S PULPIT

GOD HAS A STANDARD

(Continued from Page 3)

that is not directly under the power of God. Men may believe that they can stand against the constant pressure of evil in their own strength, but repeated failures prove that such grossly overestimate their ability. The apostle well says, "let him that thinketh he standeth take heed lest he fall."

"It is a lesson hard to learn that the forces of evil and darkness exert a constant pressure upon every character not sealed for God, and there is always danger, when a man abides in contact with and in the shadow of evil.

"There is a well defined division between the godly and the ungodly. They cannot both abide together. One must retire, and therefore the man is blessed who abides not in the counsel of the ungodly because he is then dwelling in the atmosphere of heaven and imbibing the invigorating breezes of righteousness. He develops in the knowledge of God, and finds association of the redeemed congenial to his soul.

"The one who abides in the counsel of the ungodly is on the way to greater evil and in danger of being swallowed up in a coming judgment which will make the future hideous before him, and dress in a shroud of darkness his approaching future. A sense of fear possesses his soul and he seeks larger and more desperate sins to veil the future from his meditation. Many sinners are more sinful in order to blunt and destroy their contemplation of the future.

"Obey Jesus and live.

(The next Editorial in this series will appear in the May 30th issue and will be entitled, "WERE OUR FOREFATHERS SAINTS?") W. S. B.—Editor.

What They Say About Brethren Youth

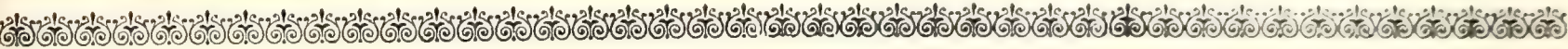
"The Brethren Youth program has considerably strengthened the Brotherhood organization. Six years ago we had only about 24 boys attending Brotherhood sessions at General Conference, now we have 75 to 100. This is typical of renewed interest."

—Rev. V. E. Meyer, president of the National Brethren Youth Board, representing Brotherhood.



"Brethren Youth has continued to promote the young people's interests as represented by the Sunday School Association, by having representatives in summer camps and by encouraging young people's participation in all forms of Sunday School work."

—Dr. L. E. Lindower, member on the National Brethren Youth Board, representing the Sunday School Association.



What's Doing in the Churches



BRIGHTON, INDIANA

The news from Brighton, Indiana is rather scarce. The church gave a unanimous call to Rev. Smith F. Rose, which was accepted. Rev. Rose and his family will move into the parsonage the first week in June. We truly thank the Lord for answered prayers.

Ministerial Board
Brighton Chapel,
Brighton, Indiana.



REVIVAL AT HUNTINGTON, INDIANA

March 16th-29th found us in Huntington for revival services with the folks. It was a very busy two weeks, and we hope a prosperous two weeks for the Huntington church. We had very good attendance at all the meetings, and the spirit of the meetings was very good. The singing was wonderful both in special music and in congregational songs. And, of course, we would like also to say that the food was good in quality and quantity.

We were sorry not to be able to bring more into the church, but since the last revival in that church, Rev. Gilmer has brought 16 into the church. The meetings however, were not in vain. The high point came on the last Friday and Sunday. On Friday evening, we had several special numbers in music, ending with a preachers' quartet composed of Rev. Roy Gilmer, Church of the Brethren

pastor; Herbert Gilmer, lay pastor at our County Line church; Rev. C. Y. Gilmer and myself. Sunday evening then saw the close of the meetings with a Candlelight Re-consecration Service. Many of the members took part in this service, coming to reconsecrate themselves to the Lord.

The two weeks passed fast; faster than you might think. But the work was enjoyed. My wife gave a flannelgraph story each night, as well as playing the piano. This along with the Bible magic, aided the preaching of the Word.

We would bespeak for the Huntington church a continued spirit and deep interest in the Lord's work. May it continue to grow and prosper as it is doing now, to the glory and honor of God.

—Alvin H. Grumbling.



NEW LEBANON, OHIO

It has been some time since any news has been sent from New Lebanon. The last few months have been very busy ones. The attendances have been good at all services. About the only hindrance was cases of the flu now and then.

Quite a few changes have taken place since the last report.. The new Bulletin Board has been completed, and is in use. Also the Church has taken on a new look, it being redecorated, making it very inviting and beautiful indeed. Both improvements have been great needs, and add much to the value of the church. Some improvements have been great needs, and add much to the value of the church. Some improvements were also done in the basement, especially the nursery, which is being used very extensively. New steps were put in last fall. The church is very thankful for these improvements.

And now a word about our recent Revival Meeting. Rev. George Gardiner, Great Lakes District Evangelist for Youth For Christ, came to New Lebanon on March

(Continued on page 14)

Brethren Youth Crusaders

Devotional Topics

J. D. Hamel Program Editor

Topic for May 24, 1953

YE SHALL BE WITNESSES—IN THE PHILIPPINES

(This article has been written for us by our new pioneer missionaries, Rev. and Mrs. Glenn (Doc) Shank, soon to leave for the Philippines. They are now concluding their studies at the Mission Department of the Graduate School of Concordia Seminary, in St. Louis, Missouri.—J. D. H.)

1. WHY THE PHILIPPINES? Christ gave the commission to His followers "to go into all nations." The Brethren have chosen the Philippine Islands. Why? **THERE IS AN OPEN DOOR.** Many fields are closed to Mission work today. China is a good example. The Filipinos are friendly with Americans, since the Islanders learned to trust their neighbors across the ocean while they were under our control for fifty years. **THERE IS AN URGENT SPIRITUAL NEED.** In 1949 one Protestant group entered the area in the Islands where there were 100,000 natives still living in pagan superstition. In 1950 another denomination began work on an Island with 300,000 Filipinos who had never heard the Gospel. There are many more areas untouched by Christianity—the Field is awaiting messengers with the **GOOD NEWS!**

2. OPPORTUNITIES FOR WORK. The three usual avenues for beginning mission work are Evangelistic, Educational, and Medical. **EDUCATIONAL.** Since the system of education in the Philippines is quite similar to that found in this country, there is not a great need for establishing Schools for teaching the children. Rather, the work of teaching Religion would constitute the educational approach, since by this means many homes can be reached through the children. **MEDICAL.** There is quite a surplus of medical workers in the cities. Medical Mission work is more needed in the mountain regions, since these people are the neglected ones. Opportunities for medical work, would be present in these out-of-the-way areas. The person who has been bodily healed will be more ready to hear of Jesus, the Great Physician, and of His **LOVE** for all men. **EVANGELISM.** The third method for reaching the people is through evangelism. This is the most important aspect and **MUST** be included in all medical and educational avenues of approach, for without the message of Salvation, there would be no mission work. Whether or not one could use the medical or educational opportunities cannot be absolutely determined; but it is certain that one can always use the **EVANGELISTIC APPROACH.**

3. DIFFICULTIES IN THE FIELD. All mission work involves problems. Since the work in the Philippine Islands will be a new work for the Brethren Church, there are additional difficulties. Among these are the following: **CHOICE OF A LOCATION.** In choosing the area for opening a new work, foremost in one's thought would be

the spot with the greatest need, and which does not encroach upon another mission field. The area should be geographically located with other villages near enough for expanding the mission work. **LANGUAGE.** To best reach the Filipino the missionary must learn the tribal dialect. This poses a problem because one area of work may require learning several dialects. **LIVING CONDITIONS.** New adjustments must always be made on a foreign field—differences of food, climate, living quarters, social customs. The acuteness of these conditions will depend upon where mission work is being done—in the cities or in the mountains. (In the Philippines, Non-City work is referred to as work with the Mountain Peoples. **TRANSPORTATION.** There are a few good roads, but, except between cities, public transportation is very poor. Boats are needed to reach many areas in the interior. Torrential rainfalls make some roads impassable. **POVERTY.** Generally speaking, the Filipinos are quite poor. Their cost of living would be comparable to 2 to 3 times that in the United States. For this reason, church financial support will be difficult for them.

4. MISSION METHODS OF OTHER DENOMINATIONS. EDUCATIONAL. Some groups have built primary, secondary, and industrial schools, colleges and seminaries. These are established to educate and train the Filipinos in the faith of the particular denomination. **MEDICAL.** The establishment of Hospitals, dispensaries and nursing schools have been effectively used by various Church Groups. **EVANGELISTIC.** The following methods have been profitably used by various Protestant groups in the Philippines:

a. MASS EVANGELISM. This involves preaching the Gospel to large groups without necessarily following with Doctrinal instruction. In the United States this would find its counterpart in tent meetings which move from city to city. **b. STREET CORNER PREACHING.** This is self-explanatory and has been successfully used, particularly in making the initial contacts. In order to be effective, there must be follow-up work, such as personal contacts, and invitations to attend preaching services and Bible classes at the Church center. **c. DAILY VACATION BIBLE SCHOOL.** Since there are always children available, this proves an excellent method for beginning Christian work. This is one of the simplest, yet effective, means of reaching children of all ages. The contacts with children enable the missionary to reach entire families and win them for Christ. **d. BIBLE CLASSES.** Classes for general Bible instruction are organized for various age levels. These are comparable to Sunday School classes, but are held on week-days. **e. SUNDAY SERVICES.** Morning worship, Sunday School classes and Sunday evening meetings are conducted and afford further opportunities for mission work. **f. NATIVE TRAINING.** More intensive instruction in Bible and church Doctrine is conducted in order to train the Filipino eventually to assume places of responsibility and leadership in teaching, preaching and general church work.

5. ULTIMATE RESULT — AN INDIGENOUS CHURCH. The fundamental and primary purpose of all mission work is the building of an indigenous Church. This means one which is able to support itself both financially and with its own man-power for preaching, teach-

ing, and holding church offices. Such a Church then receives full recognition in any given denomination.

6. WILL YOU HELP? Remember to remind your families and friends that MAY is National Brethren Youth Offering Month! It is very important that we have a large offering so that our work may continue making it possible for young people to answer the call of God through Brethren Youth. We need your gift. God needs YOUR LIFE!

Prayer Meeting Studies

By C. Y. Gilmer



"STIR INTO FLAME"

Stir me, oh stir me, Lord, I care not how,
But stir my heart in passion for the world!
Stir me to give, to go—but most to pray,
Stir 'til the blood-red banner be unfurled
O'er lands that still in heathen darkness lie,
Lands where the cross was never lifted high.

Stir me! oh stir me, Lord, 'til all my heart
Is filled with strong compassion for these souls,
'Til that compelling "must" drives me to pray,
'Til Thy constraining love reach to the poles,
Far north and south, in burning deep desire,
'Til east and west are caught in love's great fire.

Stir me! oh stir me, Lord, 'til prayer is pain—
'Til prayer is joy—'til prayer turns into praise!
Stir me, 'til heart and will and mind—yea all
Is wholly Thine to use through all the days.
Stir, 'til I learn to pray exceedingly,
Stir, 'til I learn to wait expectantly.

Stir me! oh stir me, Lord. Thy heart was stirred
By love's intensest fire, 'til Thou didst give
Thine only Son, Thy best beloved One,
E'en to the dreadful cross, that I might live.
Stir me to give myself so back to Thee
That Thou canst give Thyself again, through me.

—Author Unknown.

GOD EXPECTS EVERY CHRISTIAN to have the manifestation of the Holy Spirit in his life (1 Cor. 12:7). On the day of Pentecost, the one hundred and twenty "were all filled with the Holy Ghost" (Acts 2:4). Again the whole company of believers in Jerusalem were filled with the Holy Spirit (Acts 4:23-35). The whole body of believers at Antioch of Pisidia were "filled with joy, and with the Holy Ghost."

The Holy Spirit indwells every Christian's body (1 Cor. 6:19, 20). Jesus promised the indwelling of the Holy Spirit in every believer (John 7:37-39). The fulfillment of this promise is in John 20:21, 22. But it is not enough for a Christian to have the indwelling of the Spirit—he should "be filled with the Spirit" (Eph. 5:18). One who has salvation should also have power (John 10:10). From

the pierced side of the Crucified Saviour flowed blood for atonement, and water for the fullness of the Holy Spirit (John 19:34).

The Great Commission commands every Christian to win souls (Matt. 28:18-20). This Great Commission was to be given afresh to every new convert (Matt. 28:20a). Whoever follows Jesus as he should will become a winner of souls (Matt. 4:19). To abide in Christ means to bear "much fruit" (John 15:5). To be spiritually wise is to win souls (Prov. 11:30). The Master's reward will be given to soul winners (Daniel 12:3). God gave His Son "to save sinners" (1 Tim. 1:15). The joy in heaven is over the salvation of the lost (Luke 15:7). Barnabas won many souls because he was "a good man, and full of the Holy Ghost and of faith" (Acts 11:24).

Jesus taught that the heavenly Father will "give the Holy Spirit to them that ask Him" (Luke 11:13). "Them" means anybody who will meet the requirements for receiving the gift of the Holy Ghost" (Acts 2:38, 39). Luke 11:5-10 is the picture of a Christian earnestly desiring soul-winning power. The Holy Spirit in fullness and power is promised to the obedient (Acts 5:32). The gift, baptism, filling, anointing, enduement and outpouring of the Spirit are synonymous terms (Acts 10:44-47; 11:15-17). The enduement of power for testimony was poured out on the apostles and the laity alike on the day of Pentecost (Acts 1:13, 14). "It is wicked and foolish to try to do God's work without God's power."



Lesson Comments by Fred C. Vanator

Lesson for May 24, 1953

PROBLEMS OF THE CHRISTIAN CONSCIENCE

Lesson: 1 Corinthians 8:7-13; 6:18-20

CONSCIENCE! What is conscience? We used to be told that "Conscience is the inward monitor that shows us the difference between doing good and doing evil." Or we might state it thus: Conscience is the inner hand, which while it remains on the tiller, our vessel is guided into the proper channels and avoids shipwreck on the rocks of immoral purposes.

The common dictionary definition of conscience is: "The power or faculty in a man which distinguishes between right and wrong in conduct and character, and which imperatively commands and obligates him to do right and abstain from doing wrong."

When we apply this definition to our lesson thought we immediately see that we have a study of Christian conduct. It is the applying of our actions to the influence such actions have on others. That is why this has been designated as the "Temperance Lesson" for this quarter. For temperance goes far deeper than merely the abstinence from intoxicating drink, to which phase of life we have been so prone to delegate it. Our conscience can either be a "good conscience or a "bad" conscience. It may

even be a sad mixture of the good and the bad. However, it cannot too long remain in that state, for sooner or later it seems, the bad usually takes over, unless there is a definite Christian influence brought to bear. There is a constant struggle for the control of the thinking and action of the individual. Temptation comes from "without" the person; but the response, either yielding or repelling the temptation, comes from within the person. In this conscience plays a great part. If it is ruled by the Spirit of Christ, there can never be any doubt of the response—it will be the repelling of the temptation. However, if one stops to argue with conscience the Evil one can consider the battle already half won.

Now in our lesson Paul leaves no doubt in our minds as to the best course of action. He says in substance, that he will not do anything knowingly which will cause a brother to "stumble." Please note that we have said "knowingly," for a great deal of the force of this lesson hangs on that thought. In other words, we are never to do those things which another would consider evil in the presence of that individual, even though to us it is not an evil. For there are those who wilfully take occasion to do things they consider as evil, taking for their excuse, "Well, Brother Blank does it, and he sets himself up as a Christian; so why should I not do it, even if I feel it is something I should not do?" Ah, there is the danger which is to be found in the field of personal influence.

A pretty good rule to follow in this line is to remember when you have an urge to do something and your mind begins to question the advisability of the act—"don't do it!" There is a great deal of good advice in the old saying, "When in doubt, go slow!"

There can be no doubt that the Christian faces, day after day, this problem of "conscience" in relation to others. But the real Christian will not "knowingly" do anything which will cause a brother or a sister to stumble; rather he will forego many of the pleasures he might enjoy without hurt to himself, in order to keep his brother's feet firmly planted on the foundation of faith.

NEWS FROM OUR CHURCHES

(Continued from page 11)

1st, and spent two weeks seeking lost souls. From the beginning, attendance and interest were both good. Rev. Byler had things so well organized that the meeting got off to a good start. Rev. Ray Snyder from Dayton, was the Song Leader. They made a splendid team, and worked well together. Much preparation had been done previous to the beginning of the meeting; one could not help but feel the presence of the Holy Spirit. The sermons were powerful, having much force behind them, resulting in a splendid meeting. Rev. Gardiner has won his way into the hearts of the New Lebanon people. The crowds were an exception; most of the time the church was pretty well filled up, with people driving miles to get to the meetings.

To date, 18 have been baptized and received into the church, with more to be baptized later. May we continue to reap from the good seed that has been sown. The

meeting closed with an average attendance of 217. May the Lord continue to bless the effort that is being put forth at New Lebanon.

Rev. Byler spent a week after Easter in Burlington, Indiana, holding Revival Services in our church there.

Easter Sunday, in our Church, the young people held the Sunrise Service. Attendance at Sunday School went over the top with 392 present. There was also a fine attendance at the Worship Service, with almost every seat being filled. Both of our Choruses took part in the service. An Easter Pageant, "The Cross of Life" was given in the evening.

The Sunday following Easter, we were glad to welcome Rev. and Mrs. Robert Byler and family, to our services. The Ashland College A Cappella Choir gave a concert at our evening service.

Pray for the work at New Lebanon, that we may continue to labor together, and that His will may be done.

—Anna Cashman, Cor. Sec.



FORT SCOTT, KANSAS

Just a few lines from Fort Scott, Kansas, to let you know we are still keeping the church work moving.

Our Sunday School shows an increase in attendance.

Our Prayer Meeting is well attended, and very interesting, using the Prayer Meeting Topics which appear in **THE BRETHREN EVANGELIST**. Ralph Barnum is our faithful leader.

The W. M. S. is faithfully keeping their meetings interesting, with good attendance.

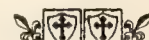
We held our election of Church Officers and the results were as follows:

Moderator, Mrs. Mary Taylor; Clerk and Treasurer, Mrs. L. S. Russell; Financial Secretary, Mrs. Harry Ewing; Sunday School Superintendent, Ralph Barnum; Treasurer, Mrs. Earl Parks.

We enjoyed Brother C. C. Grisso's meetings very much. We solicit your prayers at His Throne.

Mrs. L. S. Russell, Cor. Sec.

711 Eddy St., Fort Scott, Kansas.



FLORA, INDIANA

We would like to report some of the happenings around Flora.

The Laymen, on Monday evening, April 13th, gave a Father and Son banquet in the church basement. Rev. Jack Yarian was the speaker. We are glad to report that it was a very enjoyable evening.

The Sisterhood girls had a wonderful meeting at their District Rally Wednesday evening, April 8th. There were sixty girls and sixteen adults present. Mrs. J. Milton Bowman, of Peru, Indiana, had charge of the dedication of the new serving machine which the girls gave to the Brethren's Home. Mrs. Inez Wray, of Peru, gave the book review, "The Head Hunter's Bride." Girls from Peru, Center Chapel, Roann, and Burlington, were present. The program followed a pot-luck supper which was served at 6:00 P. M.

At our Business Meeting, held April 5th, we gave our Pastor, Rev. C. A. Stewart, a call for another year beginning the first of October.

On Easter Sunday morning, we had an attendance of two hundred. The beautiful Easter lilies and other flowers, which graced our sanctuary, were given by the Sunday School classes.

Mrs. L. D. Allen, Cor. Sec.
R. D. 4, Delphi, Indiana.

Laid to Rest

FUNDERBURG. Mrs. Florence M. Keplinger Funderburg of 404 W. Madison St., New Carlisle, Ohio, passed from this life to be with her Lord and Master on March 13, 1953, at the age of 86 years and 6 days. She was the wife of Rev. H. C. Funderburg. She was born in German Township, March 7, 1867, a daughter of Allen and Rebecca Keplinger. She was the youngest and last one of a family of 5 children.

She was married to Rev. Funderburg on May 6, 1888. This coming May 6th would have been their 65th wedding anniversary. Born to this union was 2 daughters, Fairy, at home, and Bertha, who preceded her mother in death August 1, 1922, leaving one daughter, Avanelle.

She leaves to mourn her passing, her husband, one daughter, Fairy, one grandson, Burnes E., of Coral Gables, Florida, one granddaughter, Avanelle, of Fairborn, Ohio, 4 great-grandsons, 1 nephew, and 7 nieces.

Mrs. Funderburg was a great comfort and aid to Rev. Funderburg in his work. She was a member of the Hillcrest Brethren Church of Dayton, Ohio. She was faithful in attendance as long as health permitted. Her pastor, the writer, conducted the services, assisted by Rev. John Gump of the Church of the Brethren, of New Carlisle. Burial was made in New Carlisle.

—Percy C. Miller.



FUSS. Thomas Fuss, son of Henry and Jane Edna Fuss, was born at Union Bridge, Maryland, November 29, 1887, and passed away April 4, 1953, at the age of 66 years. Mr. Fuss spent his entire life in the Linwood Maryland, vicinity. He was married to Violet Koons in 1916. Due to a crippling accident, Mr. Fuss was a semi-invalid for some sixteen years, being bed-ridden for quite some time immediately prior to his death. At the last his mind became affected and it was necessary to put him into a hospital which treated such cases. Funeral services were conducted at the home on April 6th, in charge of the undersigned.

—Dyoll Belote.



MUNHOLLEN. A tragic accident occurred to David Lee Munhollen, son of Brother and Sister Herbert Munhollen of Mulvane, Kansas, on Monday afternoon, April 13th. He died early Tuesday morning in the St. Joseph hospital of Wichita, as the result of severe burns suffered by the accident while at work in Mulvane high

school vocational agricultural shop cutting a grader blade with an acetylene torch. Some sparks from the cuttings hit his coveralls, which were rather greasy, and the flames soon enveloped his entire body.

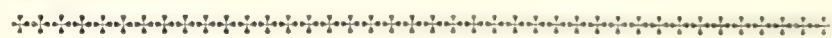
The deceased was born July 20, 1936, at Hutchinson, Kansas, and departed this life, April 14, 1953, aged 16 years, 8 months, 24 days.

In January 1952, he became a member of the Mulvane Brethren by confession of Christ, and Christian baptism. He faithfully attended all the services of God's House.

The funeral services were conducted by the undersigned in the Methodist church where there was a larger seating capacity than the Brethren church. The high school classes were dismissed at noon in order that the teachers and students could attend the funeral. The house, filled to capacity, manifested the high esteem that church and the community had for David.

He is survived by his parents and two sisters, Martha and Marilyn at home. Interment in the Mulvane cemetery.

J. F. Burton.



This 'n' That

It may be a little early to talk about General Conference, but we can say that the prevailing time in Ashland this summer is Eastern Standard Time. If you will mark this down in your memory book, it will save you a certain amount of questioning as Conference time draws near. For Ashland, the time question was solved by the voters, last fall.

* * *

The Sunday after Easter, the Editor was guest speaker in the new Wayne Heights Brethren Church, at Waynesboro, Pennsylvania. It was a joy to worship with Brother N. Victor Leatherman, and the good people of Wayne Heights in their lovely, commodious and well planned edifice, which by the time you read this, will have been dedicated.

* * *

On this same trip, we were privileged to visit for a few minutes with Brother James E. Ault, Pastor of our Hagerstown, Maryland Church. Likewise, we spent some time in St. James, Maryland, viewing the remodelling work taking place in the Church, under the direction of Brother Freeman Ankrum, Pastor. The new basement and its appointments, together with further well planned improvements, will make of this church house, an outstanding, beautiful place for Christians to worship and fellowship together.

* * *

It is soon time to think about District Conferences. We hope, in an early issue to list the Dates and Places of the various District Conferences.

* * *

We urge you to keep the weekly bulletins and news reports coming to our office. People like to know what you are doing, so continue faithful in sending in the news.

'Bye for now.

W. S. B. Editor.

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Thank you, God, for everything.

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today,
For my food, my work, and
play.

Thank you for the things we
eat,
Thank you for the earth so
sweet.

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MANCHESTER COLLEGE
NORTH MANCHESTER, INDIANA

The **BRETHREN EVANGELIST**

VOL. LXXV, No. 21, May 23, 1953

Official Organ of The Brethren Church

COMING DISTRICT CONFERENCES

INDIANA DISTRICT:

JUNE 15TH—18TH

SHIPSHEWANA, INDIANA

REV. VIRGIL E. MEYER, Moderator

OHIO DISTRICT:

JUNE 18TH—21ST

GRATIS, OHIO

REV. SMITH F. ROSE, Moderator

SOUTHEASTERN DISTRICT:

JUNE 23RD—25TH

HAGERSTOWN, MARYLAND

REV. JOHN F. LOCKE, Moderator

PENNSYLVANIA DISTRICT:

JULY 20TH—23RD

VINCO, PENNSYLVANIA

FLOYD S. BENSHOFF, Moderator

THE BRETHREN EVANGELIST

Published weekly, except the last week in August and
the last week in December.

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Items of General Interest

ST. JAMES, MARYLAND. Brother Freeman Ankrum, on Mother's Day, brought a special message to the 4 H Girls who attended the St. James Morning Worship Service, in a body, it being "4 H Go To Church Sunday." The girls also participated in the service.

HAGERSTOWN, MARYLAND. The Berean Sunday School Class recently raised over \$200.00 for the support of the Hagerstown church's missionary, Mrs. Jean Heck Shank.

WAYNESBORO, PENNA. WAYNE HEIGHTS. Brother John F. Locke, Pastor of the Bethlehem and Mt. Olive, Virginia, Brethren Churches, conducted special meetings in the Wayne Heights Church the week following the dedication of the new church on May 3rd.

CAMERON, W. VA. Brother Robert G. Holsinger brought the sermon at the Baccalaureate Service in Cameron, on May 10th.

NEW LEBANON, OHIO. Brother John T. Byler notes a definite increase in interest and attendance at their Mid-Week Bible Study hour recently.

The New Lebanon Laymen served the Mother-Daughter Banquet on May 12th. (Here is a good suggestion for other churches to try—Ed.)

GRATIS, OHIO. In last week's EVANGELIST we reported from Brother William S. Crick's bulletin that the next Miami Valley Brethren Youth Rally was scheduled for

June 21st. In his bulletin this week he makes a correction, stating that the date is June 7th—which isn't very long from now. The place is the same—Gretna Brethren Church.

PERU, INDIANA. Merrill King, of the Gideon's Organization, presented the message at the April 26th morning service.

Brother Milton M. Bowman has a part in his worship service known as "Expressional Activity," which, we gather, is a form of giving members of the church not ordinarily active in the worship service an opportunity to take part. On recent Sundays, a quartet, which included the Pastor, sang; and the Children's Department presented Scripture, choruses and a special number.

NAPPANEE, INDIANA. Brother Virgil E. Meyer reports the attendance at their recent Father and Son Banquet as ninety-five. He says that the Mother-Daughter Banquet was likewise well attended.

GOSHEN, INDIANA. Mrs. M. A. Stuckey, of South Bend, Indiana, was the guest speaker at the Goshen Mother-Daughter Banquet held on May 7th in the church.

The Sisterhood girls had charge of the Sunday evening service on May 3rd, presenting musical numbers and a Missionary Playlet entitled, "The After-Meeting." The offering went toward the S. M. M. project.

On May 27th, the church will hold a "Family Friendship eve," sponsored by the Sunday School, with each Class presenting some part of the program.

OAKVILLE, INDIANA. Mrs. Theresa Hoover, oldest member of the Oakville Church was honored at a dinner recently, it being her 91st birthday on May 1st. She is the grandmother of Rev. Robert Holsinger, Pastor of the Cameron-Quiet Dell Brethren Churches.

LANARK, ILLINOIS. Brother J. D. Hamel has accepted a unanimous call to serve the Lanark pastorate another year.

Spring Communion was observed on May 17th.

WATERLOO, IOWA. The Junior and Senior Sisterhood societies presented their public program on Sunday, May 17th. Mrs. Cecelia Storm was the guest speaker for the service.

TUCSON, ARIZONA. We quote from Brother Vernon D. Grisso's bulletin of May 3rd, "The average Sunday School attendance for the month of April was 109. This is the highest average for a month's time we have yet attained. The real goal is always 'ahead'—keep pressing."

SPECIAL: Brother Charles Munson, National Brethren Youth Director, reported to the Editor that the Indiana Brethren Youth Rally, held at Winona Lake on April 25th, resulted in an attendance of 428. Mr. and Mrs. Robert Byler, Missionaries on furlough from South America, presented inspirational messages. The Indiana youth raised nearly \$1500.00 of their part toward their goal of \$2,000.00 for the Brethren Youth mission project at Lost Creek, Kentucky.

SPECIAL: From Mrs. Minnie Walters, of Nappanee, Indiana, the Publishing Company has received a very nice shipment of rags, for which we extend our most grateful thanks.



The Editor's Pulpit



Are You Going To District Conference?

ON THE FRONT of THE EVANGELIST this week are listed the Conference Dates and meeting places of four of our District Conferences. (The other Districts hold their conferences at other seasons of the year.)

If you live in Indiana, Michigan, Ohio, Kentucky, Virginia, West Virginia, Washington, D. C., Maryland, Delaware, New Jersey or Pennsylvania, you, as a Brethren, are personally called by our words, to attend your District Conference.

There are reasons why we think that there should be a large attendance of the Brethren at our District Conferences. A large attendance keeps the business of the church in the hands of a greater number of church members. Too often we have left the affairs of the Church in the hands of a few. Too often, these few have been the same few to attend Conference year after year. If there has been a lack of interest in getting many to go, then it is time to create a larger interest so that more and more of our people will find reasons for going.

For various reasons, the Conferences should be of interest to all. There are the affairs of business; there's the inspiration of the messages, there's the fellowship of other Brethren.

No amount of "reports" on the Sunday following Conference can make up for what we miss by not attending.

THE BUSINESS END

From the Business end, it is a wise policy for as many members as possible to attend Conference. Plans, projects, goals, and policies of operation and advancement are too often the treasure of a few, whereas they should be common knowledge of the whole church. We would have better church government and a more united working church if a greater percentage of our members attended these Conferences. We feel, too, that there would be far less cause for complaint on the part of local church members if they were to attend the Conferences in greater numbers.

THE INSPIRATIONAL END

From the Inspirational end, it is a blessing to attend Conference. The men and the women who speak spend much time, effort and prayer on their messages. It takes absolutely no more energy to deliver a message to a full house as to a "one per pew" attendance. In fact, a large attendance inspires a speaker to do a better job than otherwise. Too, the more of our people who hear these messages, the more of our people who will return to the

local church refreshed, blessed and inspired to live more Christian and to work a little harder in the work of the Church.

THE FELLOWSHIP END

From the Fellowship end, Conferences have no limit. Ours is a blessed fellowship, as Brethren. Whether we have thought of it or not, or whether we value it or not, because of our size as a Denomination, more people know more people in the church than would be the case in a much larger denomination.

It is this factor of fellowship in our Denomination which makes attendance at the Conferences such a "looked forward to thing" for so many of the Brethren. Every time the Brethren get together they get to know each other a little better. This is Christian fellowship, and it pays great dividends in the progress of the Church. Let us guard our precious fellowship by our attendance at our Conferences.

Far too often, our Conferences have been "Delegated" conferences, in which the greater percentage of those present are the delegates and the Pastors. True, a church is limited as to the number of delegates, but never as to the number of members who may attend. We present the challenge for 1953 of making our Conferences "member-attended" rather than just "delegate-attended." Our Conferences will grow more meaningful and will accomplish a greater purpose when the members, over and above the "quota" of delegates, attend them in ever increasing numbers.

DENOMINATIONALLY SPEAKING

We have seen too much the picture of local members who have never been to a District Rally, Conference, etc. Their view and perspective of the work of the church is limited literally to the end of their nose—that which they can see right in their own church. Giving, interest and progress is encircled by the iron curtain of "all for self," as they can see church needs only as they relate to their own small corner. Yet the fact remains that were it not for the Denominational scope, there would be no local scope.

A local church could not support a mission program, a minister's training school, or a publishing house. But all of the local churches, raising their sights to the District and National level, can work together to accomplish these things. We have little patience with the church member

(Continued on Page 10)

Brethren Church History

By Rev. Freeman Ankrum

GIANTS OF OTHER DAYS

"COME OUTSIDE WITH ME. I want to show you something," said the speaker to the writer. The spokesman was in his early eighties. The place was Markelsburg, Pennsylvania. The Post Office was James Creek. The location was some eleven miles south of Huntingdon, Pennsylvania. The home occupied by the speaker was one that he had owned for many years. The speaker was Frank Brumbaugh. He, a younger brother of the late Governor Martin Grove Brumbaugh, was the genial host to the writer. When he learned of our historical interest in things Brethren and our common heritage, he was greatly pleased and willing to supply all information possible. "There on the north side of the house was a small lean-to. Here I saw the first type set for the PRIMITIVE CHRISTIAN, and as a small boy ran errands for them. It was in the last days of 1869 when the preparation was made for the paper's issue." The first issue was under the date of January 1, 1870. It should be said in the following connection that the room is no longer there following the remodeling of the house.

The aged man had lost his wife not many months before and was living all alone in the large house with its valuable possessions and his rich memories. Though he had relatives and friends in the village who aided him, he preferred to live by himself taking his meals out. Rare books and papers collected over the years were shown the writer. "When I am gone these are to go to the Library of Juniata College," he said. One of the pictures on the wall in which he seemed to take great pride was that of a bearded man, standing under the overhang of a bank barn with a flock of sheep around him. "What kind of a person does that look like to you?" he asked. "Is there not strength of character there?" In studying the strong Pennsylvania Dutch face there was no dissenting from the spoken statement of the host. This was a picture, pastoral, for they were farmers, of the father of Governor M. G. and his brother, Frank, my host.

Frank spoke of his prominent brother with great pride, but called him M. G. "Where is he buried?" I asked. "Out in the Brumbaugh Cemetery a few miles from here," was the answer. "Will you show me his grave?" he was asked. This he very kindly agreed to do. With him as my guide we wended our way a few miles to the north east to a modest sized Cemetery where the flag was flying over the grave of Pennsylvania's First World War Governor. We stood respectfully before the grave of my friend's brother. Upon the simple monument was engraved the following:

MARTIN GROVE BRUMBAUGH

April 15, 1862 March 14, 1930

EDUCATOR

STATESMAN

GOVERNOR of this Commonwealth.

Naturally much of our conversation was centered around M. G. as his brother Frank affectionately spoke of him. As we drove along we were asked to stop and look to the right to a long field. "Notice that field," said my host, "When M. G. and I were boys we had been sent by our father to replant corn in this field. We carried our corn in splint baskets which we dropped where needed. It had been a rule that we had to finish planting the corn in the baskets before we were allowed to come home at the close of the day. The day had been seemingly long. The sun had gone down behind the mountain. We were tired. M. G. said to me 'it is getting late and there is considerable corn left, let us make a hole and put it all in one place.' This we did and then went on home. Nothing was said to our father as to what we had done, but he was suspicious. He never said much to us in criticism at any time. Later when the corn came up in the field the result of our planting became evident. Father said to us, 'Boys I see you have made a center stock.'"

It is not the intent of this article to elaborate upon the one whose grave we had just visited, but rather to speak of two other relatives, who were also brothers. They were possessed of the same name, Brumbaugh. These were two men who had been so much interested in spite of intense opposition in placing before the Brethren printed literature. These two men were Henry Boyer Brumbaugh, who was born in Penn Township, Huntingdon County, Pennsylvania, April 1, 1836. The other brother was John Boyer Brumbaugh, a younger brother who was born on a farm four miles south of Grafton, Huntingdon County, Pennsylvania, March 14, 1848. The father of these two boys was a farmer, Minister and Deacon in the James Creek Brethren Church, or German Baptist as it was called in those days. His name was John. Henry and his brother, John, grew up on the home farm. Their boyhood was no different from any boy in the pioneer Pennsylvania German home. Plenty of work, and little time for fishing in the beautiful Juniata river which flowed nearby.

Henry was ambitious and desired an education. He made the most of the schools of that day which of course for him were the country schools. After getting what he

could from the local schools he went to Williamsburg Academy and Cassville Seminary. Returning to his native County he taught school for a few terms. He had a large part in the formative period of Juniata College, at Huntingdon, and even though he was a Trustee from the time of its founding, he later in life entered the College, studying Greek and other subjects, also teaching Bible. He was honored in being elected President of Juniata in 1886, an office which he held until 1893. M. G. Brumbaugh was President of Juniata at the time of his sudden death in 1930.

We find this well written description and able depiction of the labors of this man recorded in the History of the Middle District of Pennsylvania: January 1, 1870, he and his brother, John B. issued the first number of the PILGRIM from the James Creek Post office. In December 1873, they moved the publication office to Huntingdon. On January 7, 1876, with John B. Brumbaugh, they began the publication of the YOUNG DISCIPLE, and continued it until 1880, when it was consolidated with OUR SUNDAY-SCHOOL, published by Solomon Z. Sharp. In 1881 the YOUNG DISCIPLE was renewed and continued at Huntingdon. These brothers consolidated (October 31, 1876) the PILGRIM with THE PRIMITIVE CHRISTIAN, at the time edited and published under the firm name Quinter & Brumbaugh Brothers.

In June 1883, a consolidation of the PRIMITIVE CHRISTIAN and THE BRETHREN AT WORK, at Mt. Morris (Ill.) was effected, and July 3rd, the first number of the GOSPEL MESSENGER was issued, with Henry B. Brumbaugh, eastern editor, and he continued in that position until his death. Besides his editorial work he was author of the Church Manual and a book of Biblical romance called ONESIMUS, 1909. He was also one of the editors of the Religious Department of the Standard Dictionary published by Funk and Wagnalls."

When Henry B. Brumbaugh was no longer a member of the board of Trustees of Juniata, this was not an end to his interest in the educational Institution. He was its continual inspiration and help until through old age he became incapacitated. His life was filled with many things which were an inspiration to those following him. On the 28th day of June 1919, his long and busy life came to an end at the age of eighty-three years, two months and twenty-seven days. His life long friend and co-laborer, William J. Swigart, spoke on the occasion of his funeral and his body was laid to rest in Riverview Cemetery, Huntingdon.

What about Henry Brumbaugh's younger brother who was so much interested in the setting of the type for the first paper in the lean-to addition to the dwelling at Marklesburg? John Boyer Brumbaugh was the baby of the family and was fourteen years younger than Henry. There too burned in his bosom a desire for an education. As was the custom among the early pioneers he had a chance for such as the common schools had to offer. What he received there only whetted his desire for a higher education. In this he met with opposition. Many looked upon higher education as wrong and not needed. The desire could not be destroyed by antagonism so he went to the Kishacoquillas Seminary, a few miles from Lewistown in what was known as "Big Valley." After sojourning here for a time he went to Millersville Normal,

to Shippensburg Normal and then to Crozer Theological seminary. For a young man of his day he had really gone a long way. In his early life he made his living on the farm, taking up the Printing business later finally giving much of his time to Editorial work and preaching.

John Brumbaugh united with the German Baptist Church in the James Creek Congregation in 1865, and the rite of baptism was administered to him by his brother George Boyer Brumbaugh. His ordination to the Ministry took place in 1897. He served as pastor of a number of churches among which was the church at Huntingdon, Pennsylvania, from 1903 until 1910. It may be said that perhaps he rendered the greatest service in his editorial work in which he developed sentiment in favor of church publications when there was a strong opposing current.

He was called to Mt. Morris, Illinois and occupied the chair of the office editor of the GOSPEL MESSENGER during the time that Daniel L. Miller was abroad on one of his trips. For many years he was associate editor of this periodical.

He, like his brother Henry was interested in the founding of new institutions of higher learning and had a very active part in the founding of Juniata College. This was done through the developing of the Normal which had been established by Jacob Zuck. John B. Brumbaugh was as some one said, "the unseen footing of the foundation so essential to the great superstructure in every free enterprise." He served as a trustee until the time of his death and was a special supporter of the Bible Department. When invalidated by illness his faithful wife pushed him in a wheel chair to the trustee meetings. In many conventions and meetings, his chair with him in it, was a familiar sight in many an aisle. To the many words of cheer given him he always repaid with a smile.

On June 11, 1922 the hand of God freed him from his suffering and took him to the place where he had no need of his wheel chair. His body was brought back to the community where he had spent so much of his time and laid to rest in Valley View Cemetery, at James Creek. Thus the two brothers who in the village of Marklesburg so many years before had pioneered in launching that which has grown to great proportions, were both gathered to their revered fathers.

John Brumbaugh had a tower of strength in his Godly wife who before their marriage was Eleanor Swigart. Their home was not blessed by any children but was always open to the needy. It had not been established long until it received Jacob M. Zuck into it in those formative days when no salary was paid in the early days when the Normal was being founded. This, as previously stated became that which is now Juniata College. Following the passing of her husband she spent her time in her modest home cheering and doing for others while waiting to go home.

As Frank Brumbaugh and the writer drove down from the Cemetery where the body of M. G., the Governor was resting, he said, "Do you see that knoll over there? That is the place that M. G. had picked here in his boyhood community to build his home when he retired from the Presidency at Juniata. He was going to just write. There by old Tussey Mountain he was going to spend his last

days. His sudden death at Pinehurst, North Carolina, ended all that." In passing it should be stated that he was an Ordained Elder in the Church of the Brethren. His sudden death changed many plans. Not only for himself but for others. The writer had never met him personally but had been in touch with him by correspondence in preparation for the book ALEXANDER MACK, THE TUNKER AND DESCENDANTS.

The writer visited the aged brother of the Governor several times while teaching Brethren History at the Brethren Young Peoples Camp at Juniata. Each visit was figuratively a gold mine of information and inspiration, yet singed with a certain amount of sadness. The aged

brother was so much interested in his family that at that time he had neglected one of the greatest choices a man or woman could make, that which pertained to his Eternal Home. He has gone now, and his body rests in the same Cemetery as his brother, the Governor and other relatives. The two Brumbaugh brothers who launched in faith the paper which he saw set up have also departed but their works which are mighty, as the Gospel is spread through the printed word, do follow them. Surely the larger the tasks the larger the man or men required to conquer them. Yes! There were spiritual giants in those days.

—St. James, Maryland.

CHRISTIAN EDUCATION

Rev. William D. Keeling

(This article, by Brother Keeling, tells of an experience in his Church at Masontown, Penna., where the Sunday School Hour follows the Worship Service.—W. S. B.)

THE DAY WAS COLD. There was a light snow falling. As the people assembled themselves in the pews; the doxology was sung; the prayer was offered, and the sermon began. Finally, the benediction was given, and some of the people went to Sunday School. Some of them, however, went home. One brother, a man who had spent quite some time on his lesson, remarked, "Well, it looks like we will break our record low today! A little snow does not seem to stop them when they want to go to anything else. I wonder just why it is that they won't come out for Church, and when they do come out, they go before Sunday School begins." No doubt that this brother asked the same question that had been asked ten million times before. No doubt his conclusion was just as vague as it had been almost ten million times before. There is a reason though. It is a very, very simple reason.

It has been said, and no doubt it is true, that one must be careful of simple solutions to any problem. However, one of the greatest plagues of this age is the fact that for the sake of novelty, things get somewhat complicated in the process of avoiding an appearance of simplicity. Hardly anyone wants to be known as a person who has an easily understood philosophy or simple outlook on life. The Lord said on one occasion though, "Hear and Understand." Matt. 15:10. In other words, it is necessary for us to go to the

opposite of complexity so that we might understand our own basic philosophy, and further than that, we must present it in such ways that others will understand what we are saying.

Getting back to the problem, let it be said that the reason underlying the lack of interest in Sunday school is this: People do not, on the whole, realize the purpose of this vitally important institution. Let us repeat for purposes of clarity, it is a lack of understanding the *PURPOSE* of the Sunday school that has caused the deplorable lack of interest. You will notice that the word purpose is singular, and not plural. It is the writer's contention that there is but one purpose. You may ask, "What then is that one purpose." Putting the answer bluntly, it is this. "The purpose of the Sunday School is to give Glory and Honor to God, and to present His Son as the Saviour of a lost and dying humanity."

You and I know that the small church operating on a five-ten or even fifteen thousand dollar a year budget cannot compete with the public schools and their tremendously large budgets. We do not have the plants, we do not have the teachers, we do not have such a large curricula. We do have something though that is far better. We have a Book. Let it be quickly understood that we do not worship the Book, but that we worship the message it contains. This Book is the Inspired, Infallible Word of God. It contains a vital Mes-

sage; a message so important that it places the church and the Sunday School as high above the secular educational institutions as the heavens are above the earth.

We do not disparage natural, medical, or social science. All of these are needed to help us live happy, healthy, knowing lives. However, there is an aspect of human existence that oftentimes is overlooked. That important feature of our being is our souls or our spiritual reality. Whereas we see our physical, and lavish upon it every consideration, we do not see the soul and forthwith forget the most astonishingly important portion of our being. The message of God which is constantly accurate says, "What does it profit a man if he gains the whole world, and loses his own soul?" Why was the church attendance low? Why did many of those who came to the 10:00 services go home before Sunday School started? As has been stated, the answer is simple. They have forgotten their souls. Sunday School was not deemed important enough to stay. The Sunday dinner, newspaper, drive, ball game, visit, and on to infinity were of more serious moment in their lives than their souls.

We cannot hope to compete with the public schools in many ways, but our purpose is superior to the purposes of all. We are the guardian

of our souls. We bear the message that Christ died in our place for our sins upon the cruel cross of Calvary. We teach men that they must be born again. We proclaim that good works, a morally, ethically, perfect (in the sight of men) life is not good enough for God. We prove that only by accepting the Sacrifice of Jesus the Christ can men be born again. We accentuate the fact that men accept in faith alone; knowing that God will cleanse from the darkest stain of sin. This then, is the message of the Sunday School to sinners. To those who have already made their peace in Christ through profession, we teach how to live the life. The life is this: that we follow the teachings and the examples of Christ. Further, the Sunday School teaches the born again Christian how to win others. These are a few of the accomplishments of the Sunday School.

The ultimate answer to all of the problems of the Christian Sunday School is for all to unconditionally surrender self to Him who died to save us, and to be happy only in seeing others accept Him as their personal Saviour. The observance of this solution to this problem will see the speedy disposal of all such problems. We till the soil, plant the seed, reap the harvest, but God and God alone gives the increase!

—Masontown, Penna.

What They Say About Brethren Youth



"Brethren Youth projects unite our young people. When we all work for the same goal, we are drawn closer together—we are unified."

—Jerry Flora, member on the National Brethren Youth Board, representing youth as their president.

"Brethren Youth gives scholarships to Ashland College for young people who serve during the summer. This is an investment that has paid big dividends by developing a new interest in youth missions and spiritual growth."

—Margaret Lowery, member-at-large on the National Brethren Youth Board.



Missionary Department

MONTHLY EMPHASIS ON MISSIONS

One of the best ways of bringing the missionary cause to the attention of God's people is through a monthly presentation of some phase of missionary work in the Sunday School.

We have suggested to several of our pastors the plan of using the opening service of the Sunday school the first Sunday of each month to give factual information about missions. Our own missionaries and their work should find a place in these programs and the world-wide missionary work which is being done should be considered.

There is a wealth of material that can be put to use by those who are willing to take a little time to arrange it.

A. HERE ARE SOME SUGGESTIONS ON WHERE TO FIND MATERIAL:

1. The Brethren Evangelist missionary page
2. The booklet "Let's Visit Brethren Missions"
3. Brethren Youth Magazine
4. The Woman's Outlook
5. Religious periodicals of denominational and non-denominational character
6. World Atlas and other books describing countries, peoples, customs, etc. (Find them in the public library)
7. The Holy Bible (Last but not least)

B. HERE ARE SOME SUGGESTIONS ON WHAT CAN BE USED:

1. Experiences in the lives of missionaries (brief)
2. Facts about countries, peoples, customs, religions, etc., given in brief form by three or four people.
3. A short (10 minute) missionary dialogue or skit
4. Missionary hymns and choruses
5. Brief (3 minute) talks by three people on three different missionary scripture verses
6. A brief review of missionary work all over the world. Give facts and figures.

JUNE BIRTHDAYS OF MISSIONARIES

June 1st Miss Edna Linsley*
Ashland College
Ashland, Ohio

June 24th Robert Byler
1014 Grant Street
Ashland, Ohio

June 27th June Byler
Arcos 3099 NUNEZ
Buenos Aires, Argentina, South America.

*Missionary candidate.

A SAMPLE PROGRAM

Suggested Theme: EVERY MEMBER A MISSIONARY

Our missionary activity as a movement depends entirely upon the response of individuals. In the great cause of missions there is something every person can do. Just as the gospel call is universal, so is the call universal for workers to help spread the gospel.

Suggested Songs: "If Jesus Goes With Me; What the World Needs Is Jesus; O Zion Haste."

A Plan to Follow: (Have three people develop three minute talks from the following paragraph).

In the great cause of missions there is something every person large or small, young or old, rich or poor, can do. The great commission was given by Jesus, the Savior, to every born again Christian. These are three great Scriptural phrases which outline the Christian's responsibility to the lost: "GIVE YE them to eat," Matt. 14:16; "PRAY YE therefore the Lord of harvest, that he will send forth labourers into his harvest," Matt. 9:38; and, "GO YE into all the world, and preach the gospel to every creature," Mark 16:15.

Special Music and Dialogue: Choose an appropriate missionary song as "What Shall I Give Thee, Master?" Have this song sung by a trio, duet, or soloist. Intersperse each verse of this special song with the following drill:

SINGERS: First stanza of missionary song.

READER: Read Matt. 14:15-21. Reader may comment that Christ has left to us the task of giving to the world the bread of life. A child enters the platform. The reader asks him, "What are you going to do for the missionaries this year?"

CHILD: I cannot go to distant lands
Until some future day
But I can give an offering now
And I can always pray.

(Child puts coins into missionary bank).

SINGERS: Second stanza of song.

READER: Matthew 9:37-38.

(Enter a young person.)

READER: What can you as a young Christian give to the Lord for missions?

YOUNG PERSON: I'll give of my best to the Master
I'll give of the strength of my youth;
I'll throw my soul's fresh, glowing ardor
in to the battle for truth.
Jesus has set the example;
Dauntless was He, young and brave;
I'll give Him my loyal devotion,
I'll give Him the best that I have.

—Adapted.

READER: A young person may pray, or give, or go; whatever the Lord shall choose.

SINGERS: Third stanza of song.

READER: Mark 16:15 and 20.

(Enter older person.)

READER: Are you, too, planning to do something for the missionaries this year?

OLDER PERSON: The mission fields call for the strength of youth. My young days are past. But the Scripture says "How shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be

sent?" I shall try to give that they may be sent. I shall pray that they may go forth with power and anointing. I shall try to teach the young people around me that in days to come they, too, may be sent to those who sit in darkness.

At the close of this service you may wish to encourage people to give more for missions in general or for a specific project. You may want to set a goal for periodic giving or you may want to ask for pledges. —Adapted from The Superintendent's Assistant.

GIFTS TO BENEVOLENT BOARD

(July 1, 1952 to Apr. 30, 1953)		1953	1952	No Gifts to Date	
Year closes June 30th.				1953	1952
Two Months yet to go.					
	1953	1952			
*South Bend	1531.00	675.62	West Alexandria	40.00	40.00
*Elkhart	673.35	574.25	*Brush Valley	38.50	16.25
*Mansfield	500.00	15.00	Highland	37.75	44.79
*North Manchester	500.00	35.00	*Vandergrift	37.50	25.00
*Louisville	350.12	260.00	Valley	37.50	39.50
Ashland	299.65	305.70	Akron (Indiana)	36.00	54.50
*Lanark	227.50	131.60	Corinth	35.80	48.85
Smithville	225.00	253.55	Johnstown First	34.75	36.10
Bryan	218.30	230.00	*Fairhaven	33.41	14.28
*New Paris	216.42	213.18	*Fairview	33.00	25.00
*Nappanee	215.00	211.00	*Udell	32.00	14.50
Vinco	203.00	285.12	*Teegarden	31.10	25.05
Goshen	184.06	359.11	*Mt. Olive	31.00	29.00
Milledgeville	177.00	207.00	*County Line	29.00	
New Lebanon	160.00	165.00	*Johnstown Second	27.75	
*Hagerstown	155.02	138.17	Tucson	26.25	39.75
*Roann	141.70		College Corner	26.25	37.71
Berlin	137.75	153.05	Brighton	25.00	26.50
*Masontown	114.40	64.45	*Lost Creek	25.00	
*Muncie	107.00	36.00	*Glenford	24.00	18.00
*Ardmore	101.91	84.18	Dutchtown	24.00	26.00
Meyersdale	100.00	146.56	*Manteca	22.89	20.38
*Flora	99.41	78.50	Cerro Gordo	21.50	24.25
North Liberty	96.25	144.00	Waynesboro	21.00	26.25
*Canton	94.00	89.55	Terra Alta	20.74	20.80
*Warsaw	93.50	74.70	Calvary	20.00	20.00
*Johnstown Third	92.00	84.50	*Fort Scott	20.00	10.00
*Burlington	90.87	80.70	Mt. Olivet	20.00	42.00
*Pittsburgh	83.92	40.42	Linwood	15.50	28.50
*Gratis	82.50	25.00	*Morrill	14.00	8.25
North Georgetown	76.62	75.25	Stockton	10.00	12.00
*Denver	66.10	59.00	Sherwood	10.00	10.00
*Maurertown	65.00	20.25	*Columbus	10.00	8.00
*Peru	60.00		*Mathias	10.00	
*Milford	60.00	50.00	*Haddix	10.00	9.00
Pleasant Hill	60.00	107.99	*St. Luke	10.00	
Oakhill	60.00	60.00	*Gatewood	9.00	
*Gretna	56.25	37.02	*Uniontown	8.00	5.00
Sergeantsville	53.00	63.00	*Mt. Pleasant	8.00	6.00
Conemaugh	50.00	60.00	Tiosa	8.00	15.00
Center Chapel	49.78	52.14	Carleton	8.00	10.05
Mexico	43.50	59.50	Raystown	7.00	7.00
*Oakville	40.05	37.85	Cameron	5.00	11.00
			Portis	3.00	5.00
			*Quiet Dell	3.00	
			Clayton	2.00	5.00
			*Fremont	2.00	
			*Indicates increase over last year.		

The following sent in gifts without designating the Church. If any one knows the church membership, drop me a card, please.

Grace Yoder	5.00
Carl Gorham	2.00
Miss Prickett and Mr. and Mrs. Farmwalt	10.00
Otto Karth	1.50
May Smith	1.50
A Friend in California	1.00
F. S. Beeghley	30.00

Only one Church in the Pennsylvania District has failed to send in an offering. In a few cases, where gifts are small, they have come from individuals rather than an offering from the Church itself. If you have increased over last year you can give your Church credit in the Goals for the year. If there is an error in the case of your church, please inform the Treasurer. Gifts for May and June will be printed at the close of the fiscal year.

L. V. King, Treasurer.

Ashland College News Letter

By Arthur Petit

The school year at Ashland College is rapidly drawing to a close and plans for commencement on June 1st are being formulated. The faculty approved the list of graduates for the spring. They include nine degrees to eight from the Brethren Church. Harold Barnett, Lost Creek, Kentucky, Philip Lersch of Ashland, David Ramsdel of Johnstown, Penna. and Charlene Tracy Rowser, County Line, Indiana are to be awarded the degree of Bachelor of Arts. Bachelor of Science in Education degrees were approved for Donovan Garber of Mansfield, Ohio, JoAnn Hanna of Milledgeville, Ill., and Robert Hoffman of Berlin, Penna. Gerald Wissinger of Falls City, Nebr. will receive the degree of Bachelor of Science in Business Administration. David Ramsdel will also qualify for Bachelor of Science in Education.

Fifty one degrees will be granted to fifty seniors. A number more will qualify for commencement in July.

The building program at the college seems to be progressing as rapidly as can be expected. The Student Union is up to floor level and is being held up just now for the steel for the floor. This is due to arrive this week and work should then progress much more rapidly again. The cement floor and the various steps are practically completed but the amount of progress does not show and will not until the masons begin their work again.

The architect is busy with the detailed plans for the larger building and bids are to be submitted yet this month. Work should then begin and be well along by conference time. Founders is level with the ground now with the exception of the section over the furnaces which has been left standing to protect the furnaces which must still be used to heat the library building.

The applications of freshmen are arriving every day but the college could still use more applications from Brethren young people. EVANGELIST readers are urged to use all of their influence to persuade the young men and women that Ashland College needs them badly and that they need Ashland College just as badly.

Norman McVicker, junior from the city of Ashland will succeed Phil Lersch as president of the Student Council next fall. He was selected by the student body from a field of about 10 students nominated by the student council.

Julia Tritch of Fremont was one of the four girls from the campus to attend the meeting of Y. W. C. A. girls from the colleges in Ohio.

Dr. Forbes Wiley who has taught math on the campus for the past three years has resigned to return to Denison University. He spent many years on the Denison campus before his retirement in 1950. Now, Denison is asking him to return to the campus there.

Rodney Harris of the Foreign Language department has been granted a two year leave of absence to study in Europe.

The Y. W. C. A. elected their officers for the year JoAnn Rummell of South Bend was selected as secretary.

The conference on Business held on the campus late in April attracted almost 100 business executives to the meetings. This is now an annual affair under the direction of Professor Loyd. Each year it grows in importance.

The baseball team has now won 8 and lost 3. The season is now about half over and is assured of success if it moves as it has been.

THE EDITOR'S PULPIT

ARE YOU GOING TO DISTRICT CONFERENCE?

(Continued from Page 3)

who is content to come Sunday after Sunday and sit in his or her own little pew, or perform his or her own little duty in the church, oblivious of the greater program of the church. The local church exists because of the Denomination, and without the Denomination the local church can scarcely be anything but a self-centered, isolated brier patch; which, because of its lack of interest in others, must turn its attention to nursing its own wounds of sorrow, strife and self-pity, which do increase rather than desist.

A Church (and it is true in the Brethren Church) may exist hundreds of miles from another Brethren Church, but if it keeps that Denominationally minded vision, it will thrive and grow. Or, a church may be within a few miles of its next fraternal unit, and still shrivel and die because of its interest only in itself. (In either case, the congregation may be a large one or a small one.)

We trust that these 1953 Conferences will find a very great percentage of church members, from all around, in attendance, for it is only thus that we can hope to present the tremendously important program of the church to the local churches. We are pleased to note that recent years have seen great progress in this respect, but we believe there is yet a lot of room to go.

COME FOR THE FIRST SESSION, STAY FOR THE LAST, and you and yours will be richly blessed, your church will grow as it sees a greater vision of reaching out beyond its four walls with the message of the living Christ for a dying world—W. S. B. Editor.

A REMINDER—OHIO CHURCHES SHIPSHEWANA DAY

On Friday, June 20, 1952, at the Sixty-Ninth Ohio District Conference, a motion prevailed that each church in the District should take an offering on what should be designated as "Shipshewana Day," on either the first or second Sunday in June, said offering to be brought to Conference in 1953, to liquidate the debt on the Shipshewana lots.

J. E. Stookey, Secretary.

Young Men and Boys' Brotherhood Program

Percy C. Miller, Topic Editor

Topic for June

TOPIC—"Two Builders"

Scripture Lesson—Matt. 7:15-29

We want to notice the work of the different builders. The first is likened to a wise man who built his house upon the rock. Notice the foundation; it is rock, which refers to the sayings of Jesus. Jesus refers to the sermon which He had just uttered. Jesus emphasizes in the sermon the moral precepts; precepts for citizens of the Kingdom. These precepts imply Jesus' call to faith in His sacrifices. Modernists will not believe this. If we go deeper into the text we find God's will for the lives of the Kingdom citizens; must not be separated from Jesus Himself. So when we go this deep we find Jesus is the Rock on which we build.

Notice the work of the builder. It is called the building of his house. It consists in doing the Word of Jesus; obedience to His law. The house that he builds is the life he lives. This is his life as far as it bears the stamp of Jesus. Building his house is living a Christ-like faith. It is doing the Word of Jesus; doing His precepts springs from faith in Jesus and faith in His Word. This faith unites one with Jesus.

Notice the builder himself. The picture calls him a wise-builder. He shows forethought. He is thinking of the future of his foundation. The one who obeys the Word of Jesus in faith is a wise builder. He reckons with the future—judgment day.

The opposite man is called a foolish man. We notice the foundation to be upon the sand. He does not build on the sayings of Jesus. He hears the Word but does not do it. He is not building on the rock of Jesus. He is possibly building on the sayings of others. We may have respect for the sayings of science, though contrary to the sayings of Jesus. We are building on sand when building on sayings of man.

Notice the building operations. He too builds his house. We understand it to be his life and whole conduct, including the inclinations of the heart, thoughts of the soul, words of the lips, and acts of his life. The stamp of Jesus is not on his life. Even though a decent life, the house is not a Christ-like life. He has no saving faith in Jesus and His sayings. His work not prompted by faith in Jesus. He doesn't rely on the rock but builds on sand.

Notice this builder. He is called a foolish man; a man with no forethought; does not reckon with the future. He reckons not with the storms that may come. Even more foolish is the man who doeth not Jesus' Words. Building on human opinion is foolish, for he neglects to think of the test which is coming at last.

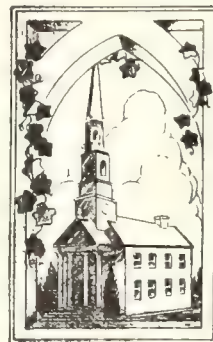
Let's note their identical test; see the manner of it first; look at the picture of the test. A fierce storm is raging in the mountain, torrents of water are descending.

Floods of water gather and rush down; storms beat upon both houses. The stability of both houses are put to a severe test.

What are the meanings of the tests? The sudden storm and floods are pictures of the coming of judgment. Moses said, "Who knoweth the power of thy judgment?" The coming judgment will be a severe test. Everything will be submitted to it. The work of all man will be tested.

We are interested in the results of the test. The results are not identical but different. The house upon the rock stands. It does not fall; the rock turns off floods and the house is safe. The meaning is clear. When judgment comes, those who have His Word will come out of it unscathed and unharmed. WHY? They have built on Jesus, the Rock; are safe forevermore. The house upon the sand falls. It could not stand the test; foundation washed away. The meaning is plain. The man who hears and does not obey can not stand the test. In judgment, the foundation he built shall wash away. His life will be ruined and wrecked. Being lost forever will be the end of the foolish man.

We are all hearers of the Word. As a whole, the Lord has brought His Word to us in the preaching of the gospel. Oh, what a privilege; so many have never heard it. The question is whether we are doers of the Word and whether we obey through faith in Christ and in God. If we are doers of the Word, we show that we built on the Rock, Jesus Christ. Then we shall be safe in the hour of judgment. But if we do not be doers of the Word of God by faith, we are building on sinking sand. If no change comes before the final test, then our life will be wrecked and ruined. Our house will fall. Let us build on the Rock, Jesus Christ!



What's Doing in the Churches



PASTORAL AND EVANGELISTIC SKETCHES

MORRILL, KANSAS

The writer has just completed a six months preaching mission among our western churches. In all we traveled over six thousand miles, visited eight churches in five different states, and spoke seventy-five times in churches in pastoral and evangelistic work. A three month pastorate in the Morrill, Kansas Church was brought to a close with the morning worship service on Palm Sunday. We were indeed sorry to leave this fine group of folks for many reasons, one of which was that they are without a pastor. We certainly hope and pray that some one will be secured to serve them soon if it is only for the summer months.

During our sojourn here we believe there were considerable evidences of a new and revived interest in all the

(Continued on Page 14)

Brethren Youth Crusaders

Devotional Topics

J. D. Hamel Program Editor

Topic For May 31, 1953

YE SHALL BE WITNESSES—THROUGH PRAYER

Acts 1:14; Matt. 7:7, 8

GOD HEARS AND ANSWERS PRAYER! He is able to do, and does, "exceeding abundantly above all we ask or think."

1. THE JERUSALEM CHURCH. At this time I would like for you to look at the Jerusalem Church as an example of a church which was moved with prayer. According to the Book of Acts of the Apostles, it was a model of Spiritual power, and aggression. Suddenly, as a flash of lightning out of a clear sky, a great persecution burst upon them. What seemed a total calamity proved a saving blessing. A prayer meeting was held which produced wonderful results. Luke tells about it in brief in Acts 4:31, "And when they had prayed; and they were all filled with the Holy Spirit, and they spake the Word of God with boldness, and the multitudes of them that believed were of one heart and soul: and not one of them said that ought of the things he possessed was his own." How characteristic was this of the beginning of every missionary enterprise since that time. In every great religious movement, the fires of evangelism were kindled by PRAYER. And so must it ever be. Men may sow, but God giveth the increase.

2. PRAYER IS POWER. "And when they had prayed—the place was shaken." Perhaps a miracle was wrought, but the fact is none the less suggestive of the spiritual effect of united and consecrated prayers. Nothing shakes our hearts from aloofness and indifference as does a vision of God through prayers. The world has been and is convulsed by the most terrible war in history. Unless we can bring God into the problems confronting us, there is only a gray sky of fear above us. If the church of today could be shaken, if it could be aroused to action and realization of its strength, great things could be accomplished.

3. PRAYER IS SPIRIT FILLING. "And when they had prayed—they were all filled with the Holy Spirit." Nothing opens the door of the soul to this Heavenly guest that brings strength and comfort to our hearts as does prayer. More willing is our Heavenly Father to give the Spirit to them that ask Him than earthly parents are to give good things to their children. He who carries the Gospel to a lost world must not only proclaim but incarnate it. This is only possible through the indwelling of the Spirit of Christ. As on Pentecost, they were again taken possession of by an overwhelming spiritual power, which abode not with them always, but seized them according to their prayer. The Heavenly influence has fallen upon them, the very breath of God's spirit was upon their spirits. What Christ did for His early disciples He does today for the Church that will pray.

4. COURAGEOUS AND BOLD WITNESSING. "And when they had prayed they spake the Word with boldness." Men are sometimes called courageous when they are only reckless. The man of real courage will be bold and calm enough to act wisely. All fear of persecution was gone—nothing mattered if they could see the hand of the Master at the helm. He who triumphed over death could not fail them now. Had He not said, "Lo, I am with you always?" Boldness comes only when we have been with Jesus. This privilege belongs to us as it did to the apostolic age.

5. THE UNITY OF PURPOSE. "And when they had prayed . . . the multitude of them that believed were of one heart and soul." The great essential, without which the world cannot be evangelized, is the unity of the followers of Christ. It was the burden of His intercessory prayer just before His death on the cross, that His followers might be one as He and His father are one." He prayed for the unity of His disciples in all ages that the world might believe. Such unity is possible only through heart-searching PRAYER!

A divided Church is not a "Living epistle" for Christ, but a blotted page. Instead of a means of transmitting the gospel to a lost world, it is an obstruction. It is told of Edison that once when crossing the ocean he was seen impatiently pacing the deck. When asked what troubled him, he said, "Oh, these waves, these useless waves—if they could be made into one great wave, its power could move the world." Only through consecration which comes by prayer can we hope for such unity of spiritual power. "If two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them."—Matt. 18:19, 20.

6. CREATING GENEROSITY. "When they emerged from that great prayer meeting they had settled once and forever the question of Christian stewardship"—Not one of them said that ought of the things which he possessed was his own. Now, as then, no plan can succeed until Christians recognize their personal relationship to God. Only by seeking His presence and talking to Him about our affairs can we realize that all that we have and are, are His.

7. PRAYER. Then prayer is not merely a lightning rod, to protect us from danger, or an anchor to hold us fast against winds and storms, but is a spiritual motivating power to assure us of reaching our goals and destinies. It is obvious that the church needs this driving power today. There is no excuse for deficiencies inasmuch as God's fuel tanks are overflowing, waiting for the church to take advantage of its resources and power. There are no priorities on the spiritual fuel oil. PRAYER, when it is real, can lift the world off its hinges and turn the stream of centuries into new courses.

Young people, do not let prayer remain unconscious and unrecognized in you. Lift it up; make it radiant and powerful. Make your life one that people cannot fully understand unless they undersand your prayer. Remember we witness by what we do. The Psalmist describes the moon as "a faithful witness in heaven:" (Psalm 87:37). The moon is a faithful witness because it reflects upon the earth of the sun, while the latter is hidden from our

sight. To millions of people today God is completely invisible, obscured by the mark of ignorance, selfishness, and materialism. There are people, neighbors of yours, who will never see Christ unless they see Him reflected in your life.

Prayer Meeting Studies By C. Y. Gilmer



HOLDING FAST

There was a time when I believed
Salvation was a thing we earned;
Each time I sinned, I felt so lost;
I found no peace, for which I yearned.
I felt I must hold on to faith,
Be good myself, or pay the cost:
Now I can see I was unsaved,
A sinner, miserable and lost.

It's such a comfort knowing now,
When waves dash high, upon life's sea,
That I'm not holding on to Him,
But Jesus Christ is holding me.
His arm, so strong, so sure, so real,
Will hold me up, when I would fall;
The same dear Jesus, Who through love,
Gave on the Cross His all in all.

God knew man's wicked, sin-filled heart,
And knew we could not live alone
A spotless life, and so His Son
Died, for our sin's stain to atone.
What can I add to what He did?
I claim His sacrifice and see
I do not need to hold on now,
For He is holding fast to me.

—Eleanor Livingston Jester.

THE SAVIOUR Who is able to save is also able to keep all who are willing to be kept by His power through faith (Heb. 7:25; 1 Peter 1:5). Because of his whole-hearted commitment to God's will, Paul could face any ordeal undismayed (Acts 20:24). He counted the highest attainments in man's pride as refuse that he might win Christ (Phil. 3:7, 8). In Christ he was contented, knew how to take both adversity and prosperity, and enjoyed God's sustaining grace and power (Phil. 4:11-13). The secret of Paul's peace, assurance, continued joy and boldness in preaching Christ is found in 2 Timothy 1:7-12.

It would be presumptuous to suppose that in order to be saved we have to be saved by our own goodness (Eph. 2:4-10). Only sinners redeemed by the grace and mercy of God expressed in the sacrifice of our Saviour can enter Heaven (Rev. 5:9). Only those "created in Christ Jesus unto good works" by regeneration can perform good works acceptable unto God (Eph. 2:10; Titus 3:5; 2 Tim. 1:9). We are saved by a receiving faith (John 1:12, 13;

3:16; 3:36), and are kept by a trusting faith in Him Who is our Keeper (Psalm 121:5). Truly those who trust in Christ shall be kept because they allow nothing to come between their hearts and their Saviour (Romans 8:35-39). Loving obedience is the evidence of their trust (1 John 2:4; Luke 6:46) as is also their being filled with the Holy Ghost (Acts 5:32). Belief alone will not save (James 2:19, 20). No promise of God can be realized unless the condition on which it is based has been clearly met. Obedience to these conditions is essential to and in salvation. Relationship with Christ depends upon doing the will of God (Matt. 12:50). The man who heard and did was the man whose house was built upon a rock (Matt. 7:24). He trusted in Christ and His sayings and thus Christ was able to keep him from falling (Jude 24). Man's part is to receive the word and to continue in faith, and continued keeping will be our Lord's response. To cease to believe is tragedy (2 Cor. 1:10; Col. 1:23; Matt. 10:22).

Jesus alone is able to keep His own, and He is willing. There will be no failure on the part of our Lord, but no Scripture states that He will keep unconditionally without co-operation on our part.



Lesson Comments by Fred C. Vanator

Lesson for May 31, 1953

THE WAY OF CHRISTIAN LOVE

Lesson: 1 Corinthians 13

CLIFTON J. ALLEN, in his little booklet, "Points of Emphasis" for 1953, a fine little pocket commentary on the Sunday School lessons, has this to say in comment on the lesson: "We say that Christianity is a religion of love and that this is one element in its superiority over all other religions. But do we really understand the meaning of this claim? How seriously have we tried love as the solvent for our problems and as the bond of fellowship? How well have we manifested love in our churches, our homes, and our relationships with the world around us?"

How often we have asked ourselves, "Just what is love? Can it be defined? Is there a limit to its scope? What is its source? Is there a difference between love and affection? How does Divine love differ from human love?" There is sufficient in the above questions to keep us in a meditative attitude for many hours.

Paul pretty well sums up the answers to all these questions, though, in this thirteenth chapter of his First letter to the Corinthian church. The occasion of the writing of this letter is to be found in the grave discord which had sprung up in the Corinthian church. It had become a real menace to the future of that body of believers. We find Paul saying in the early part of his epistle, "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly

joined together in the same mind and in the same judgment."

As he nears the end of his letter he seeks to get at the root of the matter by showing these Corinthian brethren that the solution of their every problem is to be found in Christian love, and he analyzes love by pointing out that there are certain things that love really does, such as the inclusion of patience, kindness, generosity, humility, courtesy and unselfishness. Paul says that love does not "show off"; it never rejoices when even an enemy falls into sinful ways. Love permits one to be calm under the deepest of provocations and never hold a grudge regardless of how illy treated one is. Love is that which lasts when all else fails—for "love never faileth."

Remember when you read this chapter that this is a picture of human relations. But it also expresses the divine part of the relationship which must abide in the Christian's life. When Paul says, "And now abideth faith, hope, love . . ." he is giving an expression to the cardinal principles upon which is built the Christian life: Faith in God must be the foundation; Hope of eternal life the evident urge to constant faithfulness; and Love—that love which abideth in the heart of a loving Father, who loved us so much that He was willing to make the supreme sacrifice of His Only Begotten Son for the redemption of the world—must be realized as the golden band which draws and ties all of life together in perfect harmony and agreement.

Truly the "Way of Christian Love" is the way of God—for we read in the Word that "God, Himself, is LOVE." How poverty-stricken is the life that knows not the full meaning of love; who has to depend on mere human affection, for affection can easily find its borderland just over the boundary of hate. But LOVE in its deepest meaning "abideth forever."

NEWS FROM OUR CHURCHES

(Continued from page 11)

various interests of the church including the general interests of the brotherhood, in that offerings were received and the claims of our general interests presented and all were responded to in a commendable fashion. We have no glowing reports as to additions to the membership. There were four persons received by letter. I shall always cherish the memory of these days of fellowship with the Brethren of the Morrill church. They were appreciative of our efforts and did everything to make my stay and labor among them pleasant and profitable. Having everything in readiness for my leaving, I drove after the morning service to Udell, Iowa.

UDELL, IOWA

Here on the same Lord's day evening we began an eight day pre-Easter evangelistic effort with this fine group of people and their pastor, Brother Francis Berkshire. We had planned only this brief meeting. It should have continued longer. The spirit of revival was present from the very first service. There were a number of first confessions and some letters received, all of which will be reported by the pastor.

This is one of our most promising mission churches. They are making rapid strides and this writer would not be surprised to learn that this will not remain a mission church for a very long term. They are growing in numbers and in influence in the community, and members who had dropped out of the work are finding their way again into the fellowship and various activities of the church.

During the week we used our Bible-Lectures adapting them to the Easter Season. We deeply appreciate the interest in which they were received. Brother Berkshire and his ever faithful companion, have been very graciously received by the church and community in general, and unless all present signs fail they are going to be used of the Lord in a great and wonderful way in this needy field. The writer had his home at the parsonage with Francis and Dorothy and little Mark. We were well cared for and everything was done for our comfort and convenience in furnishing a home for a homeless traveling evangelist.

We acknowledge with gratitude their kindness, as well as that of the entire congregation, and especially for the wonderful love-offering that was given us in appreciation of our services. Truly a long list of friends have been found and added to us as we have labored among the churches during the winter months. I consider these months among the high points of nearly fifty years of evangelistic and pastoral work. We plan to visit this district again this fall where we will be with the Mulvane brethren in early November.

Enroute from Udell, Iowa our schedule called for one night at the home of our Daughter and Son-in-law, Mr. and Mrs. Maynard Linday at Cedar Rapids, Iowa. It was a pleasure to spend the evening with Brother and Sister George Ronk. At this writing we are trying to adjust ourselves to living alone in our own home at Mexico, Indiana, where our friends may address us.

TEEGARDEN, INDIANA

On Lord's Day, April twelfth, we found ourselves in our first service as regular supply pastor of the above church. With the exception of a few appointments here during the pastorate of Brother Tinkle and an evangelistic meeting of some thirty years ago, we knew little of the work here. We were gloriously surprised at our first visit. The Sunday School and church attendance is around one hundred. Every department of the work seems to be operating in a wonderful way. Plans are in motion for the building of a new parsonage. They have gone on a full-time schedule and will, as soon as can be arranged, have a full-time pastor living among them.

Brother Eugene Beekley was with us on Tuesday evening, April 14th presenting pictures of his recent trip to Palestine. With our other engagements it is our purpose to give as much of our time as possible to this work during the summer months. We are anticipating a wonderful time of blessing and fellowship among them. They have a great open field for evangelism and naturally we are expecting a harvest of souls as we labor among these fine believers and loyal brethren.

Again, to all the Western Brethren, we say, may God bless every one of you in a great way and use you in the building of greater and better Brethren churches throughout the great west.

Pardon me, I forgot to acknowledge the kindness of Brother Eppley and the Falls City Brethren in inviting me to be with them in their fellowship dinner and speak to them in their opening service of their recent evangelistic campaign which was conducted by our Brother J. F. Burton. It was a privilege to attend their meetings later and enjoy the great messages of the Evangelist. We await your prayers for ourselves and for our labors Among the Churches." We are remaining, Faithfully,
Your Humble Servant.

Until His Appearing,
Evangelist, C. C. Grisso.



STUDEBAKER-LEMASTER. Rev. Claud Studebaker and Mrs. Evelyn LeMaster, both of Bunker Hill, Indiana, Route 1, were married by, and in the home of the undersigned, on Saturday, April 11th.

An altar was designed of potted palms and ferns and baskets of Easter lilies, white tulips and pink roses. Music for the occasion was furnished by Rev. and Mrs. Harry Richer, of Peru, Indiana.

The reception was held in the serving room of the Loree Brethren Church. The couple are now at home in the parsonage of the Loree Brethren Church, where Brother Studebaker is the Pastor.

—Rev. Austin F. Gable.

This 'n That

In our opinion the Youth Workers' Conference, held in Ashland College Memorial Chapel on May 2nd, was a good start in the right direction. It was sponsored by the Ohio Brethren Youth Board, and featured fellowship, spiritual help, and four, one-hour periods of instruction, followed by a panel discussion in which questions from the audience were answered. Space forbids enlarging on this event, in this column, but we want to commend the Ohio Youth Board on its straight forward venture into this needy and worthwhile field. Approximately 60 youth workers from the Ohio District were in attendance.

* * *

In the Interesting Items we made mention of a dinner given in honor of a member of the Oakville, Indiana, Brethren Church, who has reached the age of 91. This led us to ponder just who and where the oldest living member of the Brethren Church might be. If you know of some one who is a member of the Brethren Church, who is older than 91, write to us giving his or her name, age, date of birth, along with their address. We feel it would be interesting for the Brethren to know just who this person might be. Likewise, it would be interesting to know which member of the Brethren Church, living today, has been a member of the Brethren Church for the longest number of years. Send your "entries" to the Editor, soon.

'Bye for now,
W. S. B. Editor.

BAPTISMAL CERTIFICATES:

PASTORS AND CHURCH SECRETARIES; ATTENTION: On the back page of this EVANGELIST we have reproduced the form of Baptismal Certificate which is available at your Brethren Publishing Company. They come in book form, perforated so that the larger portion may be removed and given to the one who has been baptized, while the "stub" remains as your record of baptisms. They come in books of 25, printed on high quality linen paper, for \$1.00 net, postpaid.

Size of these beautiful certificates is 7¼ by 6½ inches for the part given to the recipient.

Gold seals, 1¼ inches in diameter, with the words "Having This Seal" "The Lord Knoweth Them That Are His" printed on them are also available at 30c for a box of 40. These can appropriately be affixed to the Certificate, making a lasting record for those who have received the rite of baptism.

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RECORD

Certificate of Baptism



Name _____

was by me
Baptized

19

at _____

Pastor

This certifies that _____

of _____ State of _____

first having confessed _____ faith in Jesus Christ as the Son of
God, and having accepted Him to be _____ Savior and Lord, was
buried with Christ by the Christian baptismal rite of Trine Immersion
on the _____ day of _____, 19 _____

BY

PASTOR

The Brethren Evangelist

Official Organ of The Brethren Church



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May 10th, "A very challenging message was given by Dr. L. E. Lindower, in the morning service."

SPECIAL: We have received a newspaper clipping of the Quarterly Rally of the Cambria County Brethren Christian Endeavor Organization which was held on Tuesday evening, May 5th, in the Vinco Brethren Church. Rev. E. M. Riddle, Pastor of the Third Brethren Church, Johnstown, was the speaker. Emphasis in the meeting centered in our work in Nigeria, Africa. A mission offering goal of \$75.00 was attained at the meeting. The sound film, African Prince, was also shown.

ASHLAND, OHIO, GARBER MEMORIAL BRETHREN. We have received the first issues of the new bulletins being used at the Garber Memorial church, this being a new venture for this church. We plan, in a few weeks, to print for you a brief history of this church as it appeared on the back of the first issue of their bulletin.

Rev. and Mrs. Kenneth Solomon, Missionaries in preparation, were present in this church on Sunday, May 17th. Brother Solomon brought the message at the morning service. Brother Solomon is a former pastor of this church.

ASHLAND, OHIO, PARK STREET BRETHREN. The Junior Youth Prayer Meeting Group presented a public service, Sunday evening, May 17th. Approximately two dozen youngsters took part in the service, either in special parts, or in the chorus. The film "45 Tioga Street" was also shown. This young group meets each Wednesday evening during the regular prayer meeting hour.

DAYTON, OHIO. Brother Percy C. Miller has announced that their Sunday School picnic will be held on June 14th.

LOREE, INDIANA. A gift of new choir chairs, presented by Class No. 8 of the Loree Brethren Sunday School, was recently dedicated.

Mr. Snyder, Editor of the Bunker Hill Press, spoke the evening of May 17th, in the Loree Church in the interests of the Gideons.

MILLEDGEVILLE, ILLINOIS. The Milledgeville Grange attended the services of our church on May 17th, in a body, on their "Go To Church Sunday."

Items of General Interest

ST. JAMES, MARYLAND. The Laymen's Public Program is to be presented the morning of June 21st.

JOHNSTOWN, PENNA. SECOND BRETHREN. An attendance of 78 is reported from their recent Mother-Daughter Banquet.

One new member was received recently, making a total of eight since Easter.

Brother Bruce C. Shanholtz writes that on Sunday,

ATTENTION: LITERATURE SECRETARIES AND SUNDAY SCHOOL SUPERINTENDENTS

Third Quarter Order Blanks have been mailed. If you fail to receive one, please notify the office.

BE SURE TO RETURN THEM AS SOON AS POSSIBLE
to insure receiving your Sunday School supplies on time.
ORDER NOW, AND AVOID DELAY.

The Brethren Publishing Company,
Ashland, Ohio.



The Editor's Pulpit



Were Our Forefathers Saints?

THIRD IN A SERIES

"Abstain from fleshly lusts, which war against the soul." I Peter 2:11."



THE SECOND EDITORIAL in this series, two weeks ago, mentioned the fact that God had a Standard by which He judged the righteousness or the unrighteousness of people, and punished them according to that standard. We still admitted that the present day interpretation of that standard is still our major problem. We are still confronted with the problem of whether or not socially accepted forms of amusements and social standards are such that will be approved by God. For our thinking, in coming closer to a conclusion in this matter, we would seek to draw a comparison between accepted standards of today as against the accepted standards of yesterday. We admit that yesterday and today are far, far apart.

YESTERDAY AND TODAY

Not too long ago we listened to a speaker who said something to the effect that our moral thinking in the last several decades has changed towards deciding what was right and wrong. He went on to prove his point, leaving the impression that with our advanced thinking, we have arrived at a more logical view of living. His implication carried further to insist that the "prudishness" of the past generation has fortunately been discarded in favor of the more enlightened freedom of adults and youth today. What he was endeavoring to say was that even though we are not "prudish" as were our forefathers, that we in our "freer" life today, are still pleasing to God—we are interpreting God's rules in a more intelligent way than did our forefathers. As a speech, it was a masterpiece, but as a guide to parents and church youth workers, it succeeded only in adding to the confusion, and served to put more liberally minded people at ease with their own conscience.

WERE THEY TOO STRICT?

Of course, all of us are aware that there is a difference between commonly accepted standards of conduct and dress today over what prevailed a generation ago. So, we ask, "Were our puritan fathers too strict? Were the moral standards of a generation or two ago too strict? Were the people of that day—too good—better than God expected them to be?"

If our present day standards of dress, social conduct and Sunday observances, are a norm of that which meets God's Standard, then the modesty, dress and approved social conduct of our forefathers was far above the normal level of good behavior in the sight of God.

If today's far-too-widely-accepted social practices of smoking by women and high school girls, drinking by high school students, dancing by college, high school and even grade school students, indecency in dress and loose language, is God's Standard for the Christian today, then our forefathers were truly saints in the real sense of the Word!

They, with their faithful attendance at church services, the Sunday blue laws, Bible reading and prayer in the family gathering, and their avoidance of "things worldly," were against the present day social practices outlined in the above paragraph.

We doubt seriously if in the days of our forefathers that with all their family altars, full churches, carefully guarded virtue, modesty in dress and speech, and the shunning of sinful, worldly amusements, that they felt they were living far and above God's Standard. We believe that they felt that relaxation of those standards would lead to sinfulness. They interpreted their daily conduct according to the laws which God had recorded in His holy Word, for they read and studied it; they heard sermons from the pulpit which were against sin, and so they had their standards which today are labeled "prudish," old fashioned, and to be laughed at, ridiculed and discarded.

We feel safe in asserting at this point that if the standards of say, 40 years ago, barely met the Standard of God, what must today's corruptible "enlightened" practices rate, according to God!

We're no prude! But we do maintain and we do warn that regardless of how much we boast of our modern Ways to bring out the full development of the individual that if it isn't according to God's Word, it will be punished.

THE LUSTS OF THE FLESH

Young people, parents, Christian homes, and churches, are under pressure from worldly people to let down the bars. Even our church young people in the schools, over

(Continued on Page 7)



Was Jesus Christ Truly A Man?

Rev. John T. Byler

IN A SERIES OF FOUR STUDIES, we have thought together on the Virgin Birth of Jesus Christ, and upon His Deity. In this and the next study, we want to think of this same Christ in terms of His humanity. Was Jesus Christ really a man? Is it right to think of Him as having the same human characteristics as ours? Did He actually face temptations as we do?

We are sure that the Christ of the Gospels is God. And, as God, we owe Him our loyalty and obedience. As God, He is deserving of our worship and of all that we have and are. And yet, the question dealing with the reality of the manhood of Jesus Christ is of sufficient importance that we need to examine it closely.

Was Jesus really a man? Was He a real man? And if He did become a real man, did He cease to be God while He was a man? And, is it necessary to our position as Christians, that we accept the fact of the manhood of Jesus Christ? Too often we are vague on the subject of Jesus' manhood. Too many times Christ is unreal to us; He is a vague personality for the theological scholar to deal with, but is elusive to many who still are not certain of the answer to the question dealing with the manhood of Christ. It is the hope of the writer that in this and the following discussions, we shall be able to find a knowledge of Christ as God in all of His glory, but also, as a real and a true man.

It is peculiar that after nearly 2000 years, there are those who still attempt to argue that Jesus Christ is simply an imaginary individual. But far more difficult than accepting the Biblical account of Jesus Christ and His manhood, is the idea of trying to accept a denial of the influence and teachings of Jesus Christ. How would it have been possible that One Who never existed should wield so great an influence upon the world as Christ has wielded? In our earlier studies dealing with the Virgin Birth and the Deity of Christ, it was readily admitted that there are many things beyond man's comprehension,

and thus, have to be taken on faith. Some things just can't be explained, and yet we can't deny them simply because of our lack of understanding. If we followed this same principle in our everyday lives, we would do without many modern conveniences, without many of the latest ideas in medicine, and without much that is helpful in science. To deny for lack of understanding is foolishness.

Our big question in this study is: "How can complete Deity and complete Humanity unite in one person? To our thinking, this is a contradictory idea. And yet, as we examine the evidence, and find the evidence to be indisputable, we can do nothing but accept, even in the face of the fact that we can't possibly understand.

We are convinced of the Deity of Jesus Christ. In our study on the Deity of Christ, we cited as evidence for this belief, His Works, His Words and the Wonder of His life. Now, approaching the perfect life of Christ from another angle, we examine it in the light of His manhood, and once again find that the evidence is beyond refutation. And we have no other choice than to accept the evidence we find—the fact that Jesus Christ was a real, true man.

As we think of God, we know that in order to be God, He has to be unlimited—free to do whatever He chooses—even to the extent of living outside any laws that He might have established. As God, He is free to manifest Himself in any way He chooses; the condition of God is able to be changed as He desires. Any limitation upon God moves Him down from the pedestal of Deity. No one would deny the right to Queen Elizabeth of England to remove her crown, and step out of her office as queen, and become a private citizen. In fact, not many years ago, the ruler of England did just that. And were the ruler of England unable to do such a thing, that person would cease to be the ruler of England. And because God is God, and is in no way limited, He chose to take a method which would be the easiest possible method for Him to manifest Himself to the people whom He had created, to

make His love known to them. This is the very thing that He did. He took upon Himself a new role—He became a human being—a real man—in order that He might reach men who would have never been able to find their way into His presence apart from this wondrous and miraculous manifestation.

God did not give His deity in order to do this, but He did take upon Himself a new form—a new condition—a condition that could be seen and handled and experienced and understood by men. To take upon Himself this new condition, He became “in all points like as we,” and yet—Christ, in this form, retained His characteristics of Deity. He never entered into the state of sin; He retained His perfect sinlessness and His state of Holiness, but He “emptied Himself”—willingly giving up the use of some of His Divine Powers—limiting Himself, to fulfill His specific purpose. His form was changed that it might be visible and recognizable to men. And this limiting of God’s self is not unusual with God. As He made His appearance in the person of a baby in a manger, God did not reveal Himself in fullness, there, clothed in a few peasant wraps. No, but we recognize that God’s power was there, poured out in part for the blessing of mankind. God’s glory and greatness is so tremendous that it could not be expressed in one human form, but there was enough of God’s glory and power with Jesus Christ that it was all that man’s limited mind could possibly understand.

For a simple little comparison, we might think of a teacher, dealing with a beginning child. The teacher has been trained through many years of study and scholarship. She has been in touch with the best leaders of her

profession; she has read the latest and finest of text books written about her field; her studies have taken her into advanced stages of learning. But when she begins to teach a six year old child, just starting to school, she does not begin by discussing the theorems of geometry or the techniques of journalistic writing. No, her work must begin on the elementary level; it must reach down to the level of the child’s understanding. The teacher “empties herself” of the higher learning that has been hers in order that she might reach down to the beginning fundamentals, for the sake of the beginning child.

This is at least in part what God did. Deity is so high above man, so beyond man’s understanding, that God chose to appear in human form, with a definite limitation of His power and glory, so that man might understand and recognize Him. No human being could hold all of God’s glory; the Deity of God could not be contained fully in one human body. So He limited Himself in order that in Human form, He might be manifested to man. This manifestation was in the person of Jesus Christ, Who came to be a Servant that the way might be revealed to the Father.

Jesus Christ lived upon the earth for 33 years, but His eternal glory was not revealed in this period, for it could not have been understood or experienced by man. It was laid aside, only to be taken up again after Christ’s ascension. “He was in the world, and the world was made by Him, and the world knew Him not. But to as many as received Him, to them gave He the power to become the sons of God, even to them that believe on His name.”

—New Lebanon, Ohio.

What They Say About Brethren Youth

“Brethren Youth Conference provides an opportunity for youth to be inspired and to get new ideas by meeting the many other Brethren young people who are working together to make our youth program a success.”

—Rev. Clarence Fairbanks, member-at-large, on the National Brethren Youth Board.



“The Brethren Youth program is very essential to the church because it trains our youth for leadership in the church. It affords them opportunities to get an insight into the denominational work and our mission fields thus providing food for thought for life careers. It instills the youth with a feeling of belonging and being needed in our churches. Our Brethren Youth of today is our Brethren Church of tomorrow.”

—Mrs. Isaac Litton, member-at-large on the National Brethren Youth Board.

Missionary Department

OUR PRESENT SITUATION

A few years ago the Missionary Board faced the problem of having no missionary candidates to train for the foreign field. Now the picture is different, for, as a result of prayer and emphasis on missionary recruiting, we have several fine missionary candidates in training and others who will in due time be approved by the Board. We thank God for this stewardship growth in our Brethren denomination.

At this present time we are faced with another problem and must find the solution to it. The problem is that of having missionary candidates who are ready to go to the field within the next year and not having adequate

funds with which to send them. This is the big problem of many other missionary boards at the present time. The solution lies within another realm of our stewardship, namely, the stewardship of our possessions—money, etc. Those who are not called to go to foreign fields in person are most surely called to give generously and pray earnestly as well.

It is gratifying to note that some of our churches have increased their missionary giving this year, but it is sad to note that too many have gone backward in their giving or simply have given what they gave last year.

Brethren, answer the call to the Argentine field, the Nigerian field, the Philippine field and adjust your giving now to the needs that are before us.—W. C. B.

WORLD MISSION FIELDS AT A GLANCE

(Statistics from 1952)

Latin America

Population—141,000,000
Missionaries—4,640
Unevangelized—75,000,000
1 missionary to 31,000 population

Africa

Population 196,000,000
Unevangelized—70,000,000
Missionaries—11,635
1 Missionary to 17,000 population

India and Pakistan

Population—437,000,000
Unevangelized—250,000,000
Missionaries—4,200
1 Missionary to 101,000 population

Central Asia

Population—34,000,000 (approx.)
Afghanistan, Baluchistan, Nepal, Bhutan, Chinese Turkistan, and Russian Central Asia; almost totally unevangelized and closed to foreign missions.

Europe

Population—496,000,000
Protestant Christians—84,000,000
Unevangelized—350,000,000
Some areas closed

China

Population—463,000,000
There were—4,000 missionaries
Unevangelized—250,000,000
Field Closed

Japan

Population—83,000,000
Unevangelized—50,000,000
Missionaries—1,200
1 Missionary to 67,000

Island World (Philippines, Indonesia, Pacific Isles)

Population—76,000,000 (approx.)
Unevangelized—35,000,000
Missionaries—1,200
1 Missionary to 63,000 population

South East Asia (Burma, Siam, Fr. Indo-China, Malaya)

Population—67,000,000
Unevangelized—40,000,000
Missionaries—456
1 Missionary to 148,000 population

* * *

(The above figures are based on latest missionary statistics and 1952 world population report. They are conservative.)—Youth for Christ Magazine.

THE EDITOR'S PULPIT

WERE OUR FOREFATHERS SAINTS?

(Continued from Page 3)

the radio and television, through today's literature, etc., are led to believe that there's nothing wrong with dancing, smoking, drinking, late dates.

In the eyes of the world, there is nothing wrong with these things, for the lust of the flesh—GET THIS—the lust of the flesh is the God of this world. Since dancing, smoking, drinking, late dates, etc., exist only as mediums to satisfy the lustful side of the body, and since they can in no way be interpreted as anything but lusts of the flesh, these cannot and dare not be a part of the true Christian's life! We are temples of the Holy Spirit. We are to be clean and pure vessels for His service, and we dare not defile ourselves with these things.

This possibly will find opposition among those who participate in these things. But the voice of the pulpit and the voice of the church has been too long silent, or toned down on these evils. And we realize that there are many more sins and many more lusts of the flesh which could be mentioned, but these are some which are outstanding in creating problems in the Christians homes where young people live.

Christians today who earnestly seek to live consistent Godly lives, will find encouragement in the fact that by staying on the Christian side of life that they will be pleasing to God.

BE STRONG IN THE LORD

We are aware that many Christian parents, faced with this problem, bear in their hearts more grief than their children know. The parents must do one of two things, either give in to modern trends, or see their young people forced out of many high school activities today because of what those parties and affairs consist. Let us hasten to say that parents and youth alike, will never regret having done the thing which is pleasing to God.

We have endeavored, in this Editorial to lay bare some of the more definite things which in our opinion, are the chief causes of the breakdown in moral and spiritual life today. If you agree, please write and tell us; if you do not agree, please write also. We have appreciated your comments on previous Editorials in this series. Another Editorial in this series, will appear at a later date.—W. S. B. Editor.



How About Your Offerings??

BRETHREN YOUTH OFFERING

Make checks payable to Margaret E. Lowery, Treasurer, and address Miss Margaret E. Lowery, Samaritan Hospital, Ashland, Ohio.



"OPINION"



H. A. Gossard

WHAT ABOUT THIS?

You have doubtless heard the statement "I am willing to die for my country." I heard a citizen make that statement when he was considerably under the influence of something that caused me to pity instead of chide him; while I thought and said within myself, I would to God, for your sake and for others, you might live for your country.

This may seem a bit unseasoned; but let me explain: If Christ had not lived for a cause, His dying for it would have been in vain; and so is it with adult human beings. Explaining further: If one should abide in this or in any community with opportunities for doing good, (and such opportunities are always present) but did not, and then, dying, should say "I am dying for my community!" Would such a statement be regarded as sincere? Would such a death be beneficially effective? I leave the questions for your answers while I give mine. It is the things we live for that count. God has asked none to die for a cause, other than His Son, whose death was and is all-sufficient. GOD DOES ASK THAT WE LIVE FOR A CAUSE; AND IF WE DO, HE WILL TAKE CARE OF OUR DYING.

I am thoroughly convinced that if Christian Institutions, including the home, would live the things they teach, generally, they would be effective in a very noticeably and commendable way. They cannot function properly otherwise. Such consistent living would be a positive cure for the world's ills.

My prayer is that the most potent institutions for good, the home and the church, will do their part to elevate the standards of humanity in a God-commendable way. In saying "the church" I do not mean it in a sectarian sense, at all; but I do mean that the elevation and purification of human society is the particular and God-given obligation of Christendom. And no one can live and die securely without it . . . "Other foundation can no man lay than that is laid, which is Jesus Christ," the Son of God, who Lived and Died for the Salvation of the world.

H. A. Gossard.

NOTICE

NORTHEASTERN OHIO YOUTH

Northeastern Ohio Brethren Youth Rally will be held at North Georgetown, Ohio, Brethren Church on June 7, 1953.

There will be an afternoon of worship, recreation and talks on Kentucky.

Evening meal will be served by the Church.

Bring reports of projects for Kentucky Gymnasium.

Harold Barnett, President.

PROGRAM OF THE SIXTY-SIXTH INDIANA DISTRICT CONFERENCE

June 15th to 18th

Shipshewana Lake

Monday Evening—June 15

- 7:30- 8:00 Devotional Service
Music
Scripture and PrayerRev. V. E. Meyer
Appointment of Credential Committee
- 8:00- 8:30 Bible Lecture.....Rev. Clarence Fairbanks
8:00 Special Music
Prayer
Conference SermonRev. C. Y. Gilmer

Tuesday Morning—June 16

- 7:00- 7:15 Morning Watch, Leader
Rev. Claud Studebaker
- 7:15 Breakfast
- 8:10- 9:20 Simultaneous Sessions
W. M. S., Ministerium, Laymen
- 9:30-10:00 Devotional Service
Music
Scripture and Prayer
Rev. J. Edgar Berkshire
Announcements
- 10:00-10:30 Bible LectureRev. Fairbanks
10:30-11:30 Scripture and Prayer..Rev. Arthur Tinkle, Jr.
Moderator's AddressRev. V. E. Meyer
- 12:00 Dinner

Tuesday Afternoon

- 1:00- 2:00 S. M. M., Boys Brotherhood
- 1:30- 2:30 Scripture and PrayerRev. E. J. Black
First Business Session
Report of Credential Committee
Report of Ministerial Delegates
Appointment of Committee on Committees
Report of Conference Treasurer
Report of Statistician
- 2:30- 3:30 Conference Trustees Session
- 3:45- 4:45 W. M. S.
- 5:30 Supper

Tuesday Evening

- 6:45- 7:30 Vesper Service
SpeakerRev. Robert Higgins
- 7:45- 8:30 Indiana Laymen
SpeakerMr. Ivan Gill
- 8:30- 9:30 Special Music
Prayer
SermonRev. C. A. Stewart

Wednesday Morning—June 17

- 7:00- 7:15 Morning Watch, Leader..Rev. Bright Hanna
7:15 Breakfast
- 8:10- 9:20 Simultaneous Sessions
W. M. S., Ministerium, Laymen

- 9:30-10:00 Devotional Service
Music
Scripture and Prayer....Rev. C. C. Grisso
Announcements
- 10:00-10:30 Ashland College and Seminary
SpeakerDr. Glenn Clayton
- 10:30-11:30 Scripture and Prayer..Rev. Wayne Swihart
Bible LectureRev. Fairbanks
- 12:00 Dinner

Wednesday Afternoon

- 1:00- 1:30 S. M. M., Boy's Brotherhood
- 1:30- 2:30 Scripture and Prayer..Rev. George Pontius
Business Session
Report of Credential Committee
Report of Committee on Committees
Election of Officers
- 2:30- 3:00 District Mission Board
- 3:45- 4:45 W. M. S.
- 5:30 Supper

Wednesday Evening

- 6:45-7:30 Vesper Service
SpeakerRev. M. A. Stuckey
- 7:45- 8:30 Missionary Board of the Brethren Church
SpeakerRev. Robert Byler
- 8:30- 9:30 Special Music
Prayer
SermonRev. Austin Gable
- 9:30 Campfire.....In charge of Brethren Youth

Thursday Morning—June 18

- 7:00- 7:15 Morning Watch, Leader..Rev. Richard Wolfe
7:15 Breakfast
- 8:10- 9:20 Simultaneous Sessions
W. M. S., Ministerium, Laymen
- 9:30-10:00 Devotional Service
Music
Scripture and Prayer.....Herbert Gilmer
Announcements
- 10:00-10:30 Brethren Publishing Company
- 10:30-11:30 Scripture and PrayerDr. R. F. Porte
Bible LectureRev. S. M. Whetstone
- 12:00 Dinner

Thursday Afternoon

- 1:00- 2:00 Boy's Brotherhood
- 1:30- 2:30 Scripture and Prayer..Rev. Woodrow Immel
Final Business Session:
Committee reports—Credential, Ministerial Examining Board, Young Men and Boys' Brotherhood, Pastoral Relations, Auditing, Resolutions, Clearing House,

Time and place for next Conference, Youth Committee Report.		INDIANA CONFERENCE ORGANIZATION	
2:30- 3:30	Sunday School Board	Conference Moderator	Virgil Meyer
3:45- 4:45	W. M. S.	Vice Moderator	C. Y. Gilmer
5:30	Supper.	Sec. Treas.	Willis Runk
Thursday Evening		Asst. Sec.-Treas	Bright Hanna
6:45- 7:30	Vesper Service	Statistician	Mrs. William Meinke
	SpeakerRev. Ernest Minegar		
7:45- 9:00	All-Indiana Brethren Youth Rally		

Where Are The Goal Posts?

Rev. Dyoll Belote

(This is a devotional article written by Brother Belote and printed in the Westminster (Maryland) Times, under a plan whereby the county ministers each prepare an article to be published in the weekly edition of the paper.—W. S. B.).

"Mary hath chosen that good part, which shall not be taken away from her." Luke 10:42.

Lord Tennyson was on one occasion conversing with a friend, when the friend remarked, "My dearest hope is to leave the world better than I found it." A very laudable and worthwhile hope. God knows this old world needs all the improvement mankind can provide.

Far too many folks are trying to make a better world, and to be better themselves; but what does "better" mean? That is the question that worries and mixes people up. Martha thought that ministering to the comfort of her guest was the important thing that day when the Master was the guest in their home. And if Christ had not called attention to the distinction between "good" and "better" men might still imagine that the "earthly" and temporal things of life are the "better" things. But Jesus simply and distinctly differentiated between these and the seeking after the things of the Spirit. "Martha, Martha, thou art careful and troubled about many things: But one thing is needful; and Mary hath chosen that good part, which shall not be taken away from her."

Martha and Mary were of different temperament; Martha the careful, particular housekeeper; Mary the contemplative, thoughtful searcher

after the things that pertain to the soul. Martha would minister to the physical needs of her guest; Mary would sit at His feet and let Him minister to her soul.

In the conversation between Lord Tennyson and his friend, Tennyson's reply to the friend's declaration was, "Mine is to have a clearer vision of God." What this world needs is a clearer vision of God, for before a man can make this world "better," or even know what "better" means, he must have some vision of God.

As she listened to her Master, Mary was gaining a vision of God. This is the deeper wisdom, and it is also assurance of the possession of eternal life. "This is a life eternal, that they may know thee, the only true God, and Jesus Christ whom thou hast sent." "Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you." The clear vision of God and His will for men will bring to men all needed blessings.

A college student once asked, "How can we play the game of life if we do not know where the goal posts are?" The "goal posts" are set, get the vision of the Master and Saviour of men, and following the vision we shall win in the game of life.

—Linwood, Maryland.

PROGRAM OF THE SEVENTIETH OHIO DISTRICT CONFERENCE

June 18th to 21st

EST Observed

Gratis, Ohio



CONFERENCE THEME: "Ye Shall Receive Power"

CONFERENCE TEXT: "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth." Acts 1:8.

THE PROGRAM

Thursday afternoon—June 18

- 2:30 Registration and assignments
- 3:00 Calling of the Seventieth Ohio District Conference to orderModerator Smith F. Rose
Opening Song Service..Conference Song Director
DevotionsModerator Rose
Welcome to DelegatesGratis
ResponseDelegates

- 3:45 Simultaneous Sessions:
W. M. S.; Ohio District Mission Board

Thursday evening

- 7:30 Song Service
DevotionsPercy C. Miller
First Reading of the report of the 1953 Committee on CommitteesElton Whitted
First Conference Offering
- 8:00 Vice Moderator's AddressClarence Stogsdill
Subject: "God's Greatest Gift"

Friday morning—June 19

- 8:30 Simultaneous Sessions:
W. M. S.; S. M. M.; Laymen and Ministers
- 9:40 Business Session
Song
DevotionsAlvin Grumbling
Report of Credential Committee
Organization of Conference
Action on Report of 1953 Committee on Committees
Statistician's Report
Report of District Ministerial Examining Board
Report of District Board of Evangelists
Other Business as time permits
- 11:00 Moderator's AddressSmith F. Rose
Subject: "The Forgotten Presence"

Friday afternoon

- 1:30 Business Session
Song
DevotionsL. V. King
Reading of the Minutes
Report of the Credential Committee
Further report of Committee on Committees
Report of Conference Treasurer
Report of Brethren Publishing Company
Report of Youth Board

- 3:00 MessageDelbert B. Flora
Subject: "The Present Day Ministry of Jesus"

- 3:45 Women's Missionary Society Open Program

Friday evening

- 7:30 Laymen's Program
Offering for Brethren Youth of the Ohio District
- 8:00 Youth Session—Program supplied by Brethren Youth

Saturday morning—June 20

- 8:00 Ministerial Association Business Session
- 8:30 Simultaneous Sessions:
W. M. S.; S. M. M.; Brotherhood; Laymen and Ministers
- 9:30 Business Session:
Song
DevotionsJ. G. Dodds
Reading of the Minutes
Report of Credential Committee
Election of 1954 Conference Officers and Committee on Committees
Report of District Mission Board
Report of Missionary Board of the Brethren Church
Report of Ashland College
- 10:30 Panel DiscussionClayton Berkshire, Leader
Subject: "Stewardship"
- 11:00 MessageRev. Calvert Mitchell*
Subject: "The Ministry of the Pastor"

*(Rev. Mitchell is pastor of the First English Lutheran Church of Mansfield, Ohio.)

Saturday afternoon

- 1:30 Business Session
Song
DevotionsGeorge Hagenbuck
Reading of the Minutes
Final Report of the Credential Committee
Report on Camp and Sunday School Board
John Byler
- Auditing Committee Report
Resolutions Committee Report
Special Committee Reports
Selection of Place for Meeting for 1954 Conference
Unfinished Business
Final Reading of the Minutes
- 2:15 Report on Argentina.....Robert and Jane Byler
- 3:00 MessageHenry Bates
"The Ministry of the Church Official"

Saturday evening

- 6:30 Banquets
W. M. S.; Laymen and Ministers; Youth
(The entire evening will be given over to the

banquet programs, thus giving opportunity for better programs and time for each auxiliary to stress its own work.)

Sunday Morning—June 21

- 9:30 Sunday School—Gratis Sunday School Staff in charge
- 10:30 Morning Worship:
 - Service in charge of W. S. Crick, Gratis pastor
 - Devotions Clarence Fairbanks
 - Special Music
 - Offering (Loose offering goes to the Conference)
 - Message W. St. Clair Benshoff
 - Subject: "The Ministry of the Believer"
 - Installation of New Conference Officers by the Retiring Moderator
 - Benediction

OHIO DISTRICT ORGANIZATION

- Moderator Smith F. Rose
- Vice Moderator Clarence Stogsdill
- Secretary-Treasurer F. C. Vanator
- Assistant Secretary J. E. Stookey
- Statistician Paul Clapper

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ONE PERSON WRITES, "Please continue sending THE EVANGELIST; we would be lost on "Denominational news" without it; we enjoy reading what others are doing ..."

Do you, and the other members of your church feel the same way about your Church paper as does this person? If you do, and if your church is not already 100%, you will put forth every effort to put your church on the 100% list.

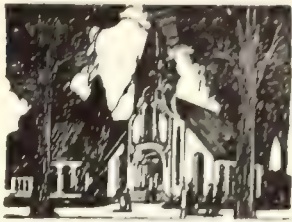
REMEMBER: A "full coverage" reading of THE BRETHREN EVANGELIST by the Brethren of our local churches, will do more than any other one thing to unite our people in the one great task of the church, and to prevent the degeneration of our churches into weakened, individual units.

Pastors, church leaders: let's get the greater vision of Denominational service by obtaining a wider reading of our Denominational news through complete congregational coverage by 100% subscriptions to THE BRETHREN EVANGELIST.—W. S. B.

A REMINDER—OHIO CHURCHES
SHIPSHEWANA DAY

On Friday, June 20, 1952, at the Sixty-Ninth Ohio District Conference, a motion prevailed that each church in the District should take an offering on what should be designated as "Shipshewana Day," on either the first or second Sunday in June, said offering to be brought to Conference in 1953, to liquidate the debt on the Shipshewana lots.

J. E. Stookey, Secretary.



News From Our
Churches

CORINTH, INDIANA

We held our W. M. S. Public Service Wednesday night, April 22nd. Rev. E. J. Beekley showed his pictures. They surely are wonderful. And Brother Beekley presents them in such a wonderful way.

We had invited four other Churches who, along with the Corinth Church, hold Sunday evening Union Services; also combine for Daily Vacation Bible School. Our crowd wasn't near what it should have been, but those that didn't come are the "losers" because Brother Beekley surely has a wonderful group of pictures.

—Mrs. Charles C. Greer.



GEORGETOWN, DELAWARE

The Georgetown, Delaware church is not a large one from the standpoint of building or membership but I felt its real might in many other ways. It is a church that is mighty in prayer and certainly one good reason for this is that it is led by a pastor who is faithful in prayer. I have never been in a church where the congregational singing was so spirited. It was an occasion of joy to me to hear these good people sing the songs of the Gospel. The church has a fine choir and they sang beautiful, helpful, numbers at every service and practiced faithfully many nights. Mrs. Christiansen is the able accompanist and leader in the practice.

The church is mighty in its faithfulness. Many did not miss a service and some came long distances to be there. The meeting was held the two weeks immediately preceding Easter and closing Good Friday night. The Lord blessed in every way and so the whole experience for me was a most happy and rewarding one. I have never been treated better and I do hereby wish to thank all who had a part in the meeting in any way. I had never been to Georgetown before. The whole trip and meeting is to me memorable and thrilling. It's a very thrilling experience to cross the Chesapeake Bay by Bridge. And it is thrilling to see the Atlantic as I did one day at Rehoboth. But where is there a thrill so grand as seeing people take a stand for Christ and of having Christian fellowship with God's saints?

I felt the urge to write a book while there. It would be the biography of Sigurd Einar Christiansen, and I told him the title would be (of this dream book) The Saga of Sigurd the Saint. For Brother Christiansen is a delightful companion and can draw from a rich treasure of Christian experience which goes back to his youth in Norway when he could jump 79 feet on skis, and where he mastered several trades. I urged him to write many of the things he told me in his humble, gracious way. They would be profitable reading for many others. Of course nothing will equal hearing him tell some

(Continued on Page 14)

Brethren Youth Crusaders

Devotional Topics

J. D. Hamel Program Editor

Topic for June 7, 1953

THE CHRISTIAN AND HIS RECREATION

I Cor. 3:16, 17; Romans 12:1, 2; I Tim. 4:8

1. **OUR OWN GIL DODDS!** "When Gil Dodds set the world's record for the indoor mile at 4 minutes, 5.3 seconds, back in 1948, it was some time before a number of Christians would believe that such an outstanding athlete could be a Christian. It took many more even longer to be convinced that while Dodds was a ministerial candidate, the opportunities which he had to witness for Christ to the unsaved as an athlete were probably greater than they were as a preacher." (Christian Life, July 1952).

2. **ANOTHER GREAT ATHLETE!** This past summer with the Olympic Games in Finland claiming front page headlines, Christians were treated to a similar spectacle in the person of Rev. Robert Richards, generally conceded to be the top pole-vaulter in the world today and number one man in that event on the U. S. Olympic team. It is Bob Richards' opinion that "too many Christians do not give their best in living the faith in which they believe." "They do things the easy way instead of the best way. They let God have the second best in their lives, instead of what He deserves—the first." Gil Dodds and Bob Richards both try desperately to win in the field of sports, but even more so they try desperately to please the Lord in their Christian life. Some time this fall, Richards expects to leave his teaching job and become a full time evangelist for his church. That is, full-time except for his track activity. For you see, like Gil Dodds, he believes his testimony for Christ can be just as effective on the track as it is in the pulpit.

3. **YOUR BODIES ARE TEMPLES.** How would a picture of your past week look to your critical eye, or to the eye of God? At what points was it a well-spent week? At what points was it not so good? Take a little time right now to note your weak points and try to plan how to correct them. Is physical beauty your highest aim in life? Do you long to be the superman type? Or, do you regard your body as the dwelling place of your soul? Do you care for your body so that it may rule you or do you care for your body so that it may SERVE you?

4. **YOUR BODY—SERVANT OR MASTER?** As you have planned the past week in your life, day by day, you probably noticed that a great deal of your time was given to the care of your physical body. The food you have eaten has had for its purpose the building of a strong body. Cleanliness of body has been one of the keynotes of your daily living. The bodily comfort of yourself and of the other members of the family has made necessary most of the daily chores. Your body must be very important if you give so much of your time to it. When Paul wrote a letter of advice to his young Christian

friend, Timothy, he said . . . "Train yourself in godliness; for while bodily training is of some value, godliness is of value in every way, as it holds promise for the present life and also for the life to come." (I Timothy 4:7b, 8).

5. **WHEN THE BODY TAKES CONTROL.** Men and women of Bible times had many of the same problems with their bodies as you have. Remember Samson was the superman type. You will find his story in Judges 13-16). Samson seemed able to conquer any physical obstacle which came his way. He boasted of his strength. We can almost see him flex his mighty biceps and hear him say, "See what a strong fellow I am." But his body controlled him instead of becoming a smoothly working part of his total self. In the end it caused him to stand, a blinded and shackled giant, and pull a building down upon himself and those within it. How often those who worship their bodies pull the house of life down upon themselves to their own destruction. Rev. Gil Dodds would say to you young people to let the Spirit of God take control of your body and then you could truly live life at its best.

6. **LEARN FROM THEIR MISTAKES.** You remember the story of the brothers, Jacob and Esau. Esau was a man with a strong body. He loved to roam out of doors. Esau could hunt and fish. He often brought home a deer and cooked an appetizing venison stew for his father. To him this was the greatest recreation. Esau was his father's favorite and, as the elder son, he possessed the birthright. This meant that, according to the customs of the day, he would inherit twice as much of his father's property as any other child in the family. Jacob, the younger brother, was a man with a crafty mind. Esau let his body and its desires master him. Jacob used his craftiness of mind to cheat Esau and eventually to bring trouble to himself. Neither Esau nor Jacob developed his mind and body and spirit in a well-balanced personality. Read one story about them in Genesis 25:27-34. For a bit of food when he was hungry, Esau sold his birthright. But still **YOUNG PEOPLE** you may sell possession more valuable than birthrights for the sake of satisfying the powerful desires of your physical appetite or harmful recreation which you could indulge in. When the time comes that you must choose, can you say **NO** to your body, or do you let your body rule over you?

7. **SELLING YOUR BIRTHRIGHT TODAY.** You may study in your hygiene books about the bad effects of tobacco on the body. You read often of great athletes like Gil Dodds who refuse to use it. Yet, when the gang gets down on the corner after dark and someone says, "So you're a sissy, huh?"—what do you do? Have you the courage of your convictions to stand for what you know is right? To some of you will come the temptation to use alcoholic drinks. From the days of the Old Testament until today wise men have been saying, "Wine is a mocker, strong drink a brawler; and whosoever erreth thereby is not wise." (Proverbs 20:1). Drink costs the American people almost nine billion dollars annually. It causes many of the automobile accidents and much of the suffering through disease by which the people of our country are afflicted. Many homes are broken up because of drunkenness. It is hard to estimate the damage done to the bodies and minds of men through alcoholic beverages. You see, God has created His world, and put al-

cohol in it, but not for men to drink themselves to everlasting judgment and defeat. Alcohol has many good uses. For instance, it is a valuable anti-freeze. Are you smart enough to use God's gifts only in the way God intended that they be used?

8. YOU ARE GOD'S TEMPLE. "Do you not know that you are God's temple and that God's Spirit dwells in you? If any one destroys God's temple, God will destroy him. For God's temple is holy, and that temple you are." (I Corinthians 3:16, 17.) As Gil Dodds would say, remember you are God's holy temple. Treat your body with respect in your recreation and life. God has given us bodies as dwelling places for the mind and soul. Let us, too, keep them strong and beautiful so they may serve our best selves and above all our Master and Lord, Jesus Christ.

Prayer Meeting
Studies
By C. Y. Gilmer



BACKSLIDING

BACKSLIDING IS TURNING from God (1 Kings 11:9, 10). It is leaving the first love (Rev. 2:4). It is departing from the simplicity of the Gospel (2 Cor. 11:3; Gal. 3:1-3; 5:4, 7). God is displeased at backsliding (Psalm 78:57, 59), and warns against it (Psalm 85:8; 1 Cor. 10:12). Its guilt is certain to bring fearful consequences (Num. 14:43; Psalm 125:5; Isaiah 59:9-11; Jer. 5:6; 8:5-13; 15:6; Luke 9:62). It is bound to bring its own punishment (Prov. 14:14; Jer. 2:19).

Backsliding is due to a haughty spirit (Prov. 16:18). It is caused by a lack of worship (Heb. 10:25; Hosea 11:7b). We are prone to wander and to leave the God we love (Hosea 11:7a). The carnal nature gets ascendancy over the new nature (Matt. 26:41; Rom. 7:15). Even good people have to watch themselves lest they give way to a besetting sin (Heb. 12:1). The saints may be led away by the error of the wicked (2 Peter 3:17). The love of many will wax cold because of abounding iniquity in the end-time (Matt. 24:14; 2 Thess. 2:1-3). The sins of omission and inactivity will cause a falling away (2 Peter 1:8-10). To condone our sins is to backslide (Romans 14:22). The backslider is liable to continue and to increase in his backsliding (Jer. 8:5; 14:7). Only a Christian can become a backslider. The Bible contains many examples of backsliding (Israel; Exodus 32:8; Neh. 9:26; Jer. 3:11; Hosea 4:16. Saul: 1 Sam. 15:11. Solomon: 1 Kings 11:3, 4. Peter: Matt. 26:70-74).

Every plea in the way of exhortation is given in Scripture to the backslider to return to God from his backsliding (2 Chron. 30:6; Isaiah 31:6; Jer. 3:12, 14, 22; Hosea 6:1). The backslider will be punished for tempting others to the sin of backsliding (Prov. 28:10); Matt. 18:6). We are to endeavor to bring back those guilty of backsliding (Gal. 6:1; James 5:19, 20). God may send afflictions to heal backsliding (Hosea 5:15). The sin of backsliding is to be confessed (Isaiah 59:12-14; Jer. 3:13,

14; 14:7-9). The backslider is to pray to be restored (Psalm 80:3; 85:4; Lam. 5:21). He is not hopeless if he will repent (Psalm 37:24; Prov. 24:16). If he will turn he is promised pardon (2 Chron. 7:14; Jer. 3:12; 31:20; 36:3), and healing (Jer. 3:22; Hosea 14:4). The backslider deserves nothing good from God, but God in His goodness has made him many promises if we will repent (Romans 2:4). Remember the story of the Prodigal Son and how the Father welcomed him home (Luke 15:20)!

"Return, return thee to thine only rest
Lone pilgrim of the world,
Far erring from the fold,
By the dark night and risen storms distressed.
List, weary lamb, the Shepherd's anxious voice,
And once again with His arms rejoice.

"Return, return to thy forsaken Friend
So long despised, forgot,
That now, thou wandering heart, 'twere just
If He should "know thee not."
Yet on, press on, towards the mercy seat,
And if thou perish, perish at His feet.

"Him have we pierced: Oh we come, we come.
Our hearts are broken, Lord.
It needs not voice or word;
One only look brought Peter back of yore.
How bitterly we weep as once he wept,
Henceforth, oh, keep us and we shall be kept."

Blessed, indeed, are those who keep from backsliding (Prov. 28:14; Isaiah 26:3, 4; Col. 1:21-23). Backsliding is hateful to the saints (Psalm 101:3).



Lesson Comments by Fred C. Vanator

Lesson for June 7, 1953

PRINCIPLES OF CHRISTIAN STEWARDSHIP

Lesson: 2 Corinthians 9

CHRISTIAN STEWARDSHIP is coming more and more to the front in the thinking and activities of the churches, and as yet it is one of the most misunderstood subjects to be found in the work of the Lord.

We have been so in the habit of thinking of stewardship in relation to financial contributions that we fail to realize that, while this is an important part of the subject, yet it is only one phase of a great field of service for the Master.

When Paul wrote the words of our printed text, he was, of course, thinking in terms of aid to be given to those in need. And probably a large portion of our study should be related to our financial obligations as they relate to the work of the church at large. This, of course, would bring up the subject of "Tithing" with all of its implications as to the difference between "tithes" which we are to "pay" and the "offerings" we are to "give." This we

have discussed at some length in previous lessons, so let us simply say in this connection that "tithing" and monetary considerations are merely a part of the great subject of Stewardship.

There are other important phases that must be considered, such as, our time, our talents, our service, our witnessing, and others which you might name. For if these are really considered and the life really given over to their real purpose in the Christian evaluation of the entire scope of living, then there will be no quibbling or discussion over the matter of "tithes and offerings."

Let us look at the Stewardship of Time. How much of your time do you really owe to God, and how much do you really give to Him? If you have stopped to ponder on the above question, you should find a feeling of shame creeping over you, for whether we realize it or not the Word still says, "Ye are not your own, ye are bought with a price." Your "time" is not your own.

How about your Talents? Who gave you a mind and an ability to use it? Who put the talents in your hands and made it possible for you to use them and express yourself through them? Remember the Lord gives to each "according to his several ability!"

How about the Stewardship of Service? How well the Psalmist has expressed it when he asks, "What shall I render unto the Lord for all His benefits?" To render means "to serve," to "do for" and such service should be in thanksgiving for "all the benefits" we have received from Him. Real stewardship of service means that we willingly 'serve the Lord with gladness.'

How about the Stewardship of Witnessing? Does our life speak daily of our companionship with the Lord? Are we "living epistles, known and read of all men," as we speak through word and deed of our love for Christ? Do we love Him so much that we, like Peter and John who, in the face of great opposition, stood up and said, "We cannot but speak the things we have seen and heard!" That is the Stewardship of Witnessing.

If we have thought this through, then we have come to a new knowledge of the real principles of Christian Stewardship and we will act accordingly.

NEWS FROM OUR CHURCHES

(Continued from page 11)

of these truth-is-stranger-than-fiction stories. He is without doubt the most prayerful kind of pastor and his answers to prayer are many even as they were in this meeting. Brother Christiansen is a scholar. He studied late every night I was there and the evidence of his studies are many, too. He and Mrs. Christiansen were most gracious in their treatment of me and I really felt very much at home in this white house over which Mamie is also First Lady. Every consideration was given by the Christiansens as to my comfort and health.

This is the only church of our denomination in Delaware, but local Church of the Brethren pastors in distant points, each made a visit to our meeting. Brother Sherfy, pastor at Denton, Maryland, helpfully arranges for Brother Christiansen to use the Denton Church of the Brethren for baptismal services.

The good women of this church are like our Brethren in other states, wonderful cooks and good home makers. For all the good food and generous offering and the loyal attendance, and good music I am very grateful. And I am grateful for this opportunity of getting to know the Christiansens better. I am convinced that the Brethren church should hear a great deal more from him as Evangelist, Bible teacher, and writer. His talents deserve to be more widely used among us. The world has all too few of such humble and heroic saints. I am thankful to have had this blessed fellowship with him. May the Lord richly bless all these faithful brethren.

—John F. Locke.



MOUNT PLEASANT, PENNSYLVANIA

The First Brethren Church of Mount Pleasant, Pennsylvania, closed a very successful Evangelistic Meeting with the observance of the three-fold Communion service on Easter Sunday morning.

Rev. D. C. White, a former pastor of this church, was the Evangelist. He brought us 12 challenging messages from God's Word. As a result of these meetings, 5 made the public confession to accept Jesus Christ as their Savior. They were baptized by the writer and received into the fellowship of the Church. Several rededicated their lives to Christ. We had 30 around the tables for our Communion Service.

—George J. King, Pastor.



TIOSA, INDIANA

A few lines to let you know what we are doing at Tiosa. We are well into our second year with Rev. Wayne Swihart as our Pastor. We have enjoyed the Swihart family very much, and feel that the children have found a place in the hearts of the congregation. There are four: Ann, the oldest, Tom, David and Nancy, the youngest.

At Christmas, we had a party for our Pastor and family in the basement of the church. We had a buffet supper, and afterward, Mr. and Mrs. Robert Lewis showed pictures of the Christmas story, followed by a very delightful story told by Brother Swihart. At the close, a table full of gifts was waiting for the Swiharts.

On February 1st, four were received into the church by baptism, among them being the Pastor's daughter, Ann.

We had a good attendance Easter Sunday morning, and Sunday evening the young people presented a lovely pageant. Easter Monday night, we held our annual biscuit and maple syrup supper.

We have some busy weeks ahead, for which we are thankful, for we feel it is good for a church to be busy. Our W. M. S. was fortunate to get Rev. Eugene J. Beekley, from our Warsaw Church, to come and show pictures of his recent trip to the Holy Land, on April 24th. On May 7th, our annual Mother and Daughter's banquet was held; on May 18th, our church is scheduled to be host to the Southern Indiana Laymen's meeting.

We are already laying plans for an Evangelistic meeting to be held this fall.

Our attendance, both morning and evening, has been

encouraging. Our prayer is that not only our numbers, but our spirit will grow continually.

—Mrs. Frank Lee, Cor. Sec.



REPORT FROM WASHINGTON

The Washington Brethren Church owes much to our Mission Board and to its many friends throughout the Brotherhood. Without their splendid support, our work would probably not exist today. We take this opportunity, then, to bring to our many friends this "progress report," and to request a continuing interest in your prayers.

About December 1st of last year, Brother Clarence S. Fairbanks closed a 10-year pastorate here, to assume his new work at Ashland. He had been our pastor almost from the beginning of the work here, laboring together with us through this most difficult period. In addition to his lasting contributions to the work of the church itself, seldom has a pastor left behind him a greater proportion of loyal friends and well-wishers after 10 years of work.

When it was first learned that we must secure a new pastor, a committee was appointed for this purpose. At their first meeting, it was their unanimous feeling that we should have Brother J. Ray Klingensmith, if he was available. Skipping over the many intervening details, early in January he became our new pastor, his family arriving toward the end of that month. The leading of the Lord has been apparent in many details, and the over-all picture of the work here never looked brighter.

Brother Klingensmith's ministry places much emphasis on Bible teaching and Bible study, and the increased attendance (especially on Wednesday evenings), is evidence of the hunger of people for the Word—even in these days.

Emphasis is also given to the prayer life and to personal visitation and soul winning. Since the first of the year two intensive campaigns of visitation have been made. The first was primarily among outsiders and the inactive; the second, primarily among the church membership, to promote a "friendly families" feeling and attitude within the group.

In this visitation program, of course, the pastor has taken a most active part, and his green Hudson has already become a familiar sight. As a related activity, a number of the members are also using their cars for the Lord, and a good many children from non-Brethren homes are being brought to Sunday school and church. Through this service, some of the parents are also being reached.

At a well attended evening service, four new members were recently baptized and received into the church. We are confident that others will be baptized soon.

At the suggestion of the pastor, one of the smaller rooms in the church has been fairly well furnished and equipped as a pastor's study and office. During the morning hours of each day Brother Klingensmith is to be found in his "office," where he spends much time in the studies so essential for vital messages, and in prayer for the spiritual needs of his congregation. This arrangement is new to us and, we believe, to most Brethren congregations, but already it has proved very helpful. People seem to feel much more free to bring their own problems

or congregational matters to the pastor there, for discussion and help, than they would among the distractions of family life in the parsonage.

More recognition generally should be given to our pastors' families. Sister Fairbanks was very active in working with the children, the W. M. S., S. M. M., and with other related activities of the church. Similarly, Sister Klingensmith is already teaching one of the adult Bible classes; Janet has substituted as teacher for one of the children's classes, and has been of no small help at the piano. Both sing in the choir, and have given valuable help in many ways.

We still have our problems, of course, not the least of which is the lack of space (and the resulting confusion). It is becoming increasingly difficult to "shoe-horn" our increasing attendance into the available space in our present basement unit. The poor economy of having to rent a parsonage in this high-rent area also gives us no little concern. Nevertheless, in addition to the more tangible items already referred to, there is among the people as a whole a sense of renewed dedication and a will to work that speaks well for the future.

Thoburn C. Lyon.

This 'n' That

On Tuesday evening, May 19th, the Editor was privileged to bring the Commencement address for the graduating Class of the Riverside Christian Training School, at Lost Creek, Kentucky. This was our first visit to our Mission at Lost Creek.

The Brethren Church should be profoundly appreciative of the lifetime of work which has been put into this work by Brother and Sister Drushal, and those who have worked with them. The Drushals have rounded out 46 years of labor in this work. This is no small record, and merits the recognition of the Brethren Church. Many times they have labored and gone on when the only assets were faith and prayer.

The fruits of their labors are many. Out of this grade and High School have come those who became preachers, missionaries, school teachers and school administrators.

The faculty members, and the people of the community, as we were able to speak with them, speak well of the work of the Drushals. The Church was full for the service. The graduates did well in presenting their part of the program. We want to make special mention of the girls' chorus which furnished the special music for the program in the form of a gospel anthem. The chorus, containing a dozen or more High School girls, is under the direction of Miss Adah Drushal. She has trained them to where the girls bring out the full quality and depth of their voices and of the message of the anthem.

May the blessings of the Lord continue to be upon the Drushals and their work for the Lord in this very needy field in Kentucky.

'Bye for Now.

W. S. B. Editor

CHILDREN'S BREAKFAST SET

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We thank Him for our food.

Thank you for the birds that sing,
Thank you, God, for everything.

2363 set—Lord, I thank Thee for today,
For my food, my work, and play.

Thank you for the things we eat,
Thank you for the earth so sweet.

Please add 20c for mailing costs.



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The **BRETHREN EVANGELIST**

VOL. LXXV, No. 23, June 6, 1953

Official Organ of The Brethren Church

A MAN MAY GO TO HEAVEN

Without Health

Without Wealth

Without Fame

Without A Great Name

Without Learning

Without Big Earning

Without Culture

Without Beauty

Without Friends

WITHOUT TEN THOUSAND OTHER THINGS

**BUT HE CAN NEVER GO TO
HEAVEN WITHOUT CHRIST!**

THE BRETHREN EVANGELIST

Published weekly, except the last week in August and
the last week in December.

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Items of General Interest

MAURERTOWN, VIRGINIA. The Laymen of the Maurertown church were helped in their organizational meeting recently by Mr. Isaac Litton of Hagerstown, Maryland, District Laymen President.

Mrs. Margaret Litton was the guest speaker at the Maurertown Mother-Daughter Banquet, held the same evening as the above mentioned Laymen's meeting, May 13th.

GATEWOOD, W. VA. The Youth Crusaders Group started their summer's activity program with a weiner roast at the home of one of their members recently.

WAYNESBORO, PA., WAYNE HEIGHTS BRETHREN. Brother N. V. Leatherman writes in his bulletin concerning their dedication day, "Many were the remarks of appreciation for the dedication program with so many fine speakers. Thanks to all for their excellent contribution, particularly our guest speakers, Brethren Clayton Berkshire and E. M. Riddle."

Brother Leatherman also writes concerning the week of services which followed the dedication, in which Brother John F. Locke was the speaker: "It was a wise move to have planned for the post-dedicatory services. Brother Locke won many friends for us in the community as well as refreshing the membership of the church."

BERLIN, PENNA. An appreciation banquet for the two choirs of the Berlin Church was held on May 19th.

Brother Lyle Lichtenberger comments, "These choirs are doing such a splendid piece of work for the Lord and our church."

VINCO, PENNA. Holy Communion Services were held at 1:00 P. M. and 7:00 P. M. on Sunday, May 17th.

For stone for their new Sunday School addition, the Vinco Church hopes to save \$2,000.00 in quarrying and hauling costs by having the work done by volunteer labor by the men of the church. The stone is being obtained from a near-by farm.

JONES MILLS, PENNA. The W. M. S. Public Service is scheduled for June 7th, with the S. M. M. Public Service to be held on June 14th.

CAMERON, W. VA. A dedication service for children is planned for June 7th.

Plans for Bible School are shaping up for the Cameron and Quiet Dell churches. The Quiet Dell school will be held in the mornings and the Cameron school in the afternoons of the two weeks beginning June 8th.

AKRON, OHIO, FIRESTONE PARK BRETHREN. Robert Dawn, well known Baritone soloist, presented a program of familiar hymns, negro spirituals and other sacred songs, in the Firestone Park Church on Sunday evening, May 17th.

LOUISVILLE, OHIO. A Bible Drama entitled, "The Church in Glory," was presented in the Louisville Church, Thursday evening, May 21st. With two acts, and nine scenes, it pictured the scene in Heaven following the Rapture of the Church.

GRATIS, OHIO. Brother William S. Crick will serve as the Dean of the Gratis Community Vacation Church School to be conducted in the Public School building, beginning June 1st.

BRYAN, OHIO. The Bryan Church held a youth banquet for their young people on May 25th. Brother Charles R. Munson, National Director of Brethren Youth, was the speaker. Brother Munson reports a very fine attendance, interest, and program.

Brother Alvin H. Grumbling has started sending out a news letter to his congregation.

On May 14th, the mother-daughter banquet was held. Mrs. C. Y. Gilmer of Huntington, Indiana, was the guest speaker.

NAPPANEE, INDIANA. The Brethren Youth Ambassador Quartet was in Nappanee on Sunday, May 24th, bringing special music and messages.

Returned missionaries from Argentina, Rev. and Mrs. Robert Byler, were present in the Nappanee Church on May 31st. Mrs. Byler was scheduled to bring the message, as a part of the Sisterhood Public Program.

PERU, INDIANA. Brother Milton Bowman was the High School Baccalaureate speaker on May 24th.

ELKHART, INDIANA. Something new in the way of methods for raising money for their Brethren Youth project has been tried by the Elkhart young people. On a recent Saturday, they set up a "Car-Wash," getting \$1.50 for a wash, and \$6.00 for a polish job.

Rev. Ernest Minegar, pastor of the College Corner

(Continued on page 6)



The Editor's Pulpit



Summer Camps

ON PAGE NINE of this issue, we have listed the places and dates of our Brethren young people's camps. The information was provided by the National Sunday School Association, and is part of a poster which, by this time, should be in evidence in your church.

When we think of summer camps, there comes to this scribe a feeling of nostalgia, inbred through the years of our associations in our Brethren young people's camps. Our first experience came as a member of the student body of the first year of Camp Juniata, back in 1933, in Pennsylvania. Three years as a student, and then through the intervening years as a helper and instructor in various of our camps, has convinced us of the value of the Brethren Church camping program.

The tremendous growth of attendance, and the constant enlargement of the camping program is attestation of its value. Let us consider some of these values.

First, the Spiritual values. Primarily, the camping program, sponsored by the church, is spiritual in nature. Ministers, Christian teachers and workers devote their time and talents to the spiritual development of our young people. In morning watch, classes, chapel, vesper talks, camp-fire meditations, cabin devotions, songs, choruses, and personal consultations, our young people are made aware of God's nearness, and of His desire to draw them close to Him through Jesus Christ.

We cannot, this side of eternity, begin to evaluate the spiritual good which has come as a result of our camping program. In the out-of-doors, away from the common distractions of life, young people are encouraged to give ear to the call of God for their lives. Many a minister, missionary, or other Christian worker can, today, look back on a camp fire, vesper talk, a quiet meditative moment in camp as the turning point in their lives, which led them to a definite yielding of themselves to Christ's call. The response of youth to the call of reconsecration and service in our camps would put many an adult and many a church to shame. In our camps, our young people are brought face to face with Christ, and many answer His call.

Second, the Fellowship values. For a week, young people are in a different kind of environment. From the normal (some Christian, some not Christian) association of the average community our young people go to this environment which is basically Christian in nature. For many young people, it is their first, and often their only

experience of living away from home. Here they learn lessons of living together that often are learned the hard way in the home community. It is fortunate that in these "away from home" situations that they can be in a Christian camp under careful and Christian supervision.

The friendships made in camp last for life. Here, Brethren young people learn to know other Brethren young people from the other churches in the District. Thus the Brethren Church becomes more real and more meaningful to them. As local churches, as Districts, as a Denomination, the Brethren Church benefits from this type of association.

Third, the Physical values. Fresh air, team work, skill, competitive games, all lend themselves to an improvement of the physical body. This is not neglected in our camps, nor is it over emphasized. Our camp leaders seek to keep a well balanced program of all phases of camp life in effect. We have listed these three phases of camp life to give an idea of that which takes place in our camps. Uppermost, though, is the purpose of Christian training, so that young people can find their places in the Church of today and tomorrow. Not every young person that goes to camp responds, nor becomes an interested and zealous worker for Christ. Neither do our young people in our local churches. But this number is far in the minority.

For the good that is done, our camps are worth while. As we have observed the results and work in our camps, we have come to the conclusion that, in many ways, as much good is done in one week of camp as is done the rest of the year in our Sunday Schools and other church activities. This is true, simply because in camp, the young people are concentrated in their work and emphasis, which isn't true when each Sunday is separated by a whole week of secular emphasis at home.

This is at once an encouragement, and also a responsibility. Pastors should carefully explain the purposes of camp to their young people before camp starts. Camp leaders, teachers and workers should keep the sacred purposes of the camp program in mind, for they are dealing with souls which are eternal.

We pray for a successful 1953 camping program. We urge your prayers upon the young people and workers as they travel to and from camp, upon their safety and health while there. We urge your fullest support in see-

(Continued on page 6)

Word Pictures Of Christ In The Gospel Of John

Each of the chapters of the Gospel of John contain a word picture of Christ. Twenty-one Brethren ministers present, in this series of devotional articles the "development" of these pictures, chapter by chapter. We urge you to read each chapter, and each of the articles as they appear; thereby coming to a deeper understanding of our Saviour, His purpose, and His work.—W. S. B.

4. Christ, The Soul Winner

Rev. Woodrow B. Brant

Text: John 4:7-29

WHAT IS THE FLAVOR OF your conversation? Does it place upon the air a perfume pleasing unto the nostrils of our Heavenly Father, or is it a stench unto the Lily of the Valley and the Rose of Sharon?

Perhaps you have never asked yourself this important question. On the way to Lost Creek, Kentucky, several years ago, I was passing through a small town and had to stop for a traffic light. I heard confusion to my left and turning, saw a man being pushed into the narrow street. Upon looking further it was noticeable that the man was the driver of a beer truck, and the one doing the pushing and loud talking was a good sized woman. The thing that cut my heart to the quick was the language—such terrible, foul words coming from this woman.

Never before or since have I heard such vulgar and evil words. Many times in my ministry I have heard respected Church Officials, representatives of God's Kingdom and His lovely Son, using the foulest language any human could. But, you say, what does this have to do with John 4 and Christ, the Soul-Winner? Would you look now at John 4:19? "The woman saith unto him, Sir, I perceive that thou art a prophet." Do you see now why it is so important that we be careful of every word that proceedeth out of our mouths?

In this 4th chapter of John we find a remarkable story of soul-winning. In striking contrast to the cold unbelief in Jerusalem and Judea, was the experience in Samaria, where a whole city ac-

cepted Him as the promised Messiah. All the more remarkable because He stayed only two days, performed no miracles, and was speaking to those who regarded His race as their natural enemies.

The story is full of encouragement for all who are sincerely seeking for Light On Religious Problems; for it shows how faith may be gradually enlarged and strengthened. THIS WOMAN LOOKED UPON JESUS, at first, as being a weary traveler, a Jew, then as a "prophet," and finally as the "Messiah," whom her townspeople called "The Saviour of the World."

The woman of Samaria, who had had 5 husbands, and had drifted at last beyond the pale of respectable morality, was the last person in Samaria who one of us would pick out to be a successful Christ worker. Her sister-women would not even allow her presence at the well. Her life had become so notorious that she had no alternative than to carry her pitcher to the well in the hot, sultry noon, instead of waiting for the cool of the evening, as the other women did.

But Jesus picked her out, and won her confidence (appealed to her sympathy, etc.) and within a few minutes changed her from the village outcast to the village EVANGELIST. Having won her confidence, our Lord convinced her that He was the Christ and that God was ready to save and bless her. Immediately she responded to a powerful impulse to go into the city to share her discovery and her new-born faith with others. "COME, SEE A MAN WHICH TOLD

ME ALL THINGS THAT EVER I DID. IS NOT THIS THE CHRIST?"

This was not preaching, nor was it argument. It was something scarcer and more urgently needed today than either preaching or argument. It was simply a PERSONAL TESTIMONY concerning what Jesus had done for her. It was a modest intimation of personal faith in Christ and an invitation to others to consider His claims.

The amazing thing is that such a simple testimony given by such a person led to such important consequences. Influenced by the woman's earnestness, the villagers went out by the scores to HEAR and SEE the Master for themselves, and scores believed on Him.

In my readings recently I ran across this interesting touch that John adds to this dramatic story. "*THE WOMAN LEFT HER WATER-POT!*" She had come to the well on business. But when she found the Saviour, she gave herself TO MORE IMPORTANT BUSINESS. Eager to share her own great discovery with her neighbors, she pushed aside her own business to attend TO GOD'S BUSINESS. The result was salvation for many and for herself a rich reward.

We shall not get on very well with the business that God has committed to all of us who call ourselves Christians until we forget all about our water-pots. WHEN JESUS IS PASSING BY, A WATER-POT CAN WAIT; PERISHING SOULS CANNOT.

If you will pardon the personal reference I would like to show just how God can and will use us if we will be used. I have never been anywhere in this land that God has not enabled a testimony to be given even under adverse circumstances and conditions.

Several years ago I was going through the hall of Memorial Hospital in Johnstown. I had called on a man who had just undergone surgery, and was on my way to see another. I turned to cross the ramp to the annex and noticed three men and a woman seemingly in great distress, standing in the middle of the hall-way. Sometimes I stop and inquire if there's anything I can do, but before this could be accomplished, two of the men had each arm and stopped me, saying with great emotion, "Will you please help us?"

I said, "What is it you want?" and they explained, "We saw your pin on the lapel of your coat, and it says, 'JESUS NEVER FAILS'" I said, "That's right, do you believe it?"

These strangers explained that they were of the Roman Catholic faith, and would I mind having a word of prayer for their Mother who was at the moment in the operating room, and who they thought would die. Can you imagine this scene? A Protestant Minister and four Roman Catholics in a huddle in the middle of a busy hospital corridor bowed in prayer? This has been duplicated many times over in our ministry, and the phone rings constantly and a distressed voice of Protestant or Catholic alike ask, "Will you remember so and so in your prayer, or will you call on so and so, or please have your church pray for so and so." (We have a period of silent prayer every morning in our Worship Hour when we pray for our Missionaries and sick and unsaved.)

Please bear with me in another personal experience under different circumstances. The writer was returning home from Lost Creek Camp last year; we caught the bus at Lost Creek, and out of Louisville, our bus broke down. I was somewhat distressed. After an hour and a half of waiting, another one came and we proceeded to Cincinnati, arriving a half hour after my bus left for Pittsburgh. The next bus left in several hours. Being hungry, I found a stool in the lunch room, and ordered.

In a little while a young man came and sat down beside me and ordered a hamburger, and after hearing everything the waitress had to offer to drink, he ordered a bottle of beer. I felt I must witness to this young fellow. I began by asking him if he liked beer, and when did he begin to drink? He invited me to the waiting room where he told me a story of being the son of a Baptist Minister. He said that Dad had been suddenly taken, and that the family had left Mother to shift all alone. They all drank except one sister, and so to help forget, he had started to drink too.

On the very night of Dad's death, he went out and got drunk. "I couldn't face my Dad's death," he said. I don't have the space to set down the whole story, but I thank God that the bus broke down and that that young man was placed beside me in a bus lunch-counter, and that He (Christ) gave me the words to bring comfort and strength, and the promise to God and myself that this young man would not drink again. An interesting note to you perhaps would be that this same young man had been in our young people's

Camp at Lost Creek several years before. His home was in Hazard, just below Lost Creek.

To you, my dear reader, I say upon the authority of the Word of God, "Preach the word; be instant in season, (in the pulpit, on Sunday), out of season, (out of the pulpit, Monday through Saturday)." Open the closed portals of your heart, get right with God, if you would have SPRINGING WATER.

Let the spring arise, first in WORSHIP, and then in LOVE, as with the Samaritan woman. Love which forgives and forgets, which harbors no SELF-WILL, CHERISHES NO GRUDGE, AND MEETS THE SHARP EDGE OF CRITICISM WITH GENTLE FORBEARANCE. Then mines of diamonds will open under your feet and river-sands will yield gold. Therefore little children, let us love, for love is of God. They who abide in love, abideth in God, for God is love.

—Vince, Penna.

THE EDITOR'S PULPIT

SUMMER CAMPS

(Continued from Page 3)

ing that young people are given the money to attend camp, if they have not been able to earn it.

The memories of years in camp are precious memories, becoming jewels more precious than diamonds as we recall them in the broad avenues, or the narrow valleys of Christian service.

Christ has a message for the hearts of Brethren young people this summer in camp. Will you pray and work so that young people might hear this call of Christ, their Saviour and Lord? W. S. B. Editor.

Items of General Interest

(Continued from Page 2)

Brethren Church, was guest speaker in the Elkhart Church, Sunday evening, May 17th.

UDEL, IOWA. Brother H. Francis Berkshire writes, "Eight were baptized recently. Had received three by letter of transfer previously. Total increase of eleven during our first eight months here."

Mrs. Betty McKnight, former missionary nurse in Egypt for three years under the United Presbyterian Board, from Louisville, Kentucky, was guest speaker at a recent Sunday evening service.

Spiritual Meditations

Rev. Dyoll Belote

POWER FOR LIVING

"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.

Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." John 1:12, 13.

THE MIND CRAVES AN INTERPRETATION of the events of life. The heart craves the assurance of inward peace. The will craves an adequate power for living.

When we accept Christ as our Friend and Lord, He gives us "power to become the sons of God." The manifestation of this power comes to us in three ways:

1. CHRIST GIVES US MASTERY OVER OURSELVES. The world's great ills, like war, come from unregenerate personalities (Stalin, Hitler, Mussolini) who have no answer for egotism, lust, pride, selfishness, fear. If we are ever to have a new world—and if we will have any part in the transformation—the transformation must begin with ourselves. Regenerated lives are the only ones that can strengthen others for the battle of life, and they must find the source of their strength in Him through Whom the great apostle declared he found power and strength. "I can do all things through Christ which strengtheneth me." Christ can take from us the ill temper, laziness, self-will, greed, or whatever else spells defeat in our lives.

2. HE GIVES US A VOCATION TO FOLLOW. Henry Drummond declared that God has a will for a man's career as well as for his character. And multitudes who know failure in life would find success if they would only stop and seek God's guidance in the choice of a career. Every man needs a call from Christ to find the right work.

3. HE GIVES US PURPOSE AND ENERGY. In Life "he who works for a purpose works to a purpose" is amply exemplified in the careers of great men. And as men work with and share the purposes of the Master do they catch His enthusiasm, and find themselves charged with His power. And the more and closer we follow Him does our power increase.

—Linwood, Maryland



How About Your Offerings??

BRETHREN YOUTH OFFERING

Make checks payable to Margaret E. Lowery, Treasurer, and address Miss Margaret E. Lowery, Samaritan Hospital, Ashland, Ohio.

Missionary Department

WHAT CONSTITUTES A MISSIONARY CHURCH?

If the great commission constitutes the mission of the church, then every church ought to strive to be a missionary church. When is a church truly a missionary church? In attempting to answer we suggest three things.

The Pastor

Without question the pastor is the key man in the local church. If he has a passion and a vision for a worldwide missionary program, it will only be a matter of time until his church will also catch that vision.

A missionary minded pastor will keep himself informed of the need of the gospel on the foreign fields. He will read the lives of missionaries and missionary publications that carry current information on the general missionary movement across the world. He will preach often and continually missionary messages. He will utilize the mid-week service for special prayer and missionary information. His prayers in private and in public will reveal the passion of his soul.

The People

Unless the pastor as the key man unlocks the hearts of the people, there will be little accomplished. The pew must catch fire of the pulpit if the church is to effect a world wide program of evangelism. Spiritually minded deacons, trustees, officers and members will help to build a great missionary church.

The best way to cultivate missionary minded members is to expose them constantly to the Word of God. If the pastor is conscious of the lack of missionary vision on the part of his people, let him feed them from the Book that begets missionary interest. It may take a conscientious pastor some time to cultivate the appetite for pure food, but once the appetite is cultivated, it will be revealed in the missionary giving of his people.

The Program

There are several things one might find in a vital missionary program. The first would likely be a **Missionary Committee** which would plan and promote the program in the local church. Other phases of the program would include missionary emphasis in the midweek services and in the Sunday school, missionary conferences with missionary speakers,, active missionary societies, a library of missionary literature, and a sacrificial missionary budget and missionary projects.—Adapted from CBFM.

NEW BUILDING AT LOST CREEK

The work on the new administration and gymnasium building at Lost Creek, Ky. was begun a few weeks ago. Brother Drushal reports on May 23rd that "The wall is

now up to about the level of the lower part of the floor beams. A few more blocks to be laid and they will be ready for the floor joists, etc. This will require some steel I believe."

The condition of the old log schoolhouse necessitated the construction of a new building if the work was to continue there. Those who know the field recognize the tremendous need and the opportunity for missionary work. It is felt that the added facilities that the new building will make available will attract more students to the school and guarantee a better future as well.

Pray for this work that it might accomplish the purpose for which it was established and that all that is accomplished might be to the glory of the Lord.

WORTHY OF NOTE

It is interesting to compare the Easter offerings of 1953 with those of 1952 as they come into the Missionary Board office.

We have just received the offering from our church in Sergeantsville, New Jersey, and notice that last year their offering was \$74.00 as over against \$220.00 so far in 1953. The reason for this increase is explained in the following statements taken from the letter of the secretary of the church: "Our offering is substantially larger this year. We have instituted a different plan for our foreign missionary giving. During the past year individual pledges have been made specifically for foreign missions. We have also set aside one tenth of our plate offerings for the same purpose, so there will be another check coming later."

We commend this small church of approximately forty members for the vision and aggressive program being promoted.

CHANGING PLANS IN A CHANGING WORLD

We live in a changing world. This is felt in no little way as we engage in the promotion of a missionary program with all of its ramifications. Changing circumstances often make necessary the revision of plans which in turn adds to the complexity of the situation.

Our recent experience with the matter of obtaining visas for Ken and Jeannette Solomon is a good example. A change in the regulations of the Argentine government,

(Continued on page 15)

BRYAN CHURCH CELEBRATES 60TH ANNIVERSARY



Two views of the festivities at Bryan

On the evening of April 21st, about 200 members of the First Brethren Church in Bryan, Ohio, gathered for a carry-in supper. The occasion was the 60th Anniversary of the Bryan Church. The basement was gaily decorated, including twelve tables decorated for a month of the year. In the kitchen, three tables were laden with food. Each person, after filling his plate in the kitchen, sat at the table representing the month of his birth.

The program began with group singing of favorite hymns, under the direction of Ronald Scott. Mrs. Ernie Hineman, one of the two living charter members, talked concerning the early history of the local church. After a piano duet by the Ransom girls, Rev. C. A. Stewart brought the anniversary message. Rev. Stewart was pastor of the Bryan church from 1930-1946.

At the present time there are two charter members still living: Mrs. Ernie Hineman and William Wineland. Both are 85 years old and both have been active in the church. Mr. Wineland is confined to his bed and could not attend the anniversary, although he wanted to do so.

The fellowship and inspiration of the evening was enjoyed by all. The evening was a big success because everyone pitched in and helped. Each one helped out with decorations, food, singing, and all that goes into such an event. It is one that will long be remembered by the Bryan people.

CHURCH HISTORY

The Bryan Church became an officially organized Brethren Church on April 21, 1893. At that time a constitution was adopted. W. M. Wertz was elected Moderator, and S. H. Keiser was elected Secretary. Joseph Newcomer was elected Treasurer. Trustees elected were Samuel H. Keiser, Fred Hineman, Mahlon Wertz, William Wineland and James Branan. The Church was duly incorporated under the laws of the State of Ohio, by and under the name of the "Brethren Church."

Holsinger's "History of the Tunkers and the Brethren Church, gives us the following concerning the early history of the Bryan Church.

"In 1888 there were but two members of the Brethren Church in this vicinity, Samuel Keiser and Sarah A. Keiser. In August of that year we secured Brother J. H.

Swihart, who held a ten days' meeting in an unfinished Disciple Church. During the meeting we had five accessions, two of which came from the German Baptist Church, namely, Samuel H. Keiser, and Mary Keiser. William Wineland, Elizabeth Wineland, and Ernie Newcomer (Hineman) were received by baptism. At the close of the meetings Brother Swihart called the little band together, and formed them into a temporary organization, Swihart being chairman.

"In the spring of 1889 they secured the service of A. M. Ridenour, who commenced a revival about April 1st, and closed the latter part of the month. On April 29th the church was reorganized, with the following members: G. W. Keiser, Alta Wertz, Lydia J. Keiser, David Martin, Katie Martin, Hettie Keiser, Gertrude Keiser, Sarah E. Conrad, and Mahlon Wertz. Samuel Keiser and Mahlon Wertz were elected deacons; Samuel H. Keiser, clerk; and George H. Keiser, treasurer.

"A. M. Ridenour served as pastor for one year and
(Continued on page 10)



ALVIN H. GRUMBLING

BRETHREN SUMMER CAMPS --- 1953

CAMP ZION, OHIO

Juniors, June 21-27

Inter. & Srs., June 28-July 4

CAMP JUNIATA, PENNSYLVANIA

YP & Seniors, June 28-July 5

Juniors, July 5-10

CAMP SHIPSHEWANA, INDIANA

Seniors, June 21-27

Intermediates, July 5-12

S. Ind. & Ohio Jrs., July 12-19

N. Ind. Juniors, July 19-25

CAMP PINNACLES, WEST VIRGINIA

Seniors, July 5-12

Intermediates, July 12-18

CAMP RIVERSIDE, KENTUCKY

June 22-27

CAMP BLACKHAWK, ILLINOIS

July 12-18

CAMP BEREА, CALIFORNIA

June 22-28

CAMP WYANDOTTE, KANSAS

Dates not available

BRYAN ANNIVERSARY CELEBRATION

(Continued from page 8)

nine months. On April 1st, 1891, Elder Martin Shively became pastor, and served two years faithfully.

"The Brethren Church decided to build a house of worship. On July 6, 1893, in a business meeting, the plans and specifications were accepted, and a house was then erected, thirty-four by fifty-two feet, costing over \$1,700. It was dedicated by S. J. Harrison and Martin Shively, June 24, 1894."

The records of the church reveal that the following pastors have served this Church:

J. H. Swihart, 1888-89; A. M. Ridenour, 1889-91; Martin Shively, 1891-94; P. M. Swihart, 1894-96; David Rittenhouse, 1896; W. A. Welty, 1897-99; S. B. Grisso, 1899-1903; C. E. Weidner, 1903-04; Edward Byers, 1904-05; A.

T. Wirick, 1905-07; J. L. Kimmel, 1907-10; L. A. Myers, 1910-16; G. L. Maus, 1916-22; E. M. Riddle, 1922-27; O. C. Lemert, 1927-30; C. A. Stewart, 1930-46; C. Y. Gilmer, 1946-48; E. J. Black, 1948-52; Horace Huse, summer pastorate, 1952; and Alvin H. Grumbling, began as pastor in September 1952.

Such is the history of the First Brethren Church of Bryan, Ohio. Perhaps more could be said, but facts speak for themselves. Through 60 years of organization, and 5 years of early beginnings this church has grown from a membership of 7 to the present number of 547. Through the years 826 persons united with this church, with 279 of them either passing on by death or being transferred to another church. The pioneers of this church had great vision and faith in God, and the passing years have enlarged both elements. Our prayer this day should be that we may carry on in the same manner with great vision of the future and great faith in God. Only in this way can we look forward to a glorious future for the honor and glory of God.

What They Say About Brethren Youth



"The Brethren Youth program of our church proclaims mission work by every modern means: radio, printing, schools, medicine, and service. Brethren Youth is Mission-minded."

—Rev. J. D. Hamel, member on the National Brethren Youth Board, representing the Missionary Board.

"Brethren Youth prepared and directed youth program materials are vital to Brethren young people because of their Brethren emphasis, and should be used by all Brethren Youth groups."

—Rev. W. St. Clair Benshoff, member-at-large on the National Brethren Youth Board.



"Brethren Youth is one big happy family. In this family are the Sisterhood of Mary and Martha, the Brotherhood, and all the young people of the church. The W. M. S. mothers the Sisterhood, and the Laymen father the Brotherhood. Some day those in the present Sisterhoods and Brotherhoods will grow up to mother and father others in the Brethren Youth organization."

—Jeanne Lindower, member on the National Brethren Youth Board, representing Sisterhood.



What's Doing in the Churches



GIFTS FOR LOST CREEK

The undersigned held a meeting for Brother Bruce Shanholtz, pastor of the Second Brethren church in Johnstown last October (9 to 19). During the meeting, colored slides of the Brethren Mission work at Lost Creek, Ky., were shown two evenings. At that time we planned to drive to Lost Creek and take gifts of canned food and clothing. Brother Shanholtz had a 1949 Ford pick-up truck at his farm in W. Va., and we planned to use it the last week of April, 1953 to make this trip. In April we made the announcement to the Valley Brethren to bring in the gifts that they wanted to be taken to Kentucky. When we went over to the church on Sunday evening, April 26th, several pews were filled with canned goods, soap, clothing, and on the floor were 2—100 lb. sacks of potatoes, and one case of eggs. It looked like there was over half a pick-up truck load in the church. We were glad to see all these articles.

Brother Shanholtz came at around 6:15 A. M. on Monday morning. We went over to the church to put the goods on his pick-up. First we had to unload part of the truck to place the canned goods on the bottom. We had a real load when all was on the truck. A tarpaulin was placed over the goods to keep them dry. It had rained a little while the truck was being loaded.

We left Jones Mills at around 7:15 A. M. We went by the way of Wheeling, Parkersburg and Huntington, W. Va. It is 420 miles from Jones Mills to Lost Creek this way. It rained most of the way to Huntington. Since there are two hours difference in time, we arrived at Lost Creek at about 5:45 P. M., their time. Supper was over and we drove to the parsonage to meet Brother and Sister Drushal. Brother Drushal was away just then. Sister Drushal introduced us to the faculty. Some clothing had come in and it was being taken care of by the workers. Some of the larger boys unload the clothing at the parsonage. The rest was unloaded at the kitchen of the Girls' dormitory.

We visited with Brother and Sister Drushal that evening. We asked to stay at the Boys' dormitory as this was the first trip back to Riverside for the undersigned since August of 1949. We were happy to see that this dormitory is such a fine building.

On Tuesday, Brother Drushal asked us to speak at the morning chapel period. All the school meets at the High School chapel for devotions every school day at 8 A. M. We were glad to see that the trench had been dug for the foundation of the new gymnasium. On Tuesday morning a plumber came and connected the water line to the gymnasium so that work on this building could be begun at

once. We were glad that the Brethren people are so greatly interested in the work at Lost Creek. The boys need a gymnasium so that they can play basketball indoors. Of course this building can be used for other purposes also. They need some good class rooms and better equipment. May the Lord guide us in all that should be done for this Mission work at Lost Creek.

We drove to Rowdy. Brother Shanholtz walked over the grounds. A picture was taken of this chapel. The bell furnished by the Laymen of the Third Brethren church, Johnstown, Penna., August of 1949, is now in the belfry.

We drove to Krypton to see the Brethren Mission there. Rev. Fred Kinzie had been here but he is now with his children. He took good care of this work. The church building is 45 x 60 feet. There is a fine parsonage. The church has a new roof and both buildings have been painted recently. The ground is level and a beautiful location for Mission buildings. The church was erected in 1915. The church attendance is around 100. Who will go to Krypton? The undersigned first visited here at Easter time in 1933. Let all who read these few words pray that the Lord will raise up some Brethren people to come to Krypton and direct these people in the way of the Lord. Perhaps some young couple would be willing to be used of the Lord here. Another Denomination would like to have this Mission work at Krypton. Brethren why should we let others take over a work that we have been working at? Still another church group is now coming in around Haddix and Rowdy. They did not come in until the Brethren came. Can we not be about our Lord's work as well as those of other faiths? Is not our Brethren message as good as theirs? There are places in the mountains of Kentucky where no mission work is being done. Why do not those of other faiths go there? Let us be up and doing as Brethren. We took some pictures of the buildings at Krypton. We hope that they are good as we will be able to show them to you at a later date.

On Tuesday evening a service was held in the lower Chapel which is the present church for Riverside. Colored slides were shown of scenery here in Pennsylvania and of Ashland College. Brother Shanholtz brought the evening message.

We came back on Wednesday as Brother Shanholtz felt he should return at that time. We are trusting that Mrs. Keck and the undersigned will be able to spend a week at Riverside as soon as possible. We would like to meet again those whom we came to know in 1948-49 and take a number of pictures that we believe would be of interest to you. May the Lord greatly bless the Drushals in the work they are doing at Riverside.

Elmer M. Keck.



MEETING AT DENVER, INDIANA

This is a belated report of a meeting held at the Brethren church in the village of Denver where our highly esteemed Rev. Austin Gable is the beloved pastor of a splendid group of people. The meeting began March 16th, and closed March 29th.

Rev. Gable is one of our fine Loree boys whose grandfather, Rev. John Fox, was a local minister in the early

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Brethren Youth Crusaders

Devotional Topics

J. D. Hamel Program Editor

Topic For June 14, 1953

THE CHRISTIAN AND HIS WORK

1 Cor. 10:31; John 5:17; John 6:27

A MAN was riding along the road that led from Jerusalem to Damascus. He was young, impetuous, and of great ability. He was going on an errand of fear and blood. Suddenly there shone about him a light brighter than the sun, and a voice sounded in his ear. When he knew indeed that it was the Christ who spoke to him, Saul of Tarsus cried out: "Lord, what wilt thou have me to do?" Then, in answer to the command laid upon him, Paul the apostle went out into a life of service.

1. WORKMEN WITH GOD—JOSEPH. In the familiar story of Joseph (Genesis 37 through 50) you will find mention of many different types of workmen needed to make even that ancient, but still complex, Egyptian civilization move. You recall how Joseph was such a good workman that he rose to a position of importance in the household of Potiphar, the Egyptian official who had bought him. Then after many events you read where the Pharaoh, deeply impressed with Joseph's dream interpretation, had him clothed in linen robes of texture as fine as silk, put a gold chain around his neck, and gave him supreme command of the land. In making peace with his brothers later on in the story, Joseph said to them, "Now do not be distressed nor angry with yourselves that you sold me here; for it was to save life that God sent me ahead of you" (Genesis 45:5). After reading the story of Joseph how many kinds of work can you name that were needed to keep the Egyptian kingdom running? Here is a start for your list: household servants, cooks, builders, bookkeepers, weavers, farmers. How long can you make this list? Think about the workmen who made the fine linen cloth, the exquisite jewelry.

2. WORKMEN WITH GOD—AMOS. Tending his flock and selling wool were some of the ways Amos earned his living, but being a preacher, a spokesman for God was what meant most to him. It was his business to preach at Bethel. Being a prophet was one of the recognized religious vocations of that day. Amos, however, made it clear that he was no professional prophet and "no member of any prophets' guild," but that he was taking time out from his shepherd's work because the Lord had told him to go and preach. He continued to preach to the people, at the same time giving an additional prophecy about the priest and his family. There was a strong sense of mission and of cooperation with God in Amos. Certainly he lived not just for himself, but felt a responsibility for the world in which he lived.

3. WORKMEN WITH GOD—NEHEMIAH. At a much later date in Jewish history we find another workman whose name was Nehemiah. The Jewish kingdom had been destroyed, the most active and influential Jews,

thousands of them, had been carried off to Babylonia, and Jerusalem was left in desolation. Years later a new world ruler had taken over Babylonia and the Jews who wanted to were allowed to return to their native land. After many years of living in another land, only a few of the Jews were ready to return to Palestine. Those who did found the same desolation and ruins which their fathers had left as captives. The temple still showed the marks of its burning nearly a half-century before. Now we find that Nehemiah was determined to do what he could about this terrible condition in their land. The Temple had already been partially rebuilt under the leadership of Zerubbabel and Haggai, and now, under Nehemiah, the people gave their attention to the city wall. The wall was needed for defense and so a great national enthusiasm was aroused for the completing of this project. In Nehemiah 4:6 we find that the people had a mind to work. In fifty-two days the wall was completed and a joyous celebration followed. Nehemiah and all the other great Jewish leaders gave to the world a contribution for all future generations. They worked as partners with God in carrying out His purposes.

4. MASTER WORKMAN. Suppose you were to apply a questionnaire to the life and ministry of Jesus. Ask Him about the conditions of His life's work. True, He started out as a carpenter and could answer from that standpoint. But no one would ever say that being a carpenter was Jesus' life work. What would you call Him? Preacher? But He also healed people, and that would make Him a doctor, would it not? Then He was a teacher, too. Some people called Him a prophet, yet like Amos, He belonged to no prophets' guild.

Read John Oxenham's interpretation of Jesus' work in the following stanza:

His work was plain,—to win them back to God,
That they in turn might win the world for Him
And found on earth a Kingdom of His love,—
A Kingdom without bounds of time or space,
Wherein all earthly kingdoms should find place,
And all men everywhere have liberty.
And he accepted it with joyous hope
And mighty expectation.

When you span the centuries, can you feel that you are a part of all life? Those ancient craftsmen of Joseph's time, those writers and builders of Hebrew life and thought, all artists and thinkers through the ages, every person who has ever contributed to the kindness, well being, health, and beauty of life, and above all the knowledge of telling someone about salvation through Christ, all have a comradeship in the great purposes of God which you, too, can share.

5. WHAT IS GOOD WORKMANSHIP? Are there some qualities of good workmanship that the minister and the janitor alike may have? Regardless of the job, what is a good workman? List as many qualities as you can think of. Do they apply equally to a preacher Kagawa? Do they also apply to Joseph, Nehemiah, Saul of Tarsus, Peter, and Johann Sebastian Bach or Dr. Wilfred Grenfell? And how do they apply to you? It is time we came a little closer to home! You are a part of this process of working with God—right now. It is not the job that makes the difference. It is how a person does the job

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Prayer Meeting Studies

By C. Y. Gilmer



HOLD THOU ME FAST

Lord Jesus who would think that I am Thine?
Ah! who would think
Who sees me ready to turn back or sink
That Thou art mine?

I cannot hold Thee fast though Thou art mine;
Hold Thou me fast,
So earth shall know at last and Heaven at last
That I am thine.

—Christina Rossetti.

WE ARE "KEPT BY THE POWER of God through faith" (1 Peter 1:5). We are begotten again to an inheritance kept in Heaven for us (1 Peter 1:3, 4). The God Who keeps the inheritance for us is the God Who would keep us as heirs for the inheritance (Romans 8:17). The God Who prepares an inheritance for His children (John 14:2) would have His children prepared for the inheritance (Col. 1:12). An inheritance without wisdom is not good (Eccl. 7:11, 12), and God's heirs must be disciplined (Heb. 12:6-8) that they may be partakers of His holiness (Heb. 12:9-11). The unrighteous shall not inherit the kingdom of God (1 Cor. 6:9, 10), and neither can flesh and blood inherit that kingdom (1 Cor. 15:50), but we inherit the promises "through faith" (Heb. 6:12), and "he that overcometh shall inherit all things" (Rev. 21:7). So, on the divine side "we are kept by the power of God," and on the human side we are kept "through faith," which is manifested by our continued hearing and following (John 10:27-29).

How much of us will God keep? The whole being—"your whole spirit and soul and body" (1 Thess. 5:23). We are to trust God to keep us, not only in spiritual things, but also in material things (Matt. 6:25-33; Phil. 4:19). We are to trust God to keep us, not in a general way, but in every detail (Psalm 91:9-12). He will keep you in the time of trial (Isaiah 41:10). He will keep you from small sins as well as very great wickedness. Remember that small sins are not small in the damage they do (Solomon's Song 2:15). If you think, for instance, that outbreaks of temper is a small thing, note that it is a violation of the highest law of the New Testament (John 15:12)! If you will trust yourself without any reservation to the omnipotence of God your safety is assured (Psalm 91:1-7).

One way that God keeps us is through obedience to His commands (Psalm 37:23). We can experience the power and goodness of God only so far as we are in contact and fellowship with Him (Isaiah 26:3). The everlasting God is Himself the hiding-place of the believing soul (Psalm 32:7; 119:114). In all our thoughts, words and deeds we should learn to be kept by our Almighty God (Psalm 139:23). In every action of grace we have the

whole omnipotence of God engaged to bless us "above all that we can ask or think" when we trust Him as we should (Eph. 3:20). The care of God for His vineyard is for "every moment," "night and day" (Isaiah 27:3). Our whole activity is to be God's doing (Phil. 2:13).

"We are kept by the power of God THROUGH FAITH." Faith believes that of ourselves we can do nothing (John 15:5). The secret of the spiritual life is our faith in Another (Phil. 4:13). Faith is depending on God as the "Helper of the helpless" (2 Cor. 12:9). "The way up is down" (Matt. 23:12). God will honor our trust and our faith in Him (Heb. 11:6). We obtain that trust by the death of self (Gal. 2:20). Our own thoughts and ways will not do (Isaiah 55:8, 9). Faith rests upon God's Word without proof until faith is exchanged for sight (Heb. 11:1). Of this the nobleman who returned from Cana to Capernaum is an illustration (John 4:46-54). For him the word of Jesus was enough. Since God cannot be separated from His Word, faith means fellowship with God. Jesus was the Author of the nobleman's faith, and He is the sole Author of our faith (Heb. 12:2). For lesson hymn, sing "Moment By Moment."



Lesson Comments by Fred C. Vanator

Lesson for June 14, 1953

THE BASIS OF CHRISTIAN LIBERTY

Lesson: Galatians 2:1-10, 19-21

WE COME NOW to two lessons on Christian Liberty, and we will, without doubt, find them over-lapping in a measure. But in the first study we want to confine our meditations to the "Basis" of Christian liberty. In other words, on what foundation does Christian liberty rest?

Many people confuse the idea of liberty with that of a license to do as one pleases regardless of other people. No better definition of the scope of liberty can be found than in the words of one who said, "Your liberty ceases where my nose begins." Liberty never permits one to encroach upon the rights of others. Liberty is not a privilege to reach an individual end by trampling down the work or plans of another in order to obtain that end, even though the desired end might be a worthy one indeed. Of course we must also remember that the other's plans and purposes must also be worthy.

We would be safe, then, in saying that the idea of liberty is based on a desire to have men free to live their lives in their own way, so long as their lives are lived in a manner which does not conflict or override the life of another in such a way as to destroy or forestall his manner of right living. In other words, liberty is built on the basis of mutual helpfulness.

We meet, in this present lesson, the conflict of religious thought that would sacrifice right and liberty for the

sake of upholding a traditional religious ceremonial rite.

Paul had been given a task from God Himself—that of taking the Gospel to the Gentiles. The Jewish Christians insisted that in order to become a follower of Jesus Christ, some of the old ritualistic laws be conformed with. Among these was the rite of circumcision. Paul as the Apostle to the Gentiles, insisted that in the Christian faith there is “neither Greek nor Jew, circumcision nor uncircumcision . . . but Christ is all, and in all,” and that “in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature.”

So when he takes Titus to Jerusalem with him into the Holy Places, he is severely criticized and thus brings forth his defense of his liberty which he considers based on the oneness of those who have confessed Christ as Savior. We judge Paul to be rather “righteously indignant” by the way he thus writes.

Even though Paul won a complete victory at the Council of Jerusalem, as recorded in Acts 15:1-31, yet he was plagued by the constant following of the Judaizers (this party which insisted on the observance of the ceremonial law) wherever he went. He said they came only to “spy out his liberty in Christ,” and to make trouble for him.

So Paul deems it necessary to write this warning letter to the Galatians to set them right on the subject of liberty. Through his entire epistle we can see him contending for the doctrine of “justification by faith”—which is the basis of liberty.

We are never altogether free from the element in religious life that insists that theological statements must be made in certain words and that no others will suffice. They must be stated exactly as they have been stated by these people or they will bear the stamp of false theology. We like the statement we have heard so often from Brethren platforms—“In essentials, unity; in non-essentials, liberty; in all things, charity.” Such thought should be the basis of real Christian Liberty.

Crusader Topic

(Continued from page 14)

and with what purpose. How about taking care of your younger sister? That is a job! Did you ever stop to realize that you mean something to that younger sister, or brother? Just the kind of person you are, good-for-something, or good-for-nothing, is doing something to her life. Either you are contributing to the kindness and happiness in her world, or you are not. But you've got the chance. Or that part-time job you have after school and on Saturdays. Are you working at it as a contributor to a complex civilization in which others are depending on you, especially God, or are you just marking time and making money? Now is the time to start being what you want to be twenty years from now. What you are thinking and doing now is YOU, and it will be a part of the adult YOU that you become. Think it over!

6. **YOUR CALLING.** The greatest calling in the world for you is the one in which God can use you best. Paul understood that some are meant to be teachers, some prophets, some ministers, some workers of another sort. All of us together make up the Church of Christ. What-

ever the contribution you have to make, “have done with lesser things.” Live greatly! The Church waits for you. And God waits. Will you be about your Father's Work?

NEWS FROM OUR CHURCHES

(Continued from page 11)

history of the Loree church. His mother, Mrs. Walter Gable is one of our very capable teachers in the Sunday school. His lovely country home is only two miles north of the Loree parsonage, so we traveled back and forth to the meetings, making the extra driving for personal visitation. He has been pastor of the Denver church for more than eight years and is doing a fine pastoral work, and also at the Center Chapel church, giving half time to each. His wife is a very capable assistant to the pastor, and his lovely family of three children, Jim, Mary and Jerry, also are an added force in pastoral work.

The meetings were well attended not only by the Denver people many of whom attended every night, but groups from various churches: Center Chapel, Mexico, Peru, Loree and other Deedsville and Denver churches. Our ministry was received very graciously and we would feel justified in saying it was a splendid meeting. Rev. Gable directed the music and rendered some special numbers which he does most acceptably, and arranged special music from others as well. The last Sunday of the meeting being Palm Sunday we preached in our own pulpit in the morning, but at Denver in the evening.

We thank Rev. Gable and his fine group of members for their many words and deeds of kindness. We also thank the Loree church for allowing their pastor this extra meeting and also for giving up their evening meeting and attending at Denver and also giving up one morning service. Rev. Gable has been generous in his service to the Loree Church and all felt like returning the kindness.

The week following, being Passion week, Loree held three nights of meetings with Communion on Thursday night, with a large attendance. The attendance for the first half of the present quarter has given an average attendance of 198 at Sunday School, with the average offering being \$50.35. Our Sunday School remains for church, still there are many people to reach in this lovely rural community. The Church, even in rural areas, is no longer the social center, and it requires planning and labor by capable workmen to build churches.

—Claud Studebaker, Bunker Hill, Indiana.



ARDMORE, INDIANA

There were twenty-three from Ardmore who attended the Indiana Brethren Youth Rally which was held in the Eskimo Inn, at Winona Lake, Indiana, on April 25th.

Our Sunday School recently purchased a good used Wurlitzer Grand piano. The old one in the basement was replaced by the one formerly used upstairs.

The count was one hundred and seventeen at the mother and daughter banquet which was held May 8th, in the church basement, with the men doing the serving and dish

washing. Mrs. Jon Lape of Elkhart was the speaker of the evening.

Daily Vacation Bible School began June 2nd, and will be conducted for two weeks.

A couple of our young women have organized a child evangelism class for children up to six years of age. This is held each Saturday afternoon. At a recent session, there were ten little tots there. God bless these girls in this splendid effort.

A visitation program is being launched by Rev. Tinkel and his good wife. There were eight people who went calling Tuesday evening, May 19th. Around twenty homes were contacted, and some very encouraging reports were made.

Ardmore is a fast growing community. There are now one hundred and sixty-six new homes being erected at the east edge of Ardmore by a construction company. Truly the harvest is great, but the laborers are few. I pray that our Brethren Church will grow in numbers as our community has, but we also need another kind of growth which is so necessary to carry out our blessed Lord's work, and that is a spiritual growth. Please remember Ardmore in your prayers, all you faithful Christians.

Mrs. Marshall Harman, Cor. Sec.

915 N. Lexington Ave., South Bend, Ind.



CUMBERLAND, MARYLAND

On May 8th, we closed a 12 day Bible Conference, with Rev. Woodrow B. Brant as our guest minister. We had a wonderful time in the Lord.

Rev. Brant expounded the Word faithfully from night to night to attentive audiences. He spoke on the book of Revelation, with the result of ten being baptized and one being received by letter. There were two reconsecrations.

Those to be baptized were baptized on Sunday, May 10th, by Brother Robinson, our Pastor. We continued the meetings Saturday night and Sunday, with our Pastor filling the pulpit. There were two more reconsecrations. A group of our people prayed daily at 1:00 P. M. during the meetings.

Rev. Robinson and Rev. Brant made 75 calls, dealing mostly with the unsaved. Rev. Brant spoke on the radio for several mornings.

The music was very good, with many from other churches in the city contributing. For three nights, we had visitors from the Vinco (Pennsylvania) Brethren Church, of which Rev. Brant is the pastor. They brought special numbers with them. Among other special numbers, were: part of the Fort Hill High School band, with their Instructor, who is a good soloist; the choir of the Church of the Brethren; and some of our own local talent.

One night, after the services, we had a young people's meeting which was enjoyed by all who attended.

Just a note about those who accepted Christ. First, a father of five came for reconsecration; then his wife and daughter accepted Christ. Also, a mother and two daughters; and man and his wife. There are still several others awaiting baptism, as circumstances prevented their coming when the others were baptized.

A delegation of our folks drove to Wayne Heights,

Pennsylvania, on the 3rd of May, to spend a few hours with the Brethren there, and rejoicing with them on the completion and dedication of their new church home.

Our Laymen were hosts to the Southeastern District Laymen on May 17th, with Carl Manges (a local attorney) as the guest speaker.

We ordained two deacons and deaconesses on April 19th. We continue to covet an interest in your prayers, on behalf of those who recently accepted Christ, as well as for the rest of our people.

Our Mothers and Daughters banquet was held on May 12th with a goodly number in attendance and a good program for all.

Mrs. F. J. Beachley, Cor. Sec.

MISSIONARY DEPARTMENT

(Continued from page 7)

with reference to entrance permits, made it impossible for Ken and Jeannette to obtain visas while in Costa Rica. Therefore, it was necessary for them to return to the United States and apply from here.

We are happy to report that our party was received with utmost courtesy and consideration by the Vice-Consul at the Argentine Consulate in New York on May 21st. At that time the Solomons filed applications for entrance permits and were given hope that they would be granted permission to enter the Argentine field in due time. For this encouragement we are grateful and we thank our Heavenly Father for this answer to our prayers.



NOTICE

(By action of the Publication Board, all Obituaries will be limited to the statement of the basic facts, from now on, except in the cases of outstanding Brethren leaders. We trust that all Pastors and Church Secretaries will please take note.)



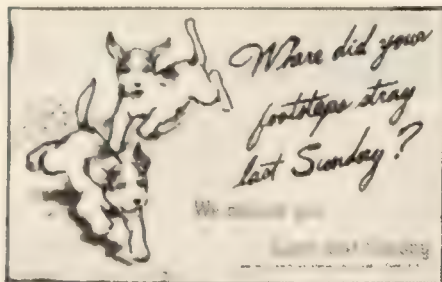
SHAFFER. Mrs. Mary Elizabeth (Stormer) Shaffer, born May 8, 1876, died April 16, 1953 at her home in Johnstown. Member of the Second Brethren Church. Funeral conducted by the undersigned, assisted by Rev. George H. Jones, and by Rev. I. W. Wanner, of Christ E. U. B. Church, Johnstown.

—Bruce C. Shanholtz.

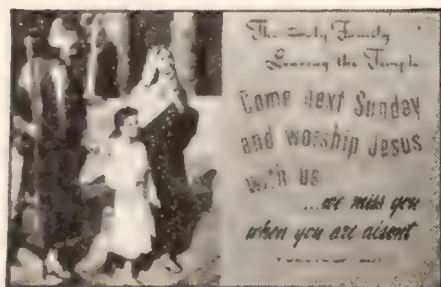
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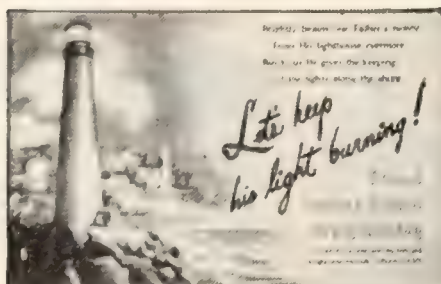
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Seven of the cards feature religious paintings by Karl Godwin and Leslie Benson. Six cards feature paintings by Florence McCurdy. Kodachromes are used as illustrations on three cards.

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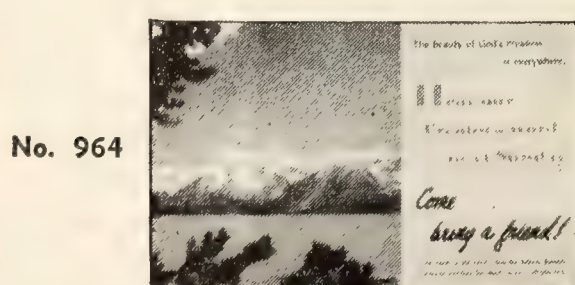
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25 cents per dozen; \$1.50 per hundred



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THE BRETHREN EVANGELIST

VOL. LXXV, No. 24, June 13, 1953

Official Organ of The Brethren Church

MY PURPOSE

To be a little kindlier
 With the passing of each day;
To leave but happy memories
 As I go along my way:
To use possessions that are mine
 In service full and free
To sacrifice the trivial things
 For larger good to be;
To give of love in lavish way
 That friendships true may live,
To be less quick to criticize,
 More ready to forgive;
To use such talents as I have
 That happiness may grow,
To take the bitter with the sweet,
 Assured 'tis better so;
To be quite free from self-intent
 Whate'er the task I do,
To help the world's faith stronger grow
 In all that's good and true;
To keep my faith in God and right
 No matter how things run,
To work and play and pray and trust
 Until the journey's done.
God grant to me the strength of heart,
 Of motive and of will,
To do my part, and falter not,
 This purpose to fulfill.

—Henriette Heron.

THE BRETHREN EVANGELIST

Published weekly, except the last week in August and
the last week in December.

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Gratis' Senior Class of 13, on Sunday evening, May 18th.

GRETNNA, OHIO. The Gretna Church was host to the Miami Valley Brethren Youth Rally on June 7th. Miss Esther Hurley, graduate of Moody Bible Institute, was the evening speaker. This was followed by a fireside Vespers Service in charge of Rev. Clayton Berkshire. Rev. Berkshire was also the guest speaker at the morning worship service.

Rev. and Mrs. Kenneth Solomon held the evening service on May 24th. They presented a large number of slides, and told about life in Costa Rica. Mrs. Solomon sang a hymn in Spanish.

GOSHEN, INDIANA. We are glad to report to the Brotherhood that Brother Willis E. Ronk is now able to be up and around. He was able to be in the pulpit and preside for the morning service on May 31st. The Brotherhood will want to continue prayer in behalf of Brother Ronk.

MILLEDGEVILLE, ILLINOIS. Brother L. O. McCartneysmith was guest of the Milledgeville Sunday School on May 24th, giving the Quarterly Temperance Message. Brother McCartneysmith brought the morning message in the Milledgeville Church on May 31st.

Brother H. H. Rowsey was the speaker at the annual High School "Senior Vespers" on May 24th.

SPECIAL: You will note that the Interesting Items are rather brief this week. How does this come about? Simply because this past week the bulletins and news have been slow coming into the Editorial office.

People want to know what is going on in your church, so send in your Bulletins. Be sure your Bulletins contain items which are of interest to others.

Items of General Interest

GATEWOOD, W. VA. The Men's fellowship was scheduled to entertain their families at a weiner roast on the farm of one of their members on June 12th.

WASHINGTON, D. C. Brother J. Ray Klingensmith reports the baptism and reception of four new members recently.

The Gideons conducted the evening service on Sunday, May 24th.

JOHNSTOWN, PENNA., THIRD BRETHREN. The Gideon Male Chorus from the Maple Grove Church of the Brethren, presented a concert in the Third Brethren Church on Sunday evening, May 24th.

BERLIN, PENNA. Brother Lyle Lichtenberger was the Baccalaureate speaker for the local High School on May 24th.

AKRON, OHIO, FIRESTONE PARK BRETHREN. A special Memorial Day Service was held on May 31st, with the young people participating. A Candle Lighting by three girls was a part of this service.

LINWOOD, MARYLAND. We have received word from Mrs. Dyoll Belote, that Brother Belote went to the hospital on May 28th, to be operated on the next day. We do not have the details, but know that the Brotherhood will want to remember Brother Belote in prayer.

GRATIS, OHIO. Brother William S. Crick writes, "Had the privilege of bringing the Baccalaureate Sermon to

REDWOOD STADIUM AT ASHLAND COLLEGE GUTTED BY FIRE

The Fire Companies of Ashland were called to the Ashland College Campus at 2:15 o'clock in the early morning of June 3rd, when beautiful Redwood Stadium was discovered to be ablaze. Prompt action by the Fire Department prevented complete destruction. However, the flame consumed approximately one third of the stadium, at the northern end.

On the day of the fire, when this was written, the origin of the fire is undetermined, and no estimate of the damage has been made, although one look at the destruction indicates that it will run into thousands of dollars.

Redwood Stadium was erected on the west side of the Ashland College football field around the year 1930.

It has been just a little over seven months since Ashland College suffered irreparable loss in the midnight burning of the College's oldest building, Founders' Hall.



The Editor's Pulpit



Is It Right Or Is It Wrong?

LAST IN A SERIES

"And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." Colossians 3:17.



IN PREVIOUS EDITORIALS in this series we have endeavored to present the problem of right or wrong as it relates to present day social practices. We recognized that there is a way of sin and death and a way of righteousness and eternal life. We admitted that there seems to be doubt in the minds of people today as to a definite and positive interpretation of God's Standard in relation to these social practices. We know that this has presented difficulty in many Christian homes.

Whatever we say, in the last analysis, a person is going to do pretty well what his conscience and his convictions tell him to do or not to do. Since man is guided by his conscience and his convictions, we are now concerned that these controlling forces might be guided aright.

Since a person feels that his course of action is all right, even though his neighbors may consider him "worldly," we find that we must go higher than earthly interpretations to get our answer. Thus, we turn to the Word of the Lord for our answers.

IN THE NAME OF CHRIST

If we could have a perfect understanding and interpretation of the verse, "do all in the name of the Lord Jesus," the problem of right or wrong would be solved. Yet this verse is one of the most important guides to bring us to a proper understanding of that which is pleasing unto God and that which is not pleasing unto Him.

We belong to Christ. We are bought with a price, the price being His death and the shedding of His precious blood upon Calvary's cross. Therefore, when such a tremendous price has been paid to free us from eternal bondage and punishment for sin, we dare do no less than glorify God with our whole life. That means that we will do nothing that will bring shame to the name of Christ. We will do nothing which will lead others to sin. We will live so that others will see Christ in us, and likewise seek His salvation. We will not be guilty of those things which defile or harm the body. Our Christian profession will not

just be our attendance at church, and our name on the church roll. Our Christian life will be our faith in action. We will be Christ-pleasing in every way.

HOW IT IS DONE

We cannot do this apart from a daily fellowship with Him. It is truly possible to have a working fellowship with Christ. He can be our helper, our friend, and our ever present strength. Many times Christians have distress in work, problems at home, unhappiness, uncertainty and sorrow simply because they have gone into the day without Christ. They have missed the secret of knowing that Christ is able to walk side by side, to give strength, guidance and wisdom.

We must learn to walk in the secret of His presence. It is possible to talk to Christ anywhere, any time, under any circumstance, that is, unless our hearts are full of sin, self-will, and we are knowingly going into the paths of sin. **Do you know that right here is our answer to right or wrong?** If we have dwelt in His presence, have asked Him to lead us into the paths of righteousness, if we have asked and received His blessing upon our course of action, then we can know that what we are doing, or planning to do is all right. It is when we stray away, when we fail to ask His guidance; it is when we follow the way of our friends, for popularity's sake, that we do things which are wrong. It is when we sear our conscience, and rebuke the still, small voice of conscience, Christian training, and the Holy Spirit, that we get into trouble.

God's Word says, "Let the peace of God rule in your hearts. . . Let the Word of Christ dwell in you richly in all wisdom. . ." These portions from Colossians are followed by the words of our text, which gives us our final answer. History has proven that when we depart from a working fellowship with Christ and His eternal Word, the Bible, we get into trouble. God's chosen people, the Jews, and God's children today (being His through Christ) get into trouble when they are not faithful in prayer and Bible study.

THE FINAL WORD

To sum up our thinking in this series of Editorials we would remind you that there is liberty in Christ to live

(Continued on page 9)

Brethren Church History

By Rev. Freeman Ankrum

BOYHOOD DAYS OF A PIONEER

WASHINGTON COUNTY, MARYLAND has been the boyhood home of numerous individuals who have gone forth to make their names known in the Brethren Church. These articles in the main have dwelt with the adults and their work. It may be doing them or their families an injustice to separate the home life of their early days from the accomplishments of their manhood. The home furnished the basic training and gave them oftentimes the Spiritual emphasis and foundation upon which they built. Why we should so often forget the boyhood when we recall that in all recorded history that only one man ever lived who had never experienced the restless and growing days of boyhood. It has been said that Adam was the only man who never talked of his boyhood and the hard work he had to do with the various trials and tribulations of the same. The advancements of manhood with its changes over the years oftentimes make the memories of boyhood days stand out rather boldly. Yet there comes a time when the problems of life bear down so heavily upon us that the halcyon days of boyhood become happy memories.

The one to whom this article is dedicated will be remembered by many living. His name was Daniel Long Miller, or affectionately called by many, "D. L. Miller." His honors were numerous, his travels many, consisting of seven trips abroad, five of which included Palestine, two of which were around the world. He was the author and compiler of twelve books, an honored Deacon, Elder and Editor, a rich storehouse of information and a wise counsellor.

The subject of this article came from a line of hard workers and tillers of the soil. Just when they came to America is not known, but it was before the Revolutionary War. As did many of the early German emigrants, they first settled in Pennsylvania, finally moving on down through the valleys until they came to the fertile soil of Maryland. In the beautiful Cumberland Valley, they farmed, lived and prospered. Few of them had more than a rudimentary education, but in this they were like most of their neighbors. Yet in spite of this they were men whose opinions and judgment were highly respected. There were numerous Deacons and Preachers among them who were respected leaders of the church. With few exceptions they belonged to the group at that time less

than one hundred years old, known as The German Baptist or "Dunkard," as they were generally called.

The writer shall use either the term "Dunkard," or just "Brethren," forgetting the various shades of divisions bearing the same name, but of a common origin.

Abram Miller, D. L.'s grandfather, was born at Fairview, Maryland. Those days were far from peaceful, as the Indians constantly warred against the whites. When the men went to the fields to work they took their rifles along with them as a protection against the Indians who would creep up through the surrounding woods to kill them. Abram helped in those skirmishes during which he learned the hard life of the pioneer. His parents died while he was in his teens. He apprenticed himself to a man by the name of Wolfe, and learned the trade of Cabinet maker. About the year 1801 he was married to Mary Gill and lived for some seven years by the side of Clay Lick Mountain, where he worked at his trade. Then he bought the farm known as "the old Miller Farm" of two hundred acres near Welsh Run, Pennsylvania. Here he both farmed and worked at his trade until his death at the age of forty-nine.

His widow was left with a family of eight children, and with them she continued to farm. Her death occurred when she was eighty-two years of age. Her third son Abram, named after his father, farmed for his mother until his marriage and soon afterwards bought a Mill with his brothers, which was located upon the Conococheague Creek, not far from Hagerstown, Maryland. This was just a struggling village on the Western fringe of civilization. Abram's first wife was Susan Funk, and after a short married life she died. For his second wife, he married Catherine Long, who became the mother of D. L. She was born June 26, 1820, and was the fourth child in a family of twelve. Her father was Daniel Long, who was a prosperous farmer and deacon in the Dunkard Church. It may be stated in this connection that there are still numerous descendants in Washington County of the pioneer Long families who are still connected with and interested in matters Brethren.

Houses were none too plentiful in those early days and Abram and Catherine began their housekeeping in the basement of the mill. In these humble surroundings, Daniel Long Miller was born. The rushing of many waters

with the creaking of the old mill wheel furnished the music to lull the youngster to sleep. During all the long years of a busy life, D. L. never forgot the sounds of the old mill which had affixed themselves upon his baby ears, though he was young when his father built a brick house and moved from the mill basement to the nearby dwelling. As was the manner of those days, they built large houses. The house was not only the center of the home but at times the shared center of the community life. It turned out that there was no mistake made in the building of the large brick house for there were thirteen children who called it their home. D. L. came back home from time to time when manhood duties permitted. The last time he was back to the old mill, the old room in the basement where he had been born was then in use as a pig pen. Nevertheless in his eyes it was a hallowed place for it had been his birthplace.

Abram Miller, was a man of advanced ideas. He was not only prosperous but forward looking. Let it be stated in this connection that D. L. Miller died June 7, 1921, at the age of 79 years, 8 months and 12 days. One day he was riding with two of his brothers, Frank and George. All were aged men and were gray haired. Their being together rolled the years away and they were, in spirit, boys again. They fell to talking about their father as one who accompanied them in that Automobile ride reported.

Said George:

"Things have changed since father's time. I wonder what he would say could he be here now—automobiles, air-planes, farm machinery, telephones."

"He would have had them," declared Frank. "He had the first reaper in our neighborhood."

"That's right," agreed George. "Father always believed in keeping up with the times."

D. L.'s father, Abram, was a thrifty and a hard working man, yet he was very generous in his dealing with others. There was no short weight in the grist taken home by his customers from the mill. He was a man not given to excessive conversation, and while not only a silent man, he was also rather stern. He disciplined himself as well as his children, expecting them to do their share of the work. Even though he was exacting, the children respected him, and in obeying his will, were better for it. Abram was a deacon in the church and took a very active part in its work. In his later days he spent much of his time reading his favorite book, the Bible. In appearance, he was tall and thin with dark eyes and strong features which immediately commanded respect. He was a man of numerous skills among which was the natural art of healing. Though not licensed to practice medicine, nevertheless he was able to bring relief to many who came to receive help for their aches and pains.

The picture would be one sided without a brief depiction of the companion of Abram and the mother of D. L. Catherine Long Miller was one of those true God-given mothers who ruled by love. Her boys and one daughter literally could call her blessed. Not only mothering her own large family, she mothered those around her. In times of trouble, it was "Aunt Katie." When fever burned and delirium-tossed children brought clouds to the home, it was the same "Aunt Katie" who seemed to know just what to do. Her contribution was so great to the lives of those with whom she came in contact that it is said

that for years after her death, her influence still guided them in a very unusual manner. Surely the good which she did, did follow after her. In such and of such a home was D. L. Miller born on October 5, 1841, just one generation following the passing of Alexander Mack, Jr., at his Germantown, Pennsylvania home.

D. L. often spoke of his boyhood memories and his sainted mother. One of his earliest memories was that of the death of his sister Sarah, in 1845, when D. L. was four years old. He wanted to go to the funeral but was left at home in the care of the negro "Mammy."

At five he started to school. Let us harken to the description of another regarding those schools over a century ago. There was a similarity in the schools and one description will apply to many of them.

"The school house where D. L. attended was made of logs. The seats were of slabs, built too high for the little fellow's feet to touch the floor. So they sat with feet dangling tiresomely through the day. There were from forty to sixty pupils in the school. Each pupil paid the teacher two dollars a term. Thus he received his salary and in turn taught the pupils to read, write and figure. Some teachers were competent; others were lazy. D. L. remembers one who slept during school hours and another who got drunk. But some taught the squirming youngsters conscientiously, and D. L. fell in love with these, for he liked his books." He learned to read before going to school, which made it considerably easier for him. In fact his advance was so rapid and his promotions so often that there was aroused among some of the larger and slower of the pupils a certain amount of resentment, in being outdone by one so young.

His boyhood was the usual boyhood with the usual pranks and mischief connected with his active life. We give just one instance of his boyhood which he never forgot. He, with four of his school companions, one Summer day caught a frog and proceeded to prepare it for the frying pan. This was done in a none too human way. Being reported to the teacher, he sat them down before him and taking his knife from his pocket proceeded to whet it upon a whetstone, at the same time telling them of the suffering of the frog. Each boy who sat lividly before the demonstrative teacher was assured in his own mind, that he too, like the frog was going to lose a leg or two. All five had been asked to sit on the slab seat before the teacher with their trousers rolled up above their knees, as they thought, to make the operation more successful. D. L. said "there was weeping and mourning in concert. When the exhibition was over, and we escaped with our legs, we were a happy lot. I learned a lesson then that I never forgot. Teachers used the rods in those days freely, but the rod never gave me a lesson as did the teacher with his knife and whetstone."

School days were few on the frontier, and were usually held when there was the least amount of work around home for the children to do. D. L. recalls two teachers, one Sam Ramer, and another George Hicks. At the age of twelve he hired out to Philip Hammond for \$2.50 per month. He worked for seven months and was homesick much of the time. Yet he was a faithful worker, and knowledge of his faithfulness spread abroad through the community. The next year he hired out to one Jacob Sword, for the increased wage of \$4.50 per month. The

next year he worked for Jacob Funk, a deacon in the church. One of his tasks was to ride old "Fan" to Hagerstown, carrying his splint basket filled with butter. Apparently there has always been hostility between the city boy and the country boy, and the Hagerstown boys were no exception and would wait along the side of the village streets and stone the young huckster. This got to the place where the country boy thought that something had to be done. So dismounting from old "Fan," he proceeded to get busy not at all despairing because there were six or eight boys. He settled the whole score at once and left the field a victor in the battle. "That," said he, "ended the stone throwing."

From 1857 to 1859, D. L. worked around the home farm and at the mill. Every task to be found around the mill was given a trial by the growing boy. Among them was the dressing of the mill stones which, because of constant wear, had to have grooves recarved upon their faces by a chisel in the hands of the operator. Oftimes pieces of steel would fly off to enter the hands of the worker in the dressing process. D. L., like his father, carried some of these with him all the rest of his life.

D. L. was somewhat of a disappointment to his father in that he did not like the farm. His mind was upon books and their connections. All his spare time he spent in reading, and in fact he was told because of this desire he never would amount to anything. Books were scarce in the home library and consisted mainly of the Bible, a hymn book and a history of the world. Later his mother gave him "Pilgrim's Progress" and "Robinson Crusoe." Books were carried with him to the fields and every resting moment found him reading. There were times when he forgot to go back to work and his father's wrath was visited upon him. At the mill, he liked to lie upon his stomach on the tops of the flour barrels, reading.

He states, "When I was a lad, I rode horse back to Hagerstown twice a week for my father's mail. That was before there was a railway to Hagerstown. The mail was brought from Frederick on a four horse stage. I used to watch the stage driver, seated upon the upper seat, as he brought the horses to a gallop entering town, and felt he was a great man. My earliest ambition was to be a stage driver. One of my acquaintances occupied this elevated position and I longed to imitate him. Forty years later I met him in Maryland, driving a poor horse in a small wagon, carrying mail from one office to another, and I had a talk with him. I was glad that I never realized my ambition."

At twelve, D. L. was converted, but in those days in the strict Dunkard homes, childrens conversions were frowned upon by parents. He stated that this happened the first time he went away from home. He slept alone in a loft at the home of Philip Hammond. Of this conversion we have his own words, "here alone with God, I felt the awakening of my soul. All through the years I prayed before going to sleep, but here in the old loft, in the dark night, I felt a call to give my heart to Him, and I did so. I am sure of this." However it was not until he was a young man that he openly confessed Christ, and, following his baptism, united with the church of his fathers, the Dunkard church. His baptism took place on February 22, 1863 in the Conococheague Creek, and was administered by Elder David Miller. D. L. states, "The sun never shone brighter, and the birds never sang sweeter than that day as I went home." He then became a member of the church located on the Broadfording Creek, not far from Hagerstown. Thus did Daniel Long Miller grow to manhood.

Saint James, Maryland.

Spiritual Meditations

Rev. Dyoll Belote

WHAT DO YE MORE?

"And if you salute your brethren only, what do ye more than others? do not the publicans even so?"—Matthew 5:47.

"WHAT DO YE MORE THAN OTHERS?" In what ways are we proving ourselves better than others? These are personal questions, and simple honesty demands that we give a reasonable answer. The question of our topic confronts us Christians with our own shortcomings. How do we differ from our non-Christian neighbors? If our personal distinctiveness rests only in our church affiliation, in our singing of hymns and offering of prayer, it may be feared we have made but slight progress in Christian growth.

"What do we more than others?" Are we as Christians more honest in our business dealings? Is "our word as

good as our bond?" Can men trust us for honest weight and measure? Is there more affection in our homes? Do our children hasten to meet us if we have been away from home for even a brief while? Does our wife meet us with a smile and a kiss? "Little things," Yes but highly meaningful. Are we more generous? Are we more ready to minister to the world's need, in our county, state, nation, the world? Are more ready to forgive? Can we receive insult, injury, inflicted pain and not harbor rancor and the desire to retaliate, or to get even? Our question persists, "What do ye more than others?"

Whereby does the world determine the measure of our Christianity? What is it within us that marks us as the children of God? What do we do that sets us out as the disciples of Christ? Does not the world expect "the disciple to be as his Lord?" In the face of such questions as we have asked, do not many reputed Christians stand condemned? No matter what the world may say or do in its relationship to friend or foe, to men of other races and creeds, we must do better. If a man compel us to go one mile—in assistance and ministry to the need of the world—we must go two; and if he take our cloak we must give our coat also. We must go beyond the letter of the law, and exemplify the Spirit of the law.

—Linwood, Maryland.

Missionary Department

DEPUTATION WORK BY THE BYLERS

The missionary rally plan is being used in setting up the itinerary for Rev. and Mrs. Rob Byler. This is an effort to reach more people with more information about the Argentine work. It was felt that one service was not adequate time to say all that should be said for the cause of missions, therefore, weekend rallies, including Friday and Saturday nights, are being planned where several churches are able to cooperate in this endeavor.

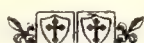
The nightly program during these rallies will include a devotional opening, fifteen minutes of slides on Argentina, and a missionary message. Where it is possible to hold children's meetings and women's meetings in the afternoon, such meetings will be arranged.

The Bylers will make appearances in local churches on week nights as time and circumstances permit. They will also be present for the Indiana, Ohio, and Southeastern District Conferences.



SERMONETTE

The Christian's money is accumulated power. We are an accumulating society. Putting our money together, we are aggressively pushing toward a missionary program. You are enabled to extend the field of your life's service by giving regularly and often your gifts to the Missionary Board of the Brethren Church, 524 College Ave., Ashland, Ohio.



THE MAU MAU MOVEMENT

The Mau Mau uprisings in Kenya, East Africa, have been given quite a bit of attention by news writers in recent weeks and have stirred the minds of those concerned about Christian missions in Africa.

"The so-called Mau Mau movement has gripped the life of many of the Kikuyu people in the settled areas as well as of some in the tribal lands. Mau Mau has become a subversive secret society propagated by threats of violence; it is with difficulty that its members become known, and new members are obtained by subterfuge: a man or a woman may be invited to a party, and part way through the party be taken off and forced to take an oath which commits him or her to the Mau Mau "programme" of non-cooperation with the government, of opposition to the Church, and of eviction of the European community."

As we study the situation in Kenya we recognize that economics, politics, religion, fear and hatred all play their lamentable parts. Education, without doubt, is a contri-

buted factor one way or another. It may be the case of "a little learning being a dangerous thing." Again it may be that the head has been educated while the heart has not. Christian missions may need to look at the Kenya picture, analytically, and formulate some new objectives. New attitudes toward the African's problems and imaginative thinking, which can bring the white man closer to an understanding of the black man's needs, are imperative in the future planning of missionary work. Most of all the African must be soundly converted and then well-grounded in the Word of God. Where this has been done the white man has made faithful allies and co-operative fellow-laborers.



AN AFRICAN WOMAN LED THE WAY

Mama Wala, an African woman who lived in a village in Belgian Congo, Africa, became a Christian. Later her husband died, so she returned to the village of her relatives. This village was in the forest quite a distance from an auto road, and, at that time, the village had not been visited by a Protestant missionary. A few years later missionaries were surprised when they entered this village to find a group of Christians meeting together regularly. In spite of persecution, Mama Wala had witnessed faithfully and had led a number of people to Christ. Today one of the most active churches in this section of Congo is this church for which Mama Wala laid the foundation.

—World Outlook.



TESTIMONIES

On the next to his last birthday, David Livingstone, far from friends and home, but near to God, wrote in his diary: "My Jesus, my King, my Life, my All, I again dedicate my whole self to thee."

Count Zinzendorf cried: "I have but one passion, it is He, only He."

A Minneapolis pastor said: "We need more men who think big and grow in stature. Many a poor pastor chafes under an Official Board that is ever cheering for economy when something beyond paying a coal bill, or electric bill comes up.

In my ministry I've observed that many of those who talk with loud zeal for economy are talking about money the most of which, however, was contributed by the other fellow.

It's a real joy, I repeat, to be in the company of men who look upon the office to which they have been elected as a trusteeship and feel that the greatest profit from an investment of this nature comes to the congregation the pastor serves."



In this issue we are printing the complete list of "Where To Send Your Offerings." The fiscal year for most of our Denominational Boards is soon to close. If you have not yet sent in your offering for any of them, we urge you to do so now. Send to the person listed under the respective Boards.



Invest In Brethren Youth

We hope that your dollars have been given the opportunity to take this trip. The Brethren have been very helpful to the youth program and we believe it will be true this year again.

If you haven't given anything yet, why don't you plan to invest your dollars in a program for youth which is gaining strength?

Where could you get more for your investment than through the lives of young people? INVEST IN YOUTH—INVEST IN BRETHREN YOUTH.

Give through your church, or send your contribution directly to Brethren Youth, Ashland College, Ashland, Ohio.

THE EDITOR'S PULPIT

IS IT RIGHT OR IS IT WRONG?

(Continued from Page 3)

in glorious freedom. We are not bound by the law of Moses. We are free to exercise our own desires. Many have used this liberty to give way to sinful practices. Many have said that they are saved, never to be lost, and thus many have used this liberty to engage in sin. We shudder at such an interpretation, for such a course of action can but condemn such a soul to Hell.

The liberty in Christ gives us license to live a glorious freedom, yes. But it is to be done according to the Christian graces: brotherly love, forgiveness, in honor preferring one another, doing unto others as you would have others do unto you, etc.

There is an open field for those today who desire to live by the rule of doing all things in the name of the

Lord Jesus. The church, the world needs these stalwart souls to emit the strength of strong convictions against evil, against sinful practices. With the peace of God in our hearts and the Word of God in our hearts and minds, great victory will be ours. As faithful soldiers of the Cross, we will march forward into war against evil. We will hold high before us the banner of the cross, to the day when our faith shall become sight, and our battle scarred armour shall be replaced with the white robes of righteousness.

Christ is able to keep us from falling, and even though the battle goes sore against us, we shall not fail. With our trust in Him, with our close fellowship with Him, we shall strive valiently onward to the day of victory. In terms of eternity, these few years of earthly life are not long. But here, in this life we are determining our eternal destiny. Be certain, dear friends, that you belong to Christ, and that you live for Him day by day. Be not led astray into the paths of sin by either your own lusts or the social evils of the day. Rather, be strong in the Lord, and you shall wear the victor's crown.

—W. S. B., Editor.

Alphabet of a Good Steward

ALL things were made by him; and without him was not anything made that was made. John 1:3.

BOTH riches and honor come of thee, and thou reignest over all; and in thine hand is power and might; and in thine hand it is to make great, and to give strength unto all. I Chron. 29:12.

CAST thy bread upon the waters; for thou shalt find it after many days. Eccl. 11:1.

DO all things heartily as unto the Lord, and not unto men. Col. 3:23.

EVERY good gift and every perfect gift is from above and cometh down from the Father of Lights. James 1:17.

FOR where your treasure is, there will your heart be also. Luke 12:34.

GIVE unto the Lord the glory due unto his name; bring an offering, and come into his courts. Psalm 96:8.

HONOR the Lord with thy substance and with the first-fruits of thine increase. Prov. 3:9.

IN the uprightness of mine heart, I have willingly offered all these things. I Chron. 29:17.

JESUS said: It is more blessed to give than to receive. Acts 20:35.

KNOWING that whatsoever good thing any man doeth, the same shall he receive of the Lord whether he be bond or free. Eph. 6:8.

LAY not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven. Matthew 6:19-20.

MY little children, let us not love in word, neither in tongue; but in deed and in truth. I John 3:18.

NOW therefore, our God, we thank thee and praise thy glorious name. I Chron. 29:13.

OFFER unto God thanksgiving, and pay thy vows unto the Most High. Psalm 50:14.

PRAY without ceasing. I Thess. 5:17

QUENCH not the Spirit. I Thess. 5:19.

RENDER therefore unto Caesar the things which are Caesar's; and unto God the things that are God's. Matt. 22:21.

SERVE the Lord with gladness; come before his presence with singing. Psalm 100:2.

THE silver is mine, and the gold is mine, saith the Lord of hosts. Hag. 2:8.

UNTO whomsoever much is given, of him shall be much required. Luke 12:48.

VERILY I say unto you, Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me. Matt. 25:45.

WILL a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Malachi 3:8.

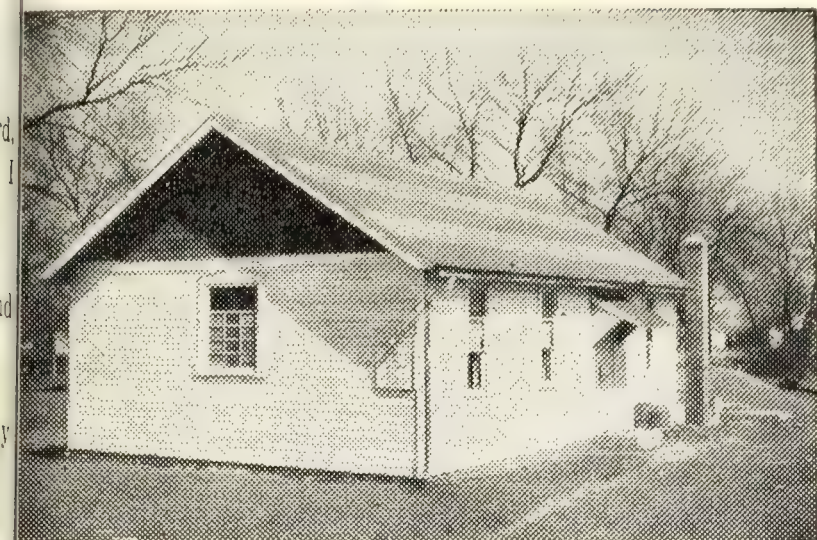
XCEPT your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. Matt. 5:20.

YE are bought with a price; therefore glorify God in your body, and in your spirit, which are God's. I Cor. 6:20.

ZEALOUS of good works. Titus 2:14.

—From "Stewardship Stories."

GARBER MEMORIAL CHURCH MOVES AHEAD



(Reprinted from the Garber Memorial Brethren Church Bulletin.)

About June 7, 1948, the Garber Memorial Brethren Church opened its doors for worship as a missionary project of the Park Street Brethren Church (Ashland, Ohio). Under the leadership of Robert Holsinger, as Class Leader, and William Fells, as Student Pastor, with the helpful assistance of his wife, Elsie, as Pianist, the church rapidly progressed until on Christmas Sunday, 1948, we had an attendance of 67, the largest on record. In the fall of 1949 a great step forward was taken by the women of our church when they organized the Garber Memorial Woman's Missionary Society, which has continually been the most active organization of our church.

The Garber Memorial Brethren Church has been the training and proving ground for several of our Ashland College students, and has done much toward preparing them for greater service. Robert Holsinger is now pastor of the Cameron, West Virginia and Quiet Dell, Pennsylvania, Brethren Churches; William Fells is pastor of the West Salem and Homerville Methodist Churches; Robert Madoski is pastor of the Lathrop, California, Brethren Church; Kenneth and Jeannette Solomon are preparing for missionary service in Argentina; Robert Hoffman is pastor of the Smithville, Ohio, Brethren Church; George Solomon is pastor of the Gretna, Ohio, Brethren Church; our present pastor, Horace Huse, will go in July to become pastor of the Main Street Brethren Church, Meyersdale, Pennsylvania.

A significant ministry, not fully realized or appreciated by our people, has been the film industry under the direction of Kenneth Howard. The most important improvement to our church was the recently finished addition; a partial basement, housing a Sunday School room, a furnace, and two rest rooms.

The future of our church depends upon the way in which the people in this community make use of this opportunity to worship their Heavenly Father. In other words, it depends upon YOU. We sincerely hope and pray for the day when our church will be organized and self-supporting, and able to send out missionaries to other communities and countries.



How About Your Offerings??

THE EDUCATIONAL DAY OFFERING

Make checks to Ashland College, and send to Ashland College, Ashland, Ohio, and mark on Envelope "Educational Day Offering."

* * *

HOME MISSION OFFERING

Make checks to the Missionary Board of the Brethren Church, and address Missionary Board of the Brethren Church, 524 College Avenue, Ashland, Ohio.

* * *

WHITE GIFT OFFERING

Make checks to Henry Bates, Treasurer of National Sunday School Assn., and address to Prof. Henry Bates, Ashland College, Ashland, Ohio.

* * *

PUBLICATION DAY OFFERING

Make checks to The Brethren Publishing Company, and address The Brethren Publishing Company, 524 College Avenue, Ashland, Ohio.

* * *

BENEVOLENT OFFERING

(For Brethren's Home and Retired Ministers' Fund)
Make checks payable to L. V. King, Treasurer, and address Rev. L. V. King, 1033 E. Main St., Louisville, Ohio.

* * *

FOREIGN MISSIONARY OFFERING

(Easter)

Make checks to The Missionary Board of the Brethren Church, and address The Missionary Board of the Brethren Church, 524 College Avenue, Ashland, Ohio.

* * *

BRETHREN YOUTH OFFERING

Make checks payable to Margaret E. Lowery, Treasurer, and address Miss Margaret E. Lowery, Samaritan Hospital, Ashland, Ohio.

Brethren Youth Crusaders

Devotional Topics

J. D. Hamel Program Editor

Topic For June 21, 1953

THE CHRISTIAN AND HIS VACATION

Ps. 121:8; Mark 6:31, 32; Galatians 1:16-18

"The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore."

—Psalm 121:8.

IN THE MORNING. Now that vacation time is here when your alarm clock awakens you in the morning with its insistent ring, or your mother's voice reminds you that a new day has begun, what thoughts go through your head? Do you roll over and wish you could skip the twenty-four hours ahead of you, or do you lie there listening to the sounds of the new day and think with the Psalmist, "This is the day which the Lord hath made; We will rejoice and be glad in it."—Psalm 118:24. **AT NIGHT.** At night before falling asleep, do you think about all the troubles you have had during the day, or do you remember the good things you have enjoyed and thank God for them? Do you worry about tomorrow, or do you ask God for wisdom and will power to plan so that when tomorrow night comes you may say, "Today was better than yesterday. I am closer to God."

1. PLAN YOUR VACATION TIME. Although all your life is a gift of God you cannot live life all at once. God has planned that you must live each moment, each hour, and each day as it comes. What kind of living makes the hours between sunrise and sunset glorious ones? Does your body help or hinder that best YOU? Is your mind eager and alert? Are you master of your emotions or do you give way to anger, hate and resentment? Do you feel that everyone is against you? Do you think of God as your understanding Heavenly Father? What did you do with your extra hours yesterday? In them did you add to your life that plus quality which makes it different and closer to God? You may do that, or you may use these same hours to bring into your life that which will make it a burden to yourself and those about you. It is worth while scheduling those extra hours so that you may get the most out of them.

2. OUTDOOR FUN. Regular work should have a definite place in your schedule this summer. You will also want at least an hour of active outdoor play every day. Try to find some time to observe the beauties of nature. A definite plan of nature study will give you great enjoyment for the time spent. Bird study, or a study of trees is better than just day dreaming out of doors. Now, during vacation, is your chance to get in some good work on your Christian activities. Remember summer vacation is the time when some take a week or two for church camp. We of the Brethren Church have through the efforts of our National Sunday School Association and our Districts been able to provide camps for all young people in the National Brotherhood. So, young people, look ahead and plan to go with the

group from your church to a well-organized church camp in your District, where fun and worship, study and making friends are all combined into one glorious out-of-doors experience.

3. REST. God offers us rest for weary souls. That must be why the song writer tells about "the shadow of a great rock in a weary land." Much the same blessing appears in the words of the Master: "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." In the midst of summer there may be special need of God's protection. Whenever one travels through a land of hills and valleys, whether by day or night, one cannot know what lies around the next bend in the road, but still there need be no hesitation or fear. Even amid the densest fog or the deepest snow the child of God can rest in the assurance, "He knoweth the way that I take." When we thank God for all His goodness, therefore, let us be sure to include His loving protection on all that we do this vacation season.

4. TRAVEL. At this time of the year everyone longs to take their families and friends and fly away to the hills. At such a season one ought to sing or read the Traveler's Psalm. In many of your homes if a brother or sister is about to depart for a journey, or if a loved one has come from afar, the members of the family join in repeating the One Hundred and Twenty-first Psalm. Then they unite in a brief prayer, which has to do with the traveling mercies. At this vacation season no part of the Bible could be more fitting. The Traveler's Psalm appears to have been sung by the Children of Israel as they journeyed up to Jerusalem to enjoy one of the annual feasts. These festal seasons ordained of God served as the very important days of the Hebrew year. Leaving their homes and their daily toil, with all its dull, drab drudgery, those farmers and their households would sing as they traveled their way up to the City of God: "I will lift up mine eyes unto the hills, from whence cometh my help?" There the Hebrews found the Living God.

5. LIFE'S FINAL VACATION TRAVEL. In the midst of busy life today, with all its uncertainties and perils as well as its alarms and fears, what does the average person need so much as the calm assurance that God is leading him safely home? According to a wise old saying, the best part of our travels is the joy of coming home. In like manner, the God of the Traveler's Psalm bids us to think of life here below as traveling toward the Heavenly Home. That must have been the spirit in which Missionary David Livingstone bade farewell to his loved ones when he was about to sail away to darkest Africa. On the morning of November 17, 1840, he read with his loved ones this Traveler's Psalm. Then they knelt to pray that God would keep the son who was traveling afar, as well as those who tarried at home, because of the Father's will. In the heart of David Livingstone, while wandering through the jungles and the swamps of Africa, there was ever the thought of home. That was where someday he hoped to enjoy the fellowship of his father and mother. But, the missionary was never again to look upon the face of his father in the flesh! Still he could keep on singing the Traveler's Psalm. By faith the missionary knew that God would lead His missionary servant at last to the Heavenly Home.

YOUNG PEOPLE, from beginning to end, the Trav-

ler's Psalm keeps singing about the loving care of God for His children one by one. Now He wishes each of you to make this Psalm your own. In order to do so, commit the words to memory. Is the God of the Psalmist your personal God? If so, you can go forth on life's journey unafraid. Begin now to form the habit of lifting up your eyes to the hills. There you will behold the God of the Traveler's Psalm. He in turn will keep your going out and your coming in, from this time forth and even for evermore.

Prayer Meeting Studies

By C. Y. Gilmer



EARNEST, UNITED PRAYER

"Each of us felt the load of sin
From the weary shoulder fall;
Each of us dropped the load of care
And the grief that was like a pall;
And over our spirits a blessed calm
Swept in from the jasper sea,
And strength was ours for toil and strife
In the days that were thence to be."

THERE IS NO LIMIT to the prayer of faith (Matt. 9:29; Mark 9:23). Believing is one essential condition of effectual prayer (Matt. 21:22). Ask for wisdom and God will grant it liberally (James 1:5). But one must ask in faith, nothing wavering (James 1:6,7). Prayer, to have an answer must be of faith (Heb. 11:6). The effectual, fervent prayer is one of simple faith, of full, clear, and settled assurance (I John 3:22; 5:14, 15; James 5:15). Unanimity and confidence are two conditions to answered prayer (Matt. 18:19; I John 5:14). Let the smallest plurality, "two," be fully agreed and persuaded that they will obtain, and they shall be heard. To what extent are we agreed on what is to be laid before the throne?

Jesus taught us how to pray in Luke 11:5-10. Here we are to be definite—"Friend, lend me three loaves." Only one thing is asked for here—not a host of things. It is midnight and the time most opportune. But importunity or perseverance wins. God encourages importunity because He wants us to be sure we know what we want and that we want it sufficiently to wait for it. All Bible prayers are brief and to the point (Matt. 6:9-13; John 17; Acts 4:24-30). Long prayers do not meet God's approval (Mark 12:40). But our lives should be a continuous prayer unto God (I Thess. 5:17).

To summarize, we need confidence, cordial unanimity, definiteness, and importunity in prayer. Having these qualities in our prayer services none will be wearied, grieved, and irritated, instead of being refreshed, comforted, and strengthened.

"Lord, what a change within us one short hour
Spent in Thy presence will avail to make!
What heavy burdens from our bosoms take!

What parched grounds refresh as with a shower!
We kneel, and all around us seems to lower;
We rise, and all the distant and the near,
Stands forth in sunny outline, grave and clear;
We kneel, how weak! We rise, how full of power!
Why, therefore, should we do ourselves this wrong,
Or others—that we are not always strong—
That we are sometimes overborne with care—
That we should ever weak or heartless be,
Anxious or troubled—when with us is prayer,
And joy and strength and courage are with Thee?"

With the proper elements that should compose a prayer meeting our attendance, and spirituality in our church membership will increase. Staying away from the meeting because we are not profited by it denotes a bad state of the soul (Luke 18:1-8). Unitedly we are to perseveringly wait upon God. It may please God to exercise our souls by keeping us waiting for His answer (Daniel 10:2, 3). In Daniel's case the enemy was permitted to hinder the angelic messenger for twenty-one days (Daniel 10:12-14). The withheld answer proves the reality of our prayers (Eph. 6:18). Let us come together as one man, bold to prostrate ourselves before the mercy-seat (Heb. 4:16), "praying in the Holy Ghost" (Jude 20, 21). Let us express our need and expect blessing, express our weakness and expect power.



Lesson Comments by Fred C. Vanator

Lesson for June 21, 1953

THE PRACTICE OF CHRISTIAN LIBERTY

Lesson: Galatians 5:13-18; 5:22—6:5

IN THE COMMENTS on the lesson concerning the "Basis" of Christian Liberty which we sought to discuss last week, we could not help but go somewhat into the field of the "Practice" of Christian Liberty.

The practice of any phase or purpose in life must necessarily depend on the foundation or basis upon which it is built. If we have built our belief in Christ on the basis that we have, by accepting Him as our personal Savior, been "made free from the law of sin and of death," and from this idea of freedom have gone on into the "perfect liberty" as it is found in Christ Jesus, then we are ready to practice that special brand of liberty in our every act and word.

Pause just now and read the first section of this Galatian letter as it is printed in our lesson text—Galatians 5:13-18. Note two or three sentences especially. Verse 14—"For all the law is fulfilled in one word, even in this: Thou shalt love thy neighbor as thyself." Verse 16—"This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh." Verse 18—"If ye be led by the Spirit, ye are not under the law." And in these verses we find the pattern of the practice of Christian liberty, for

If the Spirit guide our steps, we must walk in the fullest of Christian liberty.

The Result of such a Walk? This is found in the second section of our printed text—5:22-23—which reads, "But the fruit of the Spirit (walking in the Spirit) is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." No need of a law to those who have no desire to break the law. If we have no desire to commit murder, there is no need of a law against murder for us—we would never heed the deterrent of a law to keep us from that.

But it goes even deeper than that. Christian liberty carries also an obligation to help others. Paul says, "Bear ye one another's burdens and so fulfil the law of Christ." Do as Christ would do—be helpful; feel at liberty to step in and do for others what they cannot do for themselves. Liberty gives one a wide variety of obligations as well as privileges. No privilege can be held apart from an attendant obligation. You cannot change this part of the sentence in any way, "I am privileged to do thus and so because. . ." Try to finish that sentence with the proverbial twenty-five words or less, and see where it must eventually lead you. Yes, that is it, right back to the basis of liberty.

One cannot be a real Christian in word and deed until he has learned to know and practice Christian Liberty.

Someone has said that "A characteristic of a true Christian should be that he does not live for self alone. The sacrificial, unselfish life will be honored by the Holy Spirit, and such an individual witnessing for Christ will have a power that he could not have otherwise."

It goes without saying that while everyone must bear the burden of his own responsibility, there is nothing to prevent each of us from giving such help and encouragement that will make the bearing of that burden less irksome. And this all falls into the realm of the practice of Christian liberty.

Doctrinal Statements

By the Late Dr. J. Allen Miller

III. THE CHURCH: HER ORGANIZATIONS.

The conception of the church as the body of Christ suggests an organization.

The word of Jesus, "I will build my church" suggests orderly and effective planning and construction, that is, to change the figure, organization.

From I Corinthians 12:28 we learn of the officials whom God set in the church. Among these were apostles, prophets and teachers. In Ephesians 4:11 we read of apostles, prophets, evangelists, pastors and teachers. And Paul adds that their duties have to do with the perfecting of the saints, the work of the ministry, and the building up of the body of Christ.

In Philippians 1:1 we read of bishops and deacons in the church at Philippi. We read of both these official positions in the pastoral letter to Timothy. See I Timothy 3:1-2; Titus 1:7. As to deacons see I Timothy 3:8.

In Acts 11:30 we have the first reference to elders in

the Christian church. But in Acts 14:23 we see that every church had elders ordained in it. Now a careful study of the New Testament will disclose the fact that bishops and elders were the same. Titus 1:5 uses elders as an official term and in verse 7 calls them bishops. Even the apostles were fellowelders with other elders. I Peter 5:1

Thus we see that the church is an organized body with a selective membership and an official body.

EDUCATIONAL DAY OFFERING

1952-1953

Amount Previously Reported:	\$8,482.02
Additional Receipts:	
First Brethren Church, Elkhart, Ind.	128.00
First Brethren Church, N. Manchester, Ind.	450.00
First Brethren Church, Goshen, Ind.	57.55
First Brethren Church, Ft. Scott, Kans.	10.00
First Brethren Church, Louisville, Ohio	135.18
Hillcrest Brethren Church, Dayton, Ohio	635.84
Hazel M. Allison, Vinco, Pa.	5.00
First Brethren Church, Masontown, Pa.	10.00
First Brethren Church, Hagerstown, Md.	34.13
Mrs. Mary B. Turner, Bethlehem, Pa.	5.00
Total Receipts to May 20th	\$9,952.72
Recapitulation by Districts:	
Central Dist. Previously reported	906.42
No additional	
Indiana Dist. Previously reported	2,994.04
Additional	635.55
Total Indiana District	\$3,629.59
Mid-West Dist. Previously reported	98.27
Additional	10.00
Total Mid-West District	\$ 108.27
Northern California Dist. Previously reported	91.10
No additional	
Ohio Dist. Previously reported	\$2,178.14
Additional	771.02
Total Ohio District	\$2,949.16
Pennsylvania Dist. Previously reported	\$1,278.06
Additional	15.00
Total Penna. District	\$1,293.06
South-Eastern Dist. Previously reported	\$ 917.99
Additional	34.13
Total South-Eastern District	\$ 952.12
Miscellaneous Previously reported	18.00
Additional	5.00
Total Miscellaneous	\$ 23.00



What's Doing in the Churches



VALLEY BRETHREN PRE-COMMUNION REVIVAL

This may be, in a way, the most unusual revival you have ever read about. Three former pastors participated in this meeting: Rev. D. C. White, Rev. Harold Garland and the pastor. The undersigned accepted a call to this pastorate in June of 1927. He was here for about one year before accepting on May 1, 1928, the pastorate of the Bedford County Brethren churches of New Enterprise, Yellow Creek and Raystown. (We are glad today that the bell of the New Enterprise Brethren church is in the bell tower of the New Chapel building at Ashland College). Rev. White was the pastor of the Valley Brethren church for seven years, from 1933, until he accepted the pastorate of the St. James Brethren church, in Maryland. Rev. H. R. Garland was the pastor here before he was called to the pastorate of the Brethren church at West Alexandria, Ohio, in the fall of 1948.

Brother White had contacted us about holding a meeting. We planned to have him with us for a pre-communion service. As he would be the pastor (for May and June) of the Meyersdale, Main Street Brethren church, at the time of this meeting, May 4th to 8th, he received their permission to be with us.

We had some excellent special singing during the revival. On the first evening Rev. Garland, who is pastor of the Kregar Community church near here, was present. We asked him to lead the song service. He and his daughter sang a special number and then he brought us a vocal solo. We asked him to lead the congregational singing in this meeting. Brother Garland will be returning to the West Alexandria pastorate soon. He said he could be present several evenings and was with us Wednesday and Friday evenings.

On Tuesday and Thursday evenings Brother George Gearhart of the Brethren church at Mt. Pleasant, led us in the song services. He and his wife brought several vocal numbers each evening. Then on Friday evening, Mr. and Mrs. Ted Romes, of Mt. Pleasant, brought Brother and Sister Gearhart with them. Mr. Romes played the piano. He and his wife sang two special numbers. Brother and Sister Gearhart sang several numbers, and Rev. Garland led the singing. There was a good attendance at the meetings. It rained much during the week so that work could not be done in the fields. The house was well filled on the last evening.

We visited as much as time permitted. During the first four days of the revival the undersigned served on the grand jury of Westmoreland county, which met at

Greensburg. We visited in many of the homes in the afternoons. Brother White was entertained alone in the homes for dinner. The pastor and his wife were in a few of the homes for supper. On Friday all of us were supper guests at the home of Brother and Sister Ora Stahl.

Everyone greatly enjoyed meeting and visiting with Brother White. We were glad to have him with us. He preached the Gospel. The attendance was unusually good. Everyone listened so attentively. It would have been wonderful if we could have continued the meeting for another week. One sister from another church came forward to be received into our fellowship. There may be others who will soon join us in Christian fellowship. May the Lord greatly bless Brother White's ministry and if it will be possible we will be glad to have him with us at another time.

Our Spring communion was held on Sunday evening, May 10th. It had been a beautiful Lord's Day and the attendance was real good. There were 22 Sisters present and 18 men. We would have greatly enjoyed having Brother White to be with us at this communion. Perhaps at another time this will be possible. Mrs. J. L. Bowman, the wife of the late Rev. J. L. Bowman, observed communion with us. She lives here at Jones Mills with one of her nieces.

Elmer M. Keck, Pastor Jones Mills, Pa.



REYNOLDS. Emma C. Reynolds, a very loyal member of the Mexico, Indiana, Brethren Church, went to be with her Lord on May 18th, 1953, at the age of 88. Funeral Services were conducted by the undersigned, with special music furnished by Rev. and Mrs. Harry Richer.

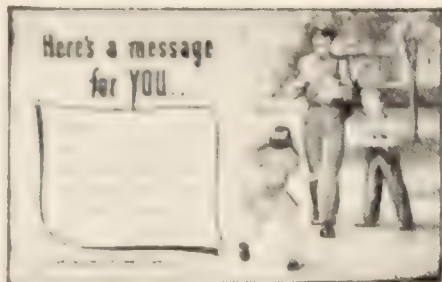
—C. C. Grisso.



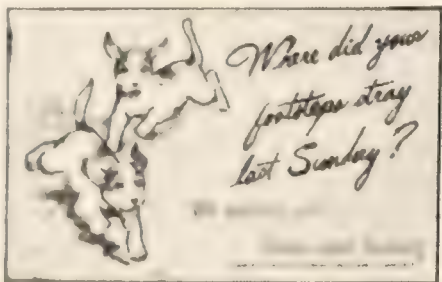
WISER-FISHER. Richard Kent Wiser and Jennie C. Fisher, were united in marriage by the undersigned in the pastor's home on April 13, 1953. Richard is a member of the Second Brethren Church.

—Bruce C. Shanholtz.

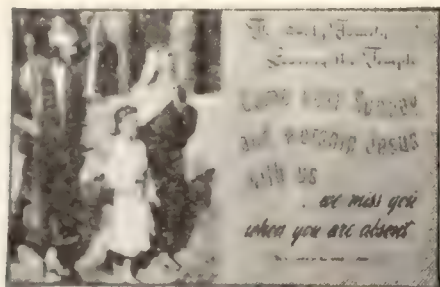
Absentee-Invitation Post Cards



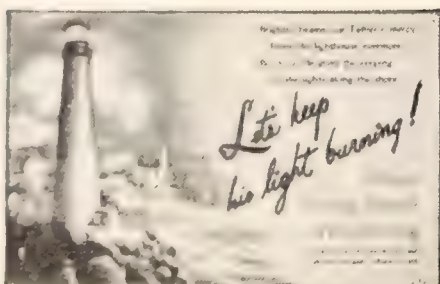
No. 952



No. 954



No. 957



No. 960

COLORFUL, attractive, featuring inviting messages and illustrations, this series of cards covers every need and age—pre-school through adult.

Here are both religious and secular cards, carefully designed and worded to draw children and adults to the Sunday school. Each card is an effective attendance builder—a very real help to teachers, department supervisors, and other leaders.

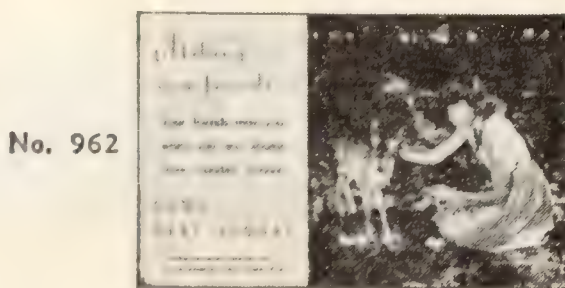
Seven of the cards feature religious paintings by Karl Godwin and Leslie Benson. Six cards feature paintings by Florence McCurdy. Kodachromes are used as illustrations on three cards.

Each card is lithographed in four colors, on high-quality linen-finish stock, with a friendly message and an appropriate scripture text. Space for personal correspondence is provided on the address side. *Size 3 3/8 x 5 3/8 Inches.*

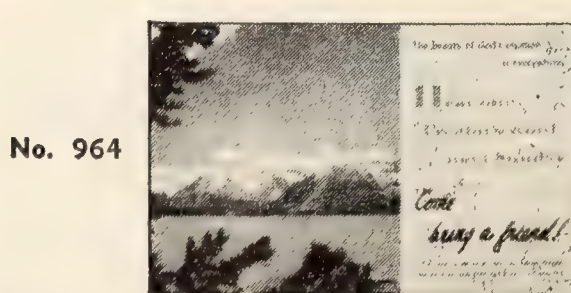
NUMBER AND AGE

- No. 951—Pre-School
- No. 952—Beginner
- No. 953—Beginner
- No. 954—Primary
- No. 955—Primary
- No. 956—Junior
- No. 957—Junior
- No. 958—Intermediate
- No. 959—Intermediate
- No. 960—Young People
- No. 961—Young People
- No. 962—Any Age
- No. 963—Any Age
- No. 964—Any Age
- No. 965—Any Age
- No. 966—Any Age

25 cents per dozen; \$1.50 per hundred



No. 962



No. 964

(Please add 10c for handling on orders for less than \$1.00)

Order from The Brethren Publishing Company

THE BRETHREN EVANGELIST

VOL. LXXV, No. 25, June 20, 1953

Official Organ of The Brethren Church

Who Is To Blame?

Who's to blame if one is lost?
What's the Value of a Soul?
Who can estimate the cost?
World-worth?—Greater than the whole!

Why then strive for treasures, vain?
Such things end with us and time
Aught they leave is rust or stain;
But a Soul saved is sublime.

Something in us seems to say
While we live for self alone,
"Others near and far away
Need Him who for sins atone."

Go, then, Brother, Sister, go.
What you do or say or give
Might redeem a Soul from woe,
To with God forever live.

Ask not like Cain asked of God:
"Am I my Brother's keeper?"
Then stray off to the land of Nod
To spend your life a Sleeper.

H. A. Gossard.

THE BRETHREN EVANGELIST

Published weekly, except the last week in August and
the last week in December.

THE BRETHREN PUBLISHING COMPANY

Ashland, Ohio

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at special rate, section 1103, Act of October 3, 1917. Authorized
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Items of General Interest

WAYNESBORO, PA. WAYNE HEIGHTS BRETH-
REN. Brother N. V. Leatherman informs us that their
Sunday School picnic was scheduled for Saturday, June
13th. Plans were made to invite all the Daily Vacation
Bible School students and their parents, likewise.

BERLIN, PENNA. The Pennsylvania District Camp
Juniata Rally was held Friday evening, June 5th, in the
Berlin Church. A good attendance is reported.

PITTSBURGH, PENNA. Brother Ralph E. Mills states
in his bulletin concerning a recent Sunday morning, "The
attendance for last Sunday's services was exceptionally
good, and there were 26 visitors at the morning service."

NORTH GEORGETOWN, OHIO. The young people of
the Church were hosts on June 7th to the North East
Ohio Brethren Youth Rally. Afternoon and evening pro-
grams, with a banquet at supper time constituted the
day's events. A good attendance was reported.

LOUISVILLE, OHIO. The Laymen planned to present
Mr. James Ross of Cleveland, Ohio, as the guest speaker
for their public program Sunday morning, June 21st.

ASHLAND, OHIO, PARK STREET BRETHREN. (The
Editor's face is red! Two weeks ago in the Interesting
Items we mentioned under the Elkhart, Indiana, heading
that "something new" in the way of methods for raising
money for their Brethren Youth project has been tried
... We went on to make mention of their announced

car washing project by the young people. Now, these
gracious Ashland Brethren have informed the Editor that
Elkhart did not have something new, but that the car
wash idea was used LAST YEAR at Ashland! At any
rate, it is a wonderful idea which any enterprising group
of young people can engage in.)

The Ashland Youth sponsored their Car Wash Day on
Saturday, June 13th, the money thus raised going toward
their Lost Creek, Kentucky, project.

ASHLAND, OHIO, GARBER MEMORIAL BRETH-
REN. The religious film, "What A Missionary Does In
Africa," was shown on Sunday evening, May 24th.

GRETNNA, OHIO. The Miami Valley Brethren Youth
Rally was held in this church on Sunday, June 7th.

DAYTON, OHIO. One new member was received re-
cently into the fellowship of the Hillcrest Brethren
Church.

ELKHART, INDIANA. Six babies were dedicated to
the Lord on the morning of May 17th, by the Pastor
Brother R. K. Higgins, with four more babies being dedi-
cated on May 24th.

On Sunday evening, May 31st, the Musical Emmons
Rev. and Mrs. Curt Emmons and daughter Ethelee, pre-
sented a sacred concert, featuring many unique instru-
ments.

ROANN, INDIANA. Because of a throat ailment
Brother S. M. Whetstone was unable to be in his pulpit
on May 24th. The pulpit was cared for by Brother Stan-
ley Bittinger.

GOSHEN, INDIANA. A Family Friendship meeting
sponsored by the Sunday School, was held on May 27th.

SOUTH BEND, INDIANA. A special program, on May
17th, honored the 40 new members of the South Bend
church, and the 8 high school graduates of the church. A
luncheon followed the morning service, with a special
program being presented after the luncheon.

The South Bend Sunday School picnic was sched-
uled for June 21st at Pottawatomie Park.

The B. Y. C. had charge of the evening worship pro-
gram on Sunday, May 17th.

Summer Sunday evening services during the months of
July and August will be held at the homes of members
of the church, and at lakeside cottages of members of
the church, according to Brother M. A. Stuckey's bulletin.

MILLEDGEVILLE, ILLINOIS. The recent nation-wide
radio broadcast of the Ashland College A Cappella Choir
came in for attention in the Milledgeville church, in the
form of a taped recording of the broadcast. John Rowsey
USN, located at the Great Lakes Naval Training School,
Illinois, played the tape in the church on Sunday evening
May 31st, as part of that evening's worship service.

WATERLOO, IOWA. The W. M. S. presented their
public program Sunday evening, June 7th.

SPECIAL. Be sure to send in your church bulletins,
church news, and items which are of special interest to
people of other churches. Appoint someone to take care
of this, for it is out of the bulletins, cards, etc., that we
are able to get items for this column.



The Editor's Pulpit



Definition Of An Aspirin

HOW SIMPLE IS THE GOSPEL? In this day and age when there seems to be so much tug and pull between the simplicity of the Gospel and the strict adherence to scriptural and doctrinal interpretations, we desperately seek some stable ground on which to stand.

Many will say that the Gospel is simple and easy to understand. Others will insist that only by adherence to and understanding of certain practices, can we say that we understand the Gospel.

There are those who would cast off all distinctive denominational beliefs, saying that all that is necessary is to know Christ. There is too much, we fear, in Protestant churches today, of wanting to do away with those interpretations of faith, doctrines and ordinances which have made for a saving faith for countless multitudes.

This dare not be done. To do so, is to cast the believer out on a sea of doubt, uncertainty and confusion, subjecting him to every wind of doctrine. These tenets of the faith have been established through the years by men of God, who, prayerfully and wisely, have interpreted God's ordinances and doctrines as the established beliefs and practices of the church. These we cannot do without.

Yet we do not need to "understand" all of the intricate mysteries of doctrine to have the gift of salvation. Through the very presence of the tenets of our faith as an established foundation for our church, we can believe, and as we believe and grow in grace and in the knowledge of our Lord and Saviour, Jesus Christ, we can learn and better understand these essentials of our faith.

To better explain what we mean, let us consider the slowly, yet very essential aspirin. Do you know what an aspirin is? We venture to say that you would have a definition which would agree with ours, and we would both know what an aspirin is. It is a small, white pill, designed to cure headaches. We are satisfied with our definition.

Likewise, our Christian faith is a saving faith, which incidentally, "cures headaches." It cures heartaches as well, for it brings the "peace that passeth understanding" into our hearts.

But, if you really want to know what an aspirin is, turn to the dictionary. We did, and here is what we found:

ASPIRIN: A white crystalline compound, the acetyl derivative of salicylic acid ($C_6H_4OC_2H_3COOH$), having

marked antipyretic and antirheumatic properties. It is soluble in alcohol and ether and slightly so in water.

Now, do you know what an aspirin is?

Back to our Christian faith. We may not know all the intricate meanings of all the great theological terms but we may know in whom we have believed, and we may be persuaded that he is able to keep that which we have committed unto him against that day. We accept the salvation of Christ by faith, just like we accept an aspirin—because we know it will help us, and that is as it should be.

But let us note that if it were not for this magnificent combination of ingredients by a master chemist, there would be no aspirin. Let out one element, or one ingredient, and you will not have aspirin, but something else. Neither, without the glorious doctrines and ordinances of our faith, would there be salvation. Let out, ignore, or cast aside even one of our precious beliefs and practices as a church, and salvation will be a minus proposition.

Aspirin is impossible without the basic formula—likewise, our precious faith is impossible, even in its simplicity, without the deep fundamental principles which we can likewise label "basic formula."

It is the basic formula which we have given to you from the dictionary which makes an aspirin what it is and which makes possible its simple use to cure our ills. It is the basic formula of our Christian faith, so precious guarded and taught through the years, which makes our faith what it is, and which makes possible its simple use to cure our spiritual ills.

Without the formula for an aspirin you do not have an aspirin. Without the basic formula of our faith, you do not have a saving faith.

We urge every Brethren to hold fast to the doctrines, ordinances and practices of our beloved denomination. For through them, we teach the salvation of Jesus Christ for a world of lost men and women. Through them, we bring men to a consciousness of their need of Christ as their Saviour from sin. Through them, we teach men the way to eternal life. Yes, through this basic formula of our beliefs, doctrines, ordinances and practice, we reveal to men and women the true word of God, the Savior, even Christ our Lord. They are as essential to a teaching of the simple Gospel of Jesus Christ, as the intricate formula of an aspirin is to the curing of a headache.—W. S. B. Editor.

Word Pictures Of Christ In The Gospel Of John

Each of the chapters of the Gospel of John contain a word picture of Christ. Twenty-one Brethren ministers present, in this series of devotional articles the "development" of these pictures, chapter by chapter. We urge you to read each chapter, and each of the articles as they appear; thereby coming to a deeper understanding of our Saviour, His purpose, and His work.—W. S. B.

5. Christ, The Great Physician

Rev. C. A. Stewart

Text: John 5:1-9

JESUS HAD GONE UP TO Jerusalem to a feast. We are not told what feast. The Jews had many feasts, and Jesus may have gone there to participate in one of them, presumably the feast of the Passover. At any rate, He was right where we would expect Him to be—among those who needed Him. In reading the history of Jesus, we always find Him where He could do some good to those who were in need.

I. JESUS' WILLINGNESS TO HEAL

Jesus had compassion on all who were sick or crippled in any way. On many occasions we find Him touching the body, or speaking the word that would bring healing to the body. His great joy seemed to be the restoring of the bodies of mankind whereby they might be in a position to function properly, and to fill their places in society.

The record we have here is of Jesus going to, and healing this one man who was lying at the pool by the sheep market. This one was waiting for the water to move and hoping that some one would place him in the pool. Why Jesus did not heal the many others who were waiting for the water to move, we do not know. There could be many reasons, all of which, would be speculation on our part.

But we are quite sure that if it were possible on the part of any or all of them, Jesus would have met their need. In every case where Jesus healed the sick, the individual was led to the

place where he felt his need and was willing to do what he was told to do.

Jesus told the man with the withered hand to stretch it forth, and the woman whose body had been bowed down for eighteen years was made straight at His command. Jesus was always willing to bring happiness to those in need, if they would meet the requirements.

In this case, Jesus said to the man, "Rise, take up thy bed and walk." This man had not walked for thirty-eight years, and was not able to get into the pool by himself. "I have no man, when the water is troubled, to put me into the pool," he said. He evidently had been taken to the pool because of his own helplessness. The very fact that he was there was evidence of his desperateness in seeking a cure. We do not know what efforts had been made previously to restore this man to health. But the very fact that he did not question or doubt Jesus in any way, and immediately obeyed his command, shows that he was willing and ready to meet every requirement that would restore him to health.

Jesus knowing this, was also willing to cure him. His question, "Wilt thou be made whole?" was not a foolish question. While the very fact that the man was there reveals his desire to be made whole, yet the Lord's question was to arouse a willingness on the part of the man and to stir a deep interest in him. His disappointment over the period of years may have caused a spirit of listlessness, and now he hardly expected to find

ours to heal them, and to make them whole, but He has power to cleanse and to heal the inner man and to make us whole in the sight of God. Man fell heir to the leprosy of sin, from which he has never been able to cure himself. The man in our scripture text was told to "go and sin no more." He was healed by the Great Physician who had power over the evil One that had brought sin into the world, and with sin, all manner of sickness and death.

III. JESUS DID HEAL

Jesus was not only willing to heal, and had the power to heal, but He did heal. On many occasions recorded in the scriptures, He healed the bodies of men. The man in our lesson was healed to the astonishment of the Jews. Some, perhaps had never seen him walk, but they knew him and questioned him about who had healed him. They could testify to his healing, for they used that as an excuse to persecute Jesus. They would have destroyed Him if they could.

The question is not how did Jesus heal any one or how He heals any one today. THE FACT REMAINS THAT HE DID HEAL. Many of us could testify to His healing in our day, but no man can explain how He heals. Many reject the teaching of the scriptures concerning the anointing service, just because they cannot understand how He heals men's sick and broken bodies. Yet they do not reject His salvation, but no man can understand how He saves any of us who are not worthy of it. Christ is still the Great Physician, and in many cases He does heal. Our business is not to question, but to believe on the Lord Jesus Christ. Today, He still is the Great Physician.

—Flora, Indiana.

Sixty-fifth General Conference of the Brethren Church, August 17th to 23rd, 1953

Jesus not only has power over these bodies of

Missionary Department

BISCHOF'S WRITE FROM LASSA

Nigeria, British West Africa
Lassa, Via Garkida & Jos

Dear Ida and Clayton:

Received the very welcome letter in the last mail, Ida, and we do really appreciate hearing from the office. I see by my list of letters to be written that it is a little past time for me to write to you all. Thank you for the compliment about my writing; I feel that it is my obligation to keep the office informed of the work and the progress which we are making.*

The EVANGELIST has been coming very well now and we enjoy the Pastors' Quarterly Letter. This month has been a very busy one for me. Grimleys went on furlough March 31st; then Biebers went on their month's vacation to Jos, April 30th. I was given all the various jobs handled by Charles Bieber. That is one nice thing about missionary work: there is always a variety of jobs to be done.

This month I have been teaching twenty classes of English a week, acting as principal of the school and closed it down for the term. Charlie was in the midst of building an elementary school at Wandu; so I had the responsibility of finishing part of it. It needed a grass roof put on. I taught in the mornings here, spent the afternoons running around in the truck collecting grass and trying to get enough workers to put the roof on. Then a number of times I drove the truck to villages where the mission has men cutting lumber and brought back the lumber. At this moment school is over until July 13th, the roof is on the Wandu Elementary School; the lumber is bought and I just feel a little relieved. Tuesday I will go to Garkida and bring back enough kerosene and petrol to run us through the rainy season.

On the way to Garkida I will take Risku—a very fine Christian, the hero in the pictures about the work in Africa, "The Peacemaker"—to Mubi. He is to gather material and start the work on the new station which is being built there. Mr. Kulp, the Field Secretary, will be assigned there when he comes back from his furlough. Risku will do preaching, supervise the laying of the foundations for the dwellings until Mr. Kulp comes back. Then the Grimleys are to open a new station at Uba when they come back from furlough. This rainy season, if at all possible, the foundations for their dwellings are to be laid.

The early part of this past week, Mr. Bowman and Mr. Kulp were here and we talked about the selection of a site for our station. The plan is, at present, if the rains do not get too bad, to go on a week's trek through the Higi area the week of June 8th and select a site and immediately make application to the government.

I shall make a full report on the trek later and also send some pictures if at all possible. Would appreciate any questions which you all might have about the work and the field.

Best wishes to you all,

Bob and Bea.

*The compliment to which Bob refers: The office secretary calls him, as a correspondent, the answer to the Mission Board's prayer. (He is very faithful).



OPPORTUNITY

My name begins with the letter "O." You rub shoulder with me many times. But frequently you pass me by as if I were non-existent. It makes me feel a little queer but I believe you do not intentionally slight me—you just do not recognize me at the time.

One thing I cannot understand is why so many people think I am some place other than where I am. They look for me in the most unusual places. Men circle the globe trying to find me, while I wait for recognition in their home towns. Perhaps they look for something exciting and new, and fail to realize that things worthwhile often are disguised in conventional garb.

You recognize that the name of the character that has just been spoken is **Opportunity**. Truer words have never been spoken and I suspect that all of us have been guilty of holding such a concept of opportunity. Throughout our churches we find examples of this attitude in operation for there are many who say, "I wish there was something I could do for missions," or, "I wish I could be a missionary," when all around them there are innumerable missionary opportunities. These may not be of the glamorous sort but are too important to be overlooked. They may be things that have become too commonplace to many of us, such things as prayer and giving.

All about us are men and women, boys and girls, who do not attend Sunday School and Church. If we want to do some real missionary work, we can visit them in the interest of the Kingdom of God and be witnesses unto them. In every community there are those confined to their homes or the hospitals who need the spiritual ministry of Christian people. These often give us golden opportunities for evangelism. They find no time for Christ when busy and active, but when ill or injured they think more seriously about eternal values.

Look all around you for opportunities to serve Christ; they are there. Begin now to take advantage of them, remembering that the best place to begin is right where you are.

A Parson Ponders . . .

(This article is reprinted from "Church and Community News," the monthly paper printed by Brother Berkshire for his parish.)

Rev. H. Francis Berkshire

THERE'S NO NEED telling you that the church is one of the largest organizations in existence. Unlike other organizations, though, it grows with the help of Divine Power. But like other organizations, it needs executives to carry on its work. God has no other hands and minds than ours.

Certain executives are needed, then, to promote the work of the church. These executives are necessary.

One of the necessary executives in any large organization or corporation is a Sales Manager, or Vice President. These executives have the task of promoting sales, and going about advertising their organization and products. The church has no executive so named, but if you are a member of a church you are its SALES MANAGER OF CHURCH ATTENDANCE, OR, VICE-PRESIDENT IN CHARGE OF BUILDING A CONGREGATION!

You have the responsibility of going about and promoting church attendance, and telling the Gospel of Christ! YOU are a better means of

promotion and publicity than the printed page or radio. Your commission has come directly from Christ, Who said, "Go Ye." It is your steady task to invite men, with their families, to worship in a church, hoping that they will receive the invitation of Christ in their hearts.

The non-church goer should be asked on Thursday or Friday (which are the best days for such, the advertising agents tell us.) This gives plenty of time to arrange their daily and Sunday schedules. You may be turned down or disappointed many times, but keep inviting the individual and praying (without annoying the individual) at regular intervals.

Then, too, every Sales Manager sets a quota at the beginning of the year. It is not too late to set yourself a quota of men, women, and children, and families, to bring into the church. This work is better than any money you might give to your church. It is the greatest contribution you can give to Christ and His Church.

SO, DON'T SIT ON YOUR HANDS!

—Udell, Iowa.

OTHERS ARE DOING IT —SO CAN THE BRETHREN

A minister of another Denomination is really sold on the idea of having his Denominational Church paper in every home in his parish. He writes his Church Publishing house:

"I have discovered a way to put new life into my church," declared this minister. "Let the people know the full significance of our denominational program and work through our church paper, and they will build a stronger fellowship at home and abroad. Try it. It works."

It proves that others besides Brethren are interested

in a greater ministry and missionary advance, for, as this letter states, this brother believes that by having the church paper in every home of his parish, the ministry of the church will be enlarged.

That is just what we have in mind for the Brethren Church. That is why we are urging you to make your Church a 100% church. For specific information on how to make your church a 100% church, refer to the issue of March 28, 1953, of THE EVANGELIST, on page eleven. Or, write to the Editor about your specific problem, and we will do our best to help your Church become a 100% EVANGELIST Church.

Young Men and Boys' Brotherhood Program

Percy C. Miller

Month of July

TOPIC—"PROUD OF YOUR BROTHERHOOD?"

Are you proud of your Brotherhood Group? You should be. Your group should be such that you will really be proud of it. Now, what must your group be so that you will have a right to be proud? First of all your services must be the most sacred. It is here that we become equipped for further service. Many have gone into Christian service because of such groups as our Brotherhoods. A little boy of 8 was left an orphan, having been bereft of father, mother, brother and sister. He was adopted by his uncle Edward Clark; he became Francis Edward Clark. Later he became a minister, and very much interested in young people. He prayed that he might link young lives in his church to the great ideal of Christian service. While a minister at Williston, Maine, he held a revival in which many young people made the confession and became members of the church. The very presence of these young Christians crystallized his thoughts into action. It was from this that on a cold winter night in Feb. 2, 1881, he called these young people into his living room and formed the first Christian Endeavor. Those present that night (58) signed the pledge which he had previously written.

Our Lord expects all his children to be active children, young and old. He expects all to attend all regular Sunday and mid-week services unless prevented by some reason which we can conscientiously give to our Saviour. That means that we are to live so far as "I know how a Christian life throughout my whole life." It means that we never shirk an opportunity to do our duty; take every opportunity as an opportunity to serve. Especially when we are asked to do something that we definitely can do, our Lord expects us to do it. Will we say, "No, thank you, Lord; I do not want to do it?" We should refuse only when we have a reason which we can conscientiously give to our Lord and Master.

There is work for all of us. Have we asked someone in the past week to come to Sunday School or Church? Have we asked any one in the past month to give consideration to making a confession and uniting with the church? Have we prayed so far this day? Did we pray the past week? Did we read the Bible the past week? Now to be a little lenient: Did we visit any sick in the past year? Did we attend every service possible in the past year? Now, some will find fault with some of the questions. So they did with our Lord; I expect it. "As was the custom on the Lord's Day, He went into the synagogue."

Anything less than our best is not enough. There are times when we work only for self. When we work for our Lord, we should work just as hard. Our Lord wants

to work through us; give Him the chance. As He calls us, He will lead the way. He will broaden our wisdom each day providing we so desire. If we seek knowledge, the Truth we shall find. If we follow Him, the goal we shall win. We should ask the Lord daily to speak to our souls and within. We should ask the Lord to awaken His purpose for us within us. Yes, we often wonder how our Lord can be so merciful with us when we so sadly neglect our duties.

The following are Scout Laws. The Lord expects the same of all of us that is here found. Let's make a careful study and discussion of each one.

A Scout shall be Trustworthy
Our Lord expects that of us all.
Can He trust us with His work?

Another Law: LOYAL
Are we loyal to Him?

Another Law: HELPFUL
Are we helpful in His work?

Another Law: FRIENDLY
Are we a friend to all who need us?

Another Law: COURTEOUS
A Christian will always be such, or should.

Another Law: KIND
Be kind one to another.

Another Law: OBEDIENT
Are we obedient to our Lord?

Another Law: CHEERFUL
The Word says, "Be of good cheer."

Another Law: THRIFTY
Be energetic; hard at work.

Another Law: BRAVE
It requires this to be a good Christian.

Another Law: CLEAN
As a Christian we have a clean heart, soul and body.

Another Law: REVERENT
Oh, my friends, how important this is.

Now you can see that Christ expects the same of us as His Children as are expected of BOY SCOUTS. ARE YOU PROUD OF YOUR BROTHERHOOD GROUP?



ADDITIONAL WHITE GIFT OFFERING

Bethlehem Brethren Church	\$ 17.45
First Brethren Church, Johnstown	1.00
Goshen Brethren Church (Additional)	47.96
Loree Brethren Church	50.00

Total Additional Gifts\$ 116.41
Previously reported\$8,144.05

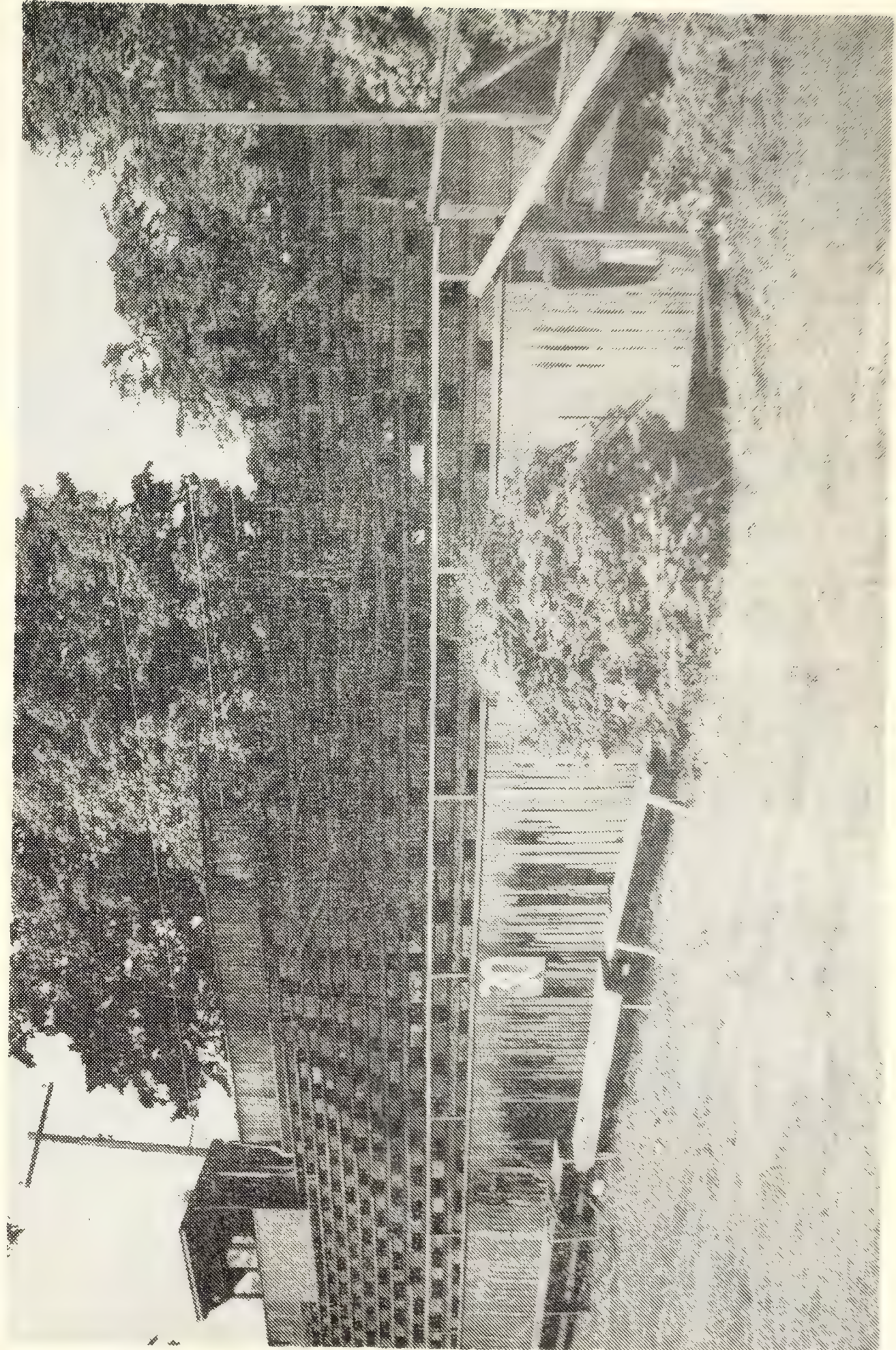
Total as of May 30, 1953\$8,260.46

A PICTURE OF FIRE-DAMAGED REDWOOD STADIUM AT ASHLAND COLLEGE

This picture shows the portion of Redwood Stadium, on the Ashland College Campus, which was damaged by fire in the

early morning of June 3rd, as reported in last week's **BRETHREN EVANGELIST**. The destroyed portion is at the north end,

nearest to College Avenue. No cause of the blaze has been determined.



—Courtesy Ashland Times-Gazette.

This 'n' That

By the Editor

This column extends itself to some length this week because of a response received to our request made a few weeks ago, asking those who had some particular thing they would like to see accomplished in the Brethren Church, this year, to write in. Herewith, we present two short articles by our Brother H. M. Oberholtzer, who is now living retired in Cincinnati. There is much food for thought in what he has to say. We urge your careful reading and consideration of what Brother Oberholtzer has to say.

* * *

Now, here is what Brother Oberholtzer has to say:

1

I would like to see more interest manifested in our Communion Services. In far too many of our churches the number of participants is a rather small fraction of the membership enrollment. This is a cause of much spiritual weakness, both to the individuals absenting themselves and to the church as a whole. If participation without proper discernment results in severe judgment, surely willful refusal and neglect will result similarly (1 Cor. 11:29-32). The ordinances were divinely instituted and have a lofty purpose and deep significance. What Jesus commands, it is our duty to obey. Obedience is richly rewarded and disobedience is not without penalty. "If ye keep my commandments, ye shall abide in my love, even as I have kept my Father's commandments and abide in his love" (John 15:10).

More doctrinal teaching on the communion is needed. The purpose and spiritual significance should be frequently explained. Personal inquiry should be made and instruction given each member, by the pastor or deacons, or by both, preceding each Communion Service. Participation with proper discernment should be urged. Preparatory services would certainly be helpful, but personal instruction and solicitation will be more helpful. Every believer needs the spiritual strength and inspiration that a thoughtful and prayerful observance of these ordinances will give. Let us consider carefully what can be done to stimulate the spiritual morale of our churches and overcome the shameful and destructive absenteeism in this regard as found in many of our churches.

2

The shameful ignorance of Bible facts and teaching that prevails in this land of Bibles and churches is sad to contemplate. It reflects upon our preaching, our church school teaching and our so-called Christian homes. It shows a woeful lack of appreciation of the Bible, even by church members.

It may be that pastors have not been as diligent or efficient in their handling of the Word of God and that church school teachers have not been as capable and effective in their teaching as they should be. Perhaps we have depended too much upon the preachers and the

church school teachers, but their failures deserve rebuke and should be corrected. However, our Christian homes are much at fault. Parents have the first opportunity and chief responsibility for the spiritual instruction and guidance of their children. Early childhood impressions are most firmly established. Well trained teachers can not take the place of Spirit-filled parents. The affectionate parent is closer to the child and has more of his confidence than any one else. The Christian parent therefore is most able to teach and inspire trust in God, and the Bible is the best text book.

Spiritual instruction, even in simple language and by simple methods, should be given daily. The soul of the child needs constant nurture as well as his body. This may require much attention by the mother, but the father should share in such attention as much as possible. If parents are really interested, they can find a way and a time. The Bible charges the father particularly with this matter. See Deut. 11:18-21 and Eph. 6:4. The family altar service should afford opportunity for such teaching. Other opportunities may be found. By all means let the Bible be taught in the home, that both children and adults may become familiar with it and obey it.

* * *

Again, what would you like to see accomplished in the Brethren Church this year? Send in your thoughts on this matter, and as space and judgment permit, we will print your suggestions in this column.

Doctrinal Statements

By the Late Dr. J. Allen Miller

IV. THE CHURCH: HER MISSION.

We are safe in saying that the first group constituting the church were the apostles. To these apostles our Lord gave His greatest command, To preach the Gospel to all nations. Matthew 28:18-20; Mark 16:15; Acts 16:15; Acts 1:8. This obligation passed to the successors of the apostles.

The church is the repository of the truth, that is, of the Gospel. Paul calls the church of the living God the pillar and ground of the truth. I Timothy 3:15. Thus the church is both the foundation and the support of the revelation of God. Through the church God wills to make known His wisdom, the Gospel, according to His eternal purpose in Christ Jesus. Ephesians 3:10-11.

The church is entrusted with the spiritual upbuilding and nurture of her members. The elders, verse 17, and the bishops, of verse 28, are to care for the flock, and to feed the church of God in which the Holy Spirit appointed them. Acts 20:17, 18.

The church is the witness for Jesus through this whole gospel age. Acts 1:8. The church affords to all her true members the fellowship of the saints.

Here then is the mission of the church: to evangelize the world; to hold as a sacred trust the deposit of the truth; to witness for Christ; to afford the fellowship of the saints; to nurture the members of the body.

Brethren Youth
Notes

DR. HAROLD KUHN TO ADDRESS
CONFERENCE DELEGATES

Delegates to General Conference, August 17th-23rd, will have an opportunity to hear Dr. Harold Kuhn, the speaker for the youth sessions.

This year he will speak at the evening vesper program which precedes the night session of Conference. By having him speak each evening all delegates may hear Dr. Kuhn, a truly remarkable man.

The speaker comes highly recommended to speak on matters spiritual. His unique experiences through world travel have given him an



DR. HAROLD KUHN

outreach with the Gospel which not too many men have.

Dr. Kuhn has preached the Gospel in almost every part of the world. He is well qualified to lead youth, into new realms of spiritual experience. We look forward with a great deal of anticipation to his coming.



What's Doing
in the Churches



PENNSYLVANIA JOURNEYS

The glorious Month of May has provided the opportunity for some happy experiences in the state of Pennsylvania. Immediately after the great dedication day at Waynesboro, it was my privilege to speak Monday through Friday there. Brother Leatherman and his people have done a wonderfully fine work in building their new church in Wayne Heights. The church is on a hill and can be seen for a long way. It is in a new residential area and has the esteem and respect of the local residents. The family right across from the church are members of another denomination but they gave me Christian hospitality and spoke most kindly of the church and its good pastor.

So the church begins with a good location and goodwill and it certainly begins with a nice, complete, soundly built house of worship which is beautiful within and without. The church is a bargain from the standpoint of cost. It is worth fully twice what has been spent on its erection. Most of the credit for this must go to the pastor for his genius in building and friendliness. The Leath-

ermans were most kind to me in every way and so were the people of the church in whose homes we also enjoyed very gracious hospitality, featuring good meals. Waynesboro is a very nice city with long established industries such as the Frick Manufacturing Company which has been growing there for more than a hundred years, keeping pace with the changing times by making steam engines, threshing machines, sawmills, and now famous for refrigeration equipment. The city is set in one of the most beautiful and fertile areas of Pennsylvania.

Churches planning to build will do well to consult with Brother Leatherman on a number of matters. He has proved himself to be a wise builder. Too much credit for what has happened at Waynesboro cannot be heaped upon him. Of course the people had a mind to work but he proved to be just the right man to lead them. I greatly appreciate the invitation to Waynesboro which gave me the opportunity of serving these five nights in post Dedication services and have happy fellowship again with the Leathermans.

VANDERGRIFF

The Vandergriff Brethren have taken a new position on a hill and shall henceforth be appropriately known as the Pleasant View Brethren Church. The church is located in a new residential section of the city which is in quite a contrast to the former location. These Brethren and their pastor are to be congratulated on seeking higher ground and a more congenial area for their new church home. Here they should be in a position to grow in numbers and in spiritual fruitfulness. Evidently others think the same thing for I saw a new church starting

(Continued on Page 14)

Brethren Youth Crusaders

Devotional Topics

J. D. Hamel Program Editor

Editor's note: This is the last of the B. Y. C. Topics to be written by Brother Hamel. His work for the past six months in this respect has been greatly appreciated by the Brethren Youth Board and the Editor of Publications.

The topic discussions, beginning next week, will be written by Rev. Clarence S. Fairbanks, Pastor of the Park Street Brethren Church, Ashland, Ohio.



Topic for June 28th, 1953

THE CHRISTIAN AND HIS SUNDAY

Mark 2:27, 28; 6:2; Ex. 20:8-11; Luke 24:1-3

1. **WHAT IS SUNDAY FOR?** Every individual faces the problem of the proper use of Sunday. The following questions will guide us in our thinking: a. How do you spend your Sundays? b. How did your parents spend their Sunday? c. What does the fourth Commandment say about the Sabbath? d. What principles may we gain from Jesus' use of Sunday?

2. **SUNDAY OBSERVANCE.** In a large Eastern city there was considerable agitation about Sunday baseball. There seemed to be great conflict of opinion in regard to the matter. There were some who strongly advocated Sunday baseball, while others as strongly opposed it. Finally the city council decided to have a big public mass meeting where all who were interested might come and express their views on the matter. At the time of the meeting there were several people who spoke. The arguments of the people who favored Sunday baseball were as follows: Sunday is the only day the poor workingman has a chance to see a baseball game. It is the only time the workingman is free from his work. He deserves Sunday baseball. The arguments of those who opposed Sunday baseball were as follows: In the history of America, Sunday has been set aside as a day of rest and worship. Sunday is a time when all the family should get together. It is a time for visiting one's friends and resting.

After a time, a man dressed in working clothes arose and said: "I came here today in favor of Sunday baseball. While I have been listening to what has been said I have noticed the speakers on both sides. I find that the people advocating Sunday baseball and speaking a great deal about the poor workingman are those who are interested in Sunday baseball because of selfish reasons. Those men over there have eating places. They seem to want Sunday baseball.

"I also notice," he continued, "that those who are opposed to Sunday baseball are the ministers of the churches of the city. They are not interested in something for themselves, but they really seem to be concerned about the family life, the spiritual and moral growth of all people in the community. The first group is interested in the workingman's pocketbook. The second group is in-

terested in the workingman himself. I do not favor Sunday baseball."

3. **THE SABBATH AND THE LORD'S DAY.** The idea of the Jewish Sabbath is based upon the conception that God created the earth in six periods of time and rested on the seventh. It was a memorial of creation. It was the last day of the week. The Sabbath law expressed in the Fourth Commandment was taken literally. The Christian Sunday honors Jesus' resurrection. It is observed on the first day of the week in memory of the day on which Jesus arose. There is no technical hard-and-fast law relative to the Christian Sunday. Jesus did not recognize one day as superior to another. His principles of life deal with every day. His religion was a religion for all of life. Man should worship God and serve his fellow men every day. Yet Sunday has been set aside as a more definite time when men may rest and worship God. At least three things seem to be essential to a Christian use of Sunday. First, every Sunday should include a time of worship. Second, every Sunday should include a time of rest. Third, every Sunday should include some service to others, or something which will make us more able to serve others.

4. **THE VALUE OF SUNDAY.** (1) Sunday is valuable for physical growth. Sunday gives opportunity to refrain from doing the regular routine acts of the week, and opens the way for changes which make for physical growth.

(2) Sunday is valuable for mental growth. The mind, as well as the body, needs a change. There should be a mental relaxation. Sunday makes it possible to think about matters which have been crowded out during the week. Books or magazines which are necessarily set aside during the week may be read on Sunday. A walk out into the woods or park, or a hike out into the hills among the beauties of nature gives the mind an opportunity to see new and different things.

(3) Sunday is valuable for social growth. Friendship is an essential and joy of life. The duties of the week hinder friendly relationships. Sunday may be a time to visiting the sick and needy. It may be used to visit new people in the community. Sunday may be known as family day, when all members of the family come together and strengthen family relationships.

(4) Sunday is valuable for religious growth. Our forefathers came to America in order that they might worship God according to the dictates of their own hearts. They set aside one day in seven when all unnecessary work should be put away, and all were to go to church and worship God. Our nation has stood as a Sabbath-observing country. Historically Sunday has been known as a day of worship. The Christian can and ought to take time to worship. Young people need to worship in order that they may gain a better knowledge of, and have a better fellowship with God. Young people ought to worship in order that they may develop their own talents and reach their highest possible spiritual selves. Young people ought to worship in order that they may have comradeship with God and their fellow friends. Young people ought to worship because it leads to the balanced and abundant life.

5. **JESUS' USE OF THE SABBATH.** One Sabbath day

(Continued on page 14)

Prayer Meeting Studies

By C. Y. Gilmer



THE WORK OF THE HOLY SPIRIT

THE HOLY SPIRIT REPROVES, rebukes, convicts (John 16:8-11). We better appreciate the power of the Spirit to work in our lives when we see the evil of unbelief in the world, of our own personal righteousness, and of Satan.

"He came in tongues of living flame,
To teach, convince, subdue;
All-powerful as the wind He came,
And all as viewless, too."

The Holy Spirit gives the new birth (John 3:5, 6).

"How glorious is the hour
When first our souls awake,
And through Thy Spirit's quick'ning pow'r,
Of new life partake!"

When born of the Spirit we have a new heart and are made new creatures in Christ Jesus (Ezek. 36:26; 2 Cor. 5:17).

"Born of Thy Spirit, Lord,
Thy Spirit may we share;
Deep in our hearts inscribe Thy Word,
And place Thine image there."

There can be no transformation (Romans 12:2) without this new birth (Eph. 4:24). For sin is conceived in the heart before it finds expression in the life (Prov. 4:23).

"And ev'ry virtue we possess,
And ev'ry virtue won,
And ev'ry thought of holiness
Are His and His alone."—Col. 1:13; Eph. 2:10.

The Holy Spirit gives assurance (Romans 8:16; Gal. 4:6), without which there can be no power in Christian service nor successful soul winning. The Holy Spirit produces all—not just a few—of the Christ-like graces (Gal. 5:22-23). We grow in grace as we grow in experience with the Holy Spirit. We owe every victory over the flesh to Him (Romans 8:13). A complete surrender to God's will in a matter means instant victory (Romans 6:16).

The Holy Spirit assures the believer of sonship, and His keeping power over the believer is a pledge of future glory (2 Cor. 1:22; 5:5; Eph. 1:13, 14; 4:30. He fills for a victorious life (Acts 2:4; Eph. 5:18. He sanctifies, or separates to God for His use (2 Thess. 2:13; 1 Peter 1:2). He abides with the believer forever (John 14:16). He teaches with the Word as His textbook and the believer as His pupil (John 14:26); 1 Cor. 2:13). He brings to remembrance the things we have learned (John 14:26). He testifies to us of Christ and opens to us the Word concerning Him (John 15:26). He guides into all truth (John 16:13). He glorifies Christ

in and through us (John 16:14). He takes the things of Christ and shows them to us (John 16:14). He gives us power to obey God (Ezek. 36:27); and to obey the truth (1 Peter 1:22). He gives freedom from the law of sin and death (Romans 8:2). He causes us to fulfill the righteousness of the law, which we as sinners could not fulfill (Romans 8:3, 4). He gives us power to please God by giving us victory over the flesh (Romans 8:5-9). He gives victory over disease and death (Romans 8:11). He gives power to mortify the deeds of the body (Romans 8:13).

The Holy Spirit directs in our prayer life (Romans 8:26, 27; Eph. 6:18; Jude 20). He gives victory over the desires of the flesh (Gal. 5:16, 17). He delivers from the bondage of the law, and places us on a plane above mere law (Gal. 5:18). He substitutes His fruit for the works of the flesh in us (Gal. 5:19-23). He gives a holy walk (Gal. 5:25). He puts away the things that displease the Father (Eph. 4:30-32). He puts Satan to flight by putting up a standard against him (Isaiah 59:19; James 4:7). He gives soul rest (Isaiah 63:14). He makes Jesus Lord (1 Cor. 12:3). He gives liberty (2 Cor. 3:17), divine love (Romans 5:5; Col. 1:4, 8), and fullness of joy (Acts 13:52; 1 Thess. 1:6). He strengthens the inner man (Eph. 3:16); He gives righteousness and peace (Romans 14:17; 15:13); He reveals, interprets and applies the deep things of God (1 Cor. 2:9-14); He enables us to impart truth to others (Acts 1:8; 1 Cor. 2:1-4; 1 Thess. 1:5); He inspires our worship of God (John 4:23, 24; Phil. 3:3; He builds us up (Acts 9:31); He calls and directs us in God's service (Acts 8:27, 29; 13:2-4); He directs in the details of life and service (Matt. 4:1 Acts 10: 19, 20; 11:12; 16:6, 7); He makes known all our redemption rights and God's free gifts to His children (1 Cor. 2:12).



Lesson Comments by Fred C. Vanator

Lesson for June 28, 1953

PAUL'S JOY IN CHRIST

Lesson: Philippians 1:12-27a

ONE OF PAUL'S EXPRESSIONS which we meet frequently and which tells of his joy in Christian service, is "Rejoice in the Lord." This, we might say, could become the key word of his letter to the Philippian church, for the tie that binds Christians together is love, and Christian life, lived at its height, is the greatest joy that can be experienced.

The Christian can even find joy in sad experiences, and so Paul found it when he had lived a life of humble service for his Lord. In our lesson text for this closing Sunday of the second quarter of the year 1953, we find Paul rejoicing in his bonds, in that he says that his imprisonment has even "fallen out rather unto the furtherance of the gospel," and that regardless of what happens he knows that he is "set for the defence of the

gospel." He goes on further to say that regardless of whether those who are seeking to add to his discomfort are succeeding or not, he is sure that "Christ is preached; and I therein do rejoice, yea, and will rejoice."

When we read the 19th and 20th verses of our printed text we see that Paul finds an additional cause for joy in that he has a triumphant faith, and that he is sure that God's purposes will be carried out regardless of all circumstances. For God has called him to this task and through him it must be done, and even though the outcome of his imprisonment is uncertain, yet he finds much cause to joy in the fact that God's work is going ahead.

Then, even though Paul has a deep desire to "depart and be with the Lord," yet he rejoices in the fact that he can still be a living witness among men to the truth of the Gospel which he preaches. So he finds joy even under the most adverse circumstances and admonishes his followers to have the "joy of faith" and to have abundant rejoicing in Jesus Christ. Paul is the great example of all Christians of one who could have joy within his heart in spite of the severest trials. He had found a way to turn hardships into happiness and to meet persecution with praise. And the outcome was that he could even face death without concern for either his physical body or his immortal soul.

It is in service for the Master that each Christian will find supreme joy. Whatever enters into his life, be it pain—physical or mental—to him becomes a part of that which he must endure. In this Paul became Christ-like, for he knew that his Lord had "been obedient unto death, even the death of the cross"; He had endured the pain, but had been "set down at the right hand of the Father, where He makes intercession for us." Was he better than his Lord? should he not "joy" in the persecutions which came to him for the sake of the One whose cause he espoused?

Paul's "joy" carried him to the very gates of glory, and he could write, "I have finished the work which Thou gavest me to do." What joy must have been in Paul's heart and showed forth in his face as he met the executioners who were to take away his earthly life, and we may be sure that the words that found utterance in his heart were expressions of "joy" that he, at last, was going to meet "face to face" the One who had met him on the Damascus Road and who had blinded him to the things of this world and had opened his eyes to the "joys" of eternal life. May we, too, be able to say with Paul, "Rejoice in the Lord, and again I say rejoice!"

Crusader Topic

(Continued from Page 12)

Jesus went into the synagogue and saw there a man with a withered hand. Jesus noticed that the Pharisees were there. He turned to them and asked: "Is it lawful on the sabbath day to do good, or to do harm? to save a life, or to kill?" The Pharisees did not answer. Then Jesus turned to the man with the withered hand and said, "Stretch forth thy hand," and the hand was cured. Jesus went regularly to the synagogue on the Sabbath. "As

his custom was" he would read from the Scriptures and explain their meanings. Jesus took time, from His very busy life, to worship God. He had fellowship with the Father through prayer, and part of each Sabbath was spent in worship. Jesus used the Sabbath for the worship of God and the service of mankind. The Sabbath, to Him, was not a cold, legal code. It was a time to be used for the benefit of man. "The sabbath was made for man," and was to be used for the highest good.

6. PRINCIPLES FOR A HAPPY AND PROFITABLE SUNDAY. (1) Sunday should include time for worship. (2) The acts of worship should pay honor to Jesus Christ and lead to fellowship with Him. (3) Sunday should aid SPIRITUAL, physical, mental, and social growth. (4) Activities should give the desired and needed change and rest from regular work. (5) All members of the family should share in the necessary responsibilities of the day. (6) The activities for pleasure and recreation should not keep others from proper Sunday observance.

6. STANDARDS FOR LIFE. What standards do you want for Sunday? Does the threefold purpose of Sunday—worship, rest, and service—include all that you want to do? Does this purpose include all that you OUGHT to do? You will need to practice the standards for a long time, perhaps, before you will want to formulate definite principles. Remember young people, "Keep the Sabbath day holy."

NEWS FROM OUR CHURCHES

(Continued from page 11)

just beyond ours, to be occupied by the Lutheran denomination. The Brethren church is now in a good basement unit which was dedicated Pentecost Sunday in the afternoon. At the morning service the Pastor, Brother Paul M. Naff, preached a very appropriate sermon, setting forth certain emphases which were very helpful. After enjoying the hospitality of some of the local Brethren, visitors such as ourselves gathered at 2:30 P. M. for the Dedication service.

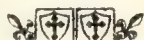
Many visitors were here from various parts of the district. Moderator Floyd Benschhoff brought greetings as did many others. It was my pleasant duty to bring an address on "Why We Love the Church." Many of the visitors, like myself, were hopeful that the church might soon be able to erect its next unit, a sanctuary atop of that which we recently gratefully dedicated to God. One visiting brother said he was a member of the ten dollar club and he wanted to be asked for \$10.00 for this project soon.

After the Dedication program we journeyed home with brother Naff again to Adrian and preached at the Brush Valley church that night to a very good audience. We greatly appreciated the hospitality of the Naffs, and are thankful for the kind invitation which made possible our journey into this completely new territory for both Mrs. Locke and myself.

Brother Naff is doing his usual faithful, consistently hard-working job of faithful ministering to these two churches, Pleasant View at Vandergrift, and Brush Valley at Adrian. May the Lord continue to bless the Naffs

as those they serve! We left the Naff home Monday morning and came to Berlin, Pennsylvania, where we had delightful fellowship and the evening repast with the Lyle Lichtenberger's. Brother Lichtenberger shepherded me to the Berlin-Brothers Valley High school for the commencement program after which we met many of the Berlin Brethren. Thus ended a very pleasant tour of duty in the great Commonwealth of Pennsylvania.

—John F. Locke.



WARSAW, INDIANA

The faith of Brethren in 1708 has continued down through the years and has been a source of inspiration in the work and fellowship of the Warsaw First Brethren Church.

In the past four years we have learned to enjoy the Warsaw Church, the community and the varied programs at the Winona Lake Bible Conference. There has been a gradual increase in church membership, denominational offerings and missionary zeal. Many projects have been started and completed, such as pointing the exterior wall of the church, minor improvements inside the church, residing of the parsonage and remodeling of the interior, and others too numerous to mention. A new Baldwin Electronic organ was purchased last December.

The Laymen's organization, under the leadership of Albert Hartman is very active; the Woman's Missionary Society under the leadership of Mrs. Jay Becknell, is carrying out its full program; Brethren Youth have been active and the Sisterhood has been busy, too. The church attendance has been gradually increasing and the mid-week Prayer service has been good.

One of the new projects, which is a missionary project, is the formation of a Class for the Deaf people in this area. Two from this class have joined our church by letter and four are now awaiting baptism. They have secured a teacher from Goshen who will keep the class active.

Therefore, it is with some regret that we close our work here in Warsaw and enter into an entirely new field of labor, after careful consideration and much prayer. We have wanted to enter the chaplaincy for some number of years and have come to the place where the age limit has finally forced us to make a decision, and so we have enlisted in the United States Air Force for a period of 30 months.

I know that the Faith of Brethren here will keep the Church going strong and we wish them success in carrying out His work, and also to whoever will come to serve the Warsaw Church as pastor.

In June we begin our service at Sampson Air Force Base near Geneva, New York. We would appreciate it very much if Brethren throughout the denomination who have sons, husbands or other relatives who are members of the Brethren Church and are located at this Camp will send me their names, so that I can help keep the contact of the Brethren Church with Brethren boys in the service. Either send the names to me or to the Editor of the **BRETHREN EVANGELIST** and he will forward them to me.

We feel that the work of the Chaplaincy is a great challenge. There are thirty-six definite duties and obligations of an Air Force Chaplain, divided into six groups as follows: (1) Worship and pastor functions, (2) Religious and moral instruction, (3) Personal counselling, (4) Humanitarian services, (5) Public relations, and (6) Cultural Leadership. Many people have been asking about the duties of a Chaplain and this will give you a little idea of their program.

We hope to keep in contact with the Church through the **EVANGELIST** and whenever possible to attend District Conferences and General Conference. We covet the prayers of the entire Brotherhood as we enter this new work, as we will continually remember the work of the Brethren Church in our prayers.

Chaplain (1st Lt.) E. J. Beekley,
Samson Air Force Base,
Geneva, New York.

ATTENTION

TO THE CHURCH CHOIRS AND SINGERS OF THE BRETHREN CHURCHES:

Phil Lersch, who is the Conference Choir Director for this year, has presented the following list of selections which the Choir will use at the coming General Conference. The Choir will be used various times throughout the week, and on Sunday morning. A definite time for practice will be announced later.

Anthems to be used are:

"Make a Joyful Noise unto God"—L. Stanley Glarum—No. 1682—Hall & McCreary Company, Chicago.

"Father Eternal"—Ralph E. Williams—No. 834—Paul A. Schmitt Music Company, Minneapolis, Minn.

"A Blessing"—Martin Shaw—No. 8668—G. Schirmer, Inc., New York.

"Praise Jehovah"—W. A. Mozart (Arr. by A. W. Binder)—No. 116—Broadcast Music, Inc., 580 Fifth Avenue, New York.

"Sanctus"—Charles Gounod (from "St. Cecilia Mass")—No. 2210—The Boston Music Company, Boston, Mass.

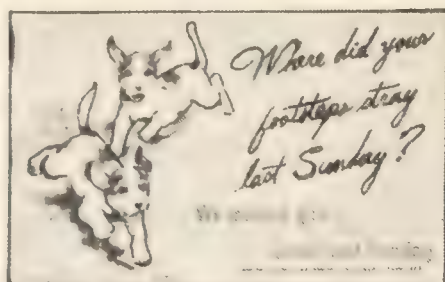
We urge you to look through your church music, and become familiar with these anthems. It would be appreciated if you would bring your copies of the music along. Please mark your music so that you will be sure of getting it back.

The Conference Choir has been one of the outstanding features of our General Conference. With your cooperation now, and at Conference time, we will experience another inspirational and beneficial week of special numbers for our Conference sessions.

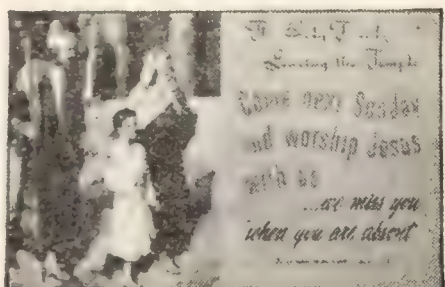
Absentee-Invitation Post Cards



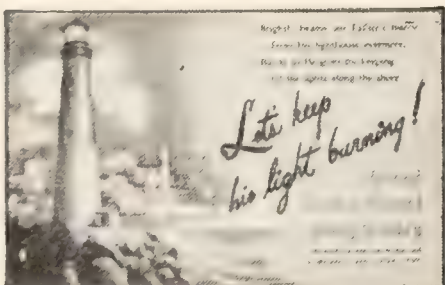
No. 952



No. 954



No. 957



No. 960

COLORFUL, attractive, featuring inviting messages and illustrations, this series of cards covers every need and age—pre-school through adult.

Here are both religious and secular cards, carefully designed and worded to draw children and adults to the Sunday school. Each card is an effective attendance builder—a very real help to teachers, department supervisors, and other leaders.

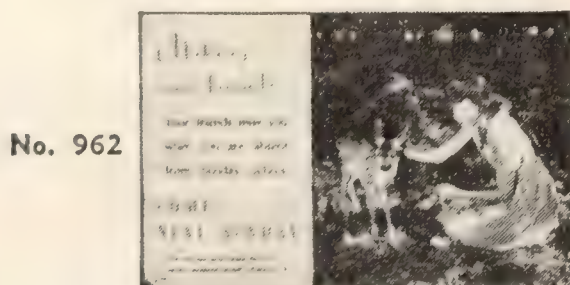
Seven of the cards feature religious paintings by Karl Godwin and Leslie Benson. Six cards feature paintings by Florence McCurdy. Kodachromes are used as illustrations on three cards.

Each card is lithographed in four colors, on high-quality linen-finish stock, with a friendly message and an appropriate scripture text. Space for personal correspondence is provided on the address side. *Size 3 3/8 x 5 3/8 Inches.*

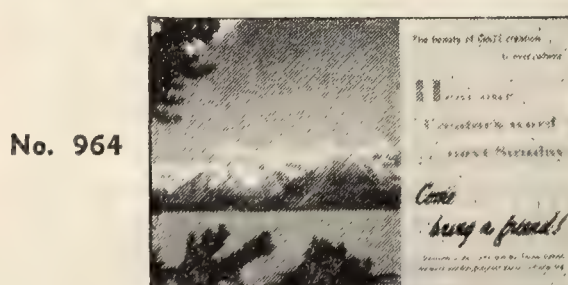
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The Brethren Evangelist

Official Organ of The Brethren Church

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VOL. LXXV, No. 26, June 27, 1953

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THE BRETHREN EVANGELIST

Published weekly, except the last week in August and
the last week in December.

THE BRETHREN PUBLISHING COMPANY

Ashland, Ohio

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Items of General Interest

ST. JAMES, MARYLAND. Brother Freeman Ankrum writes, "Things really hummed the evening of June 2nd at the church. The walks, the steps and the cistern floor were all poured in three hours." The present improvements are fast reaching the completion point.

PLEASANT HILL, OHIO. Brother Floyd Sibert writes, "Just closed Daily Vacation Bible School, with enrolment of a little over 200. The daily offerings amounted to \$103.00 for milk for Korea. Our Church and the Church of the Brethren cooperated in this school."

Brother Sibert also informs us that "Mrs. Sibert is home now recuperating from major surgery. She is recovering nicely."

June 7th attendance is reported as 151 for Sunday School.

NAPPANEE, INDIANA. Laymen's Day was observed on June 7th.

Rev. "Doc" and Jean Shank spoke in the Nappanee church on Sunday, June 14th, telling of their anticipated missionary work in the Philippine Islands.

ROANN, INDIANA. "A lot of work was done at the church the past week. The basement equipment has been moved over to the Barber house. The Children's Department will met over there during the summer while the basement is being remodeled. Perhaps by the time you read this the walls to the new entrance to the building

will be poured. Much of the basement walls and floor is ready to take out. This all happened because a lot of our men "had a mind to work."—From Brother S. M. Whetstone's church bulletin for June 14th.

ELKHART, INDIANA. The Shanks, Glenn and Jean, missionaries to the Philippines, were featured in the Elkhart Laymen's public program, Sunday evening, June 14th. The Sawyer Trumpeteers furnished special music for the service.

MILLEDGEVILLE, ILLINOIS. To raise money for their Youth project at Kentucky, the Milledgeville young people offered themselves to "scrub porches, wash windows, put in screens, and other odd jobs." This should net a pretty tidy sum for this project.

LANARK, ILLINOIS. "Last Sunday morning (June 7th)," writes Brother J. D. Hamel, "I baptized 10 people, making the total baptized while I have been minister at Lanark, 2½ years . . . 62. We have taken in 9 by letter during that time. The 62 baptized have all been first time confessions. The Lord has surely been good to us!"

New chairs have made their appearance in the basement of the Lanark church.

The Spring Music Festival, sponsored by the Lanark young people, and under the direction of Mrs. J. D. Hamel, presented a program of sacred music on May 3rd. Participating groups were: The Senior Choir, the Junior Choir, The Church Orchestra, and The Chapel Choir. There are nearly 100 members in the four groups.

Monday, May 18th, the Lanark young people had a joint skating party with the young people of the Milledgeville Brethren Church.

UDELL, IOWA. In the absence of the Pastor, Brother H. Francis Berkshire, who is spending the month of June in school in Pittsburgh, Penna., a list of supply ministers has been announced.

Dr. R. R. Haun, Professor in the Dept. of Physical Science, at Drake University, Des Moines, Iowa, spoke on June 14th.

On June 21st, Rev. L. A. Walker of the Fairview church, was the speaker, and on June 28th, Rev. Richmond of Unionville, was scheduled to speak.

Brother Berkshire, while in the east, is the supply speaker on June 21st and 28th in our Pittsburgh, Penna.,

SPECIAL: In a card to the Editor, Chaplain (1st Lt.) E. J. Beekley, who is located at Sampson Air Force Base, Geneva, New York, writes, "We had 35 services yesterday (June 7th). Average attendance 400. Twelve men came forward at evening service." Brother Beekley says that he likes it better every day. He says the "Chapel seats 600. Organist and singers are exceptionally good."

SPECIAL: Be proud of your church, Pastors. Send in your bulletins, and write the news of important happenings on a post card and send to the Editor. Others are interested in what is going on in your church. Tell the denomination about it. It will take but a moment.

REMEMBER: BE SURE IT'S NEWS. IF IT IS NEWS AND IF WE RECEIVE IT, IT WILL APPEAR IN THE INTERESTING ITEMS.



The Editor's Pulpit



Our National Scandal

FIRST IN A SERIES OF TWO

THE BOOTLEGGER IS BACK! And we have no less an authority than Collier's Magazine, issue of June 13, 1953. We are told that there are over 100,000 outlaw stills that are "inundating our enforcement agencies and enriching gangland." We are told that "Big-time bootlegging is back, with the speakeasies, the corruption and most other evils of the prohibition era."

The writer of the article goes on to say that these 100,000 outlaw stills in the United States (many of them located in our big cities), are producing 60,000,000 to 160,000,000 gallons of illicit spirits a year, defrauding the United States Government of as much as \$1,500,000,000 in taxes each year. And he adds, "the making and marketing of illicit liquor has become a multi-billion-dollar business."

The article is very revealing in exposing the vices of this racket. It is reported that the U. S. Government Revenue agents are averaging more than 20,000 stills destroyed each year; more than 135,000 since 1940. Yet the number of new stills put into operation keeps pace with those destroyed. New York City is reported to be both the capital and the biggest market of the business.

The re-use of liquor bottles, re-use of legal tax stamps, police protection, low fines and short prison sentences, has encouraged the rise of the bootlegger again. It, in the opinion of this Editor, is our National Scandal. The pitiful condition and finances of enforcement officers is a national tragedy, and serves only to make a bad situation worse; for instance, as the writer of the article said, "Buffalo agents, on one occasion, didn't have enough money to pay the toll on a bridge over which they had to drive." The writer also gives his alarming statement that "The resurgent bootlegging racket has reached such gigantic proportions that the biggest police force in the nation can't control it." "It is once again attacking the nation like a vicious disease, sapping our health, wealth and morals," he concludes.

The articles left this scribe in somewhat of a daze, because of its revealing facts and exposures of this vicious racket. We have pondered just why Colliers, which in this same issue, carried nearly 7½ pages of liquor ads, most of them in full color, printed this article. Our only conclusion is that the effort is made to place the blame for the rise of the bootlegger on to the high tax on legal

liquor, which liquor Colliers advertises. This high tax seems to be, in their opinion, the thing which has forced the drinker to patronize the bootlegger.

BEFORE REPEAL

We do not know if the writer of the article had it in mind or not, but the article does far more than reveal the fact that the bootlegger is back (and here is the reason we have drug this sorry mess into our "Editor's Pulpit.") This article reveals that the liquor interests have broken one of their pre-repeal promises. Everyone old enough to read and remember, will recall how the "wets" emblazoned upon the newspapers and magazines of the nation the fact that if the 18th Amendment would be repealed that the bootlegger would disappear. Bootlegging at that time had become so great, due to the corruption of many enforcement officials, and the Rip Van Winkle sleep of church members, that it was a national scandal of that time. We are convinced that many tired-hearted people voted for repeal because they believed that the speakeasies, gangland murders, rum-runners, and the like would disappear.

So, repeal came, and this great nation is now drinking itself to death to the tune of over \$9,000,000,000 per year, which figure, we safely assume, does not include the multi-billions that go to the bootleggers. In other words, we still have the mess which repeal was "guaranteed" to clean up, and on top of it, we have a drinking population so great that it adds to this national scandal, until we as a nation must hang our head in shame. Truly "wine is a mocker, strong drink a brawler."

WOMEN AND ALCOHOL

To continue: The Akron-Beacon Journal in an article, "Women and Alcohol," draws a parallel between the status of women, in years past and now. It speaks of the time when women served Tea, with "lemon or cream," at their afternoon gatherings, and of now when they serve cocktails, "Manhattan or Martini." It then follows with the tragic, revolting statement, that "Somewhere in between this transition, upwards of 1,000,000 American women from every walk of life have become confirmed alcoholics." These are not the social drinkers, but those who keep their bottles hidden in the linen closet, at the

(Continued on Page 10)

Word Pictures Of Christ In The Gospel Of John

Each of the chapters of the Gospel of John contain a word picture of Christ. Twenty-one Brethren ministers present, in this series of devotional articles the "development" of these pictures, chapter by chapter. We urge you to read each chapter, and each of the articles as they appear; thereby coming to a deeper understanding of our Saviour, His purpose, and His work.—W. S. B.

6. Christ, The Bread Of Life

Rev. Robert Holsinger

Text: John 6:32-58

IN THE LAND OF PALESTINE the life of the people almost depended upon the wheat and the barley harvest. Bread was their principal food, and unless rains came at the proper time the crops would suffer, causing a shortage of food. So bread, a gift of God, was regarded as almost sacred because it was a reminder of God's continual—and often undeserved, care.

If you had the opportunity of traveling in Palestine today you could see the regard which people have for bread. If a scrap of it is found lying along the roadside it is picked up and placed on a wall, or on the branch of a tree where the birds can find it, or it is carried until it can be thrown to a passing dog. It is never left where it can be trodden under foot in the common dust, because it has in it an element of sacredness as coming from the Giver of all Good.

There is a lot of bread consumed in the U. S. A., but it does not have any particular significance. If the wheat crop is poor, there is usually enough grain stored to provide bread through the shortage. About the only time we have to do without bread is when the truck drivers go on strike, and then we can make pancakes, or substitute some other kind of food.

Now because we know the significance of bread in Palestine, we can better appreciate the words of Christ when He said in John 6:35 "I am the bread of life: he that cometh to me shall never hunger: and he that believeth on me shall never thirst."

The people already knew that they were de-

pendent upon God for bread to preserve their physical life, and now Christ is telling them that He, the Son of God has come in order to give them spiritual life.

Some of the Jews were "doubting Thomases" however, and they said to Jesus, "Moses fed our fathers heavenly bread in the wilderness for 40 years; all you did was to multiply some common barley loaves and feed the people once." Then Christ reminded them that Moses didn't have very much to do with providing bread for their fathers after all—God had provided it, and He proceeded to reprove them for failing to give God the credit. He also reproved them for thinking more of the need of their stomachs than for their spiritual life.

He agreed that the Old Testament Scripture had stated that "He gave them bread from heaven," but it was not heavenly bread—intended for the nourishment of souls. In the 32nd verse Christ said "But my Father giveth you the true bread from heaven, and he makes that statement repeatedly in this sixth chapter of John. Matthew Henry states that "Christ is bread,—is that to the soul which bread is to the body. He nourishes and supports the spiritual life as bread does the bodily life; it is the staff of life. The doctrines of the gospel concerning Christ—that He is the Mediator between God and man, that He is our peace, our righteousness, our Redeemer; by these things do men live. Our bodies could better live without food than our souls without Christ."

In verse 51 Christ said, "I am the living bread

which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world." Notice the contrast between common bread and "The Living Bread." Bread is in itself inanimate or dead matter. It can provide no nourishment without the digestive faculties of a living body, but Christ is Himself "living bread," and nourishes by His own power.

Manna was dead matter; each morning a fresh supply would appear on the ground for the Children of Israel to gather. God told them they were to pick up just enough for their use during that day, and no more. It remained fresh during that day, but if they would try to keep some overnight, it became rotten and wormy. In contrast, Christ is the living and everlasting bread that never becomes mouldy nor stale. The power of the sacrifice which Christ made on the cross is just as strong and comforting to a believer now as it was 1900 years ago, and in the same way His intercession in our behalf is just as powerful and effective.

He gives life unto the world—not a brief physical life, but spiritual and eternal life. The manna preserved and supported life, but Christ restores and gives life to those who are dead in sin. The manna was sent only for the benefit of the Israelites, but Christ was sent for the life of the world. None are excluded from the benefits of this bread, but such as exclude themselves.

Manna was to be gathered in the morning, because it soon disappeared; so Christ must be sought while it is early, if He is to be found by the sinner. The Children of Israel lived on manna until they came to their promised land; in like manner Christ is our Life, until we come to the place which He has prepared for us in His kingdom. The crown of glory is set before us as the prize of our high calling, and it is possible for everyone to achieve it.

Those who eat of the manna hungered again, but Christ promised that any who would come to Him would never hunger nor thirst. Those who did eat of the manna died, but Christ said "If any man eat of this bread, he shall live for ever;" By this we know that Christ does not mean Physical life. Our restricted life on this earth will end; then we enter into eternal life.

Christ said "The bread that I will give is my flesh," and in the 53rd verse "Except ye eat of the flesh of the Son of man, and drink his blood, ye have no life in you." When the people heard

Christ proclaim that He was the bread of God which gives life, immediately they began to pray for it, but they thought they would be getting something like a super vitamin-pill which they could swallow, and never have to go to the trouble of eating again.

The Jews misunderstood this statement then, and the Catholic church takes it literally now, but in that 51st verse it does not say He gave His flesh TO us, for eating purposes, but that He gave it (past tense) FOR the life of the world. He gave it when He suffered and died on the cross. I believe He meant by eating His flesh and drinking His blood that we should believe in Him. We receive the spiritual nourishment from Him by faith, just as surely as we receive physical nourishment from food and drink when we sit down to the dinner table.

As we have an appetite for food and drink, so we should hunger and thirst after Christ. Unless we eat when we sit down to the table the food cannot help us, and unless we believe in Christ He cannot help us. If we have no desire for Christ then we must be spiritually dead, and for those separated from Christ there can be no spiritual life!

Christ said "I am come in order that ye might have life." We shall live, and live eternally by Him, just as our bodies live by our food.

"If a man eat this Bread, he shall live for ever." As the hunger of the multitude was satisfied by the miraculous multiplication of loaves in the wilderness, so have people in every age partaken of the true and spiritual Bread, and have borne witness to its power to satisfy their deepest cravings, and to nourish their spiritual life.

(*Matthew Henry and International Bible Encyclopaedia, principal references.*)

—Cameron, West Virginia.



Missionary Department

THANKSGIVING OFFERINGS FROM CHURCHES

Southeast District

Bethlehem, Virginia	\$ 151.00
Cumberland, Maryland	52.26
Gatewood (Fayetteville, W. Va.)	11.00
Hagerstown, Maryland	697.75
Haddix, Kentucky	49.00
Liberty (Quicksburg, Va.)	14.50
Linwood, Maryland	106.00
Lost Creek, Kentucky	140.86
Mathias, W. Va.	30.00
Maurertown, Virginia	131.48
Mt. Olive (McGaheysville, Va.)	47.00
Oak Hill, W. Va.	135.00
St. James, Maryland	182.58
St. Luke (Woodstock, Va.)	
Washington, D. C.	178.25

Total Southeast District\$ 1,930.68

Pennsylvania District

Berlin, Pennsylvania	\$ 500.51
Brush Valley (Adrian, Pa.)	92.50
Calvary (New Jersey)	40.00
Conemaugh, Pennsylvania	152.00
Cameron, W. Va.	38.25
Highland (Marianna, Pa.)	49.00
Johnstown (First), Pa.	469.05
Johnstown (Second), Pa.	76.00
Johnstown (Third), Pa.	642.65
Masontown, Pennsylvania	276.10
Meyersdale, Pennsylvania	217.00
Mt. Olivet (Georgetown, Del.)	44.00
Mt. Pleasant, Pennsylvania	22.00
Pittsburgh, Pennsylvania	102.91
Quiet Dell, Pennsylvania	24.50
Sergeantsville, New Jersey	62.00
Uniontown, Pennsylvania	5.00
Valley (Jones Mills), Pa.	24.00
Vandergrift, Pennsylvania	45.50
Vinco, Pennsylvania	468.90
Waynesboro, Pennsylvania	63.00
White Dale (Terra Alta), W. Va.	40.85
Pennsylvania Miscellaneous	31.00

Total Pennsylvania District\$ 3,486.72

Ohio District

Akron	\$ 118.48
Ashland	879.81
Bryan	645.82
Canton	221.00
Columbus	38.05
Dayton	786.30
Fairhaven	70.00

Fairview	12.00
Fremont	
Glenford	35.00
Gratis	265.00
Gretna	1,139.51
Louisville	590.26
Mansfield	100.10
New Lebanon	413.75
North Georgetown	123.00
Pleasant Hill	284.58
Smithville	673.50
West Alexandria	130.00
Williamstown	98.85
Ohio Miscellaneous	43.00

Total Ohio District\$ 6,668.01

Indiana District

Akron (Cooperative)	\$ 46.00
Ardmore	170.55
Brighton	46.65
Burlington	133.78
Center Chapel	68.03
College Corner	50.40
County Line	
Denver	81.00
Corinth	43.00
Dutchtown	30.00
Elkhart	595.95
Flora	422.54
Goshen	368.91
Huntington	85.00
Loree	200.00
Mexico	144.15
Milford	100.00
Muncie	202.03
Nappanee	625.00
New Paris	666.73
North Liberty	285.00
North Manchester	281.98
Oakville	88.35
Peru	69.00
Roann	260.00
Roanoke	31.00
Sherwood, Michigan	
South Bend	
Teegarden	21.30
Tiosa	27.00
Warsaw	162.00
Indiana Miscellaneous	9.00

Total Indiana District\$ 5,314.35

Central District

Cerro Gordo, Illinois	\$ 27.00
Lanark, Illinois	424.14
Milledgeville, Illinois	506.00

Udell, Iowa	60.13
Waterloo, Iowa	273.00
Central Miscellaneous	26.00
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Total Central District	\$ 1,316.27

Mid-West District

Carleton, Nebraska	\$ 33.42
Cheyenne, Wyoming	50.00
Falls City, Nebraska	67.00
Ft. Scott, Kansas	12.00
Morrill, Kansas	19.00
Mulvane, Kansas	70.00
Mid-West Miscellaneous	22.00
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Total Mid-West District\$ 273.42

Northern California District

Lathrop	\$ 10.11
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Manteca	137.00
Stockton	43.00
Northern California Miscellaneous	21.00
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Total Northern California District\$ 216.11

Tucson, Arizona	\$ 74.50
General Miscellaneous	40.00
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Total from churches\$19,320.06

July Missionaries' Birthdays

- Glenn (Doc) Shank July 16
Jeannette (Mrs. K. L.) Solomon July 17
Susan Byler (Daughter of Rob and Jane) July 31

"OPINION"

H. A. Gossard

WHAT OF EVERY WIND OF DOCTRINE?

IF OPINIONS RELATIVE to right living, as expressed variedly by individuals, were accepted as standard, there would be no Standard; for varied opinions as to right living are the cause of wrong living and the transgression of the only one given STANDARD.

That which leads to the setting up of various standards (if standards they are) for right living, is one thing that tears the True STANDARD down. Nothing is more undirective in life than opinions so confusing of each other as to result in the impossibility of being logically coherent. There is but one Standard of righteous living, God's Word.

Here arise problems that only God can solve; and they must be solved by the one and only Standard of Righteousness; and the only position Man can assume is to listen and agree or to disagree, offering no opinion or argument, but taking the result of his decision if it be right or wrong. Man has for centuries pretended he excelled God in judgment and council, but utterly failed in effort, except to have succeeded in turning individuals and nations from the path of righteousness.

When false and ambiguous teachers teach that which is an unquestionable affront to Him who is the Father of all Wisdom and Knowledge, simply because they are too self-willed to confess and declare the one STANDARD of Righteousness, they are not only blazing the path to hell for others, but for themselves. God provides no neutral ground to His kingdom; one Way only; and all Man may say contrary to that Way leads from it . . . It is like turning one's back to the sun to avoid the light; but doing so he sees the shadow of a coward. When one is afraid to tell the truth he becomes a bigger coward; and

this is often discovered when hearing men preach to avoid the truth because, of fear of censure from those who dislike truth.

And right there is where a godly man will stand unflinchingly for God, and where God will support him and drive conviction into the conscience of hearers. I do not believe a preacher can step from a pulpit and have a clear conscience if he knows he avoided or evaded the truth because he feared saying something God prompted him to say when he saw folks he knew were opposed to certain Biblical doctrines.

Under such circumstances, God's will is often left unexpressed because of cowardice, and probably at a moment when it, if boldly expressed, would have been effective and fruitful. God's Word plainly tells that if the sinner is not warned of his way, both he and they responsible for knowing and telling the truth are in a very dangerous position.

They who make the biggest noise in the pulpit are often the ones who evade the truth, and knowing better, makes them liars before God. Such lying, though often known by the hearers, is never concealed from God; and how can such offenders carry on and expect God to support them, knowing their yielding is not to His guidance. Shame on the one who, like the "first parents," evades divine restriction for pleasure in disobedience through yielding to the biggest liar and deceiver that exists. Many pretenders are successfully leading the would-be-saved down the ever-widening path to final perdition.

Many will learn the Truth too late
That they followed a leader through the wrong gate.
Not knowing there is another Way,
They follow on till Dooms-Day.
When too late for a returning,
They'll see their leader burning.
The lack of Truth and humble submission
Are steps to a place of a godless condition.
Ask the Brain-stormer what he is teaching,
He'll choke a bit, then keep on screeching.



PROGRAM OF THE SIXTY-THIRD PENNSYLVANIA DISTRICT CONFERENCE

July 20th to 23rd, 1953

Host Church: Vinco
Conemaugh, R. D. I, Penna.

THE PROGRAM

(All sessions on D. S. T.)

Monday Evening—July 20

- 7:45 Song Service
Devotions Wilma Leidy
Special Music
- 8:15 Sermon Rev. Ralph E. Mills
Subject: "I Say Unto Thee, Arise"

Tuesday Morning—July 21

- 8:30 Simultaneous Sessions:
Ministerium
Woman's Missionary Society
Sisterhood of Mary and Martha
Laymen's Organization
Boys' Brotherhood
- 9:30 Devotions James Mackall, Jr.
- 9:45 Address of Welcome E. G. Walk
Response for Ministerial Delegates
Rev. Elmer Keck
Response for Lay Delegates W. C. Blough
- 10:00 Moderator's Address Floyd S. Benshoff
- 10:40 Special Music
Report of Credential Committee
Election of Committee on Committees
- 11:15 Message of Inspiration Rev. C. S. Fairbanks
Subject: "God In Search of Man"
- 12:00 Noon Adjournment

Tuesday Afternoon

- 1:30 District Sunday School Board Session
Walter C. Wertz, President
- 1:50 District Mission Board Session
Harry L. Berkshire, President
- 2:10 Sisterhood of Mary and Martha
Lois Walker, President
- 2:30 Special Music

- 2:35 Christian Endeavor Board Session
Mrs. H. L. Berkshire, President
- 2:55 Laymen's Session John Golby, President
- 3:25 Boys' Brotherhood Session Fred Brant
- 5:30 S. M. M. Banquet
(This is Conference supper—all are invited)

Tuesday Evening

- 7:30 Song Service
- 7:45 Devotions Rev. Robert Holsinger
- 8:00 Announcements and offering
Special Music
Sermon Rev. William Anderson
- 9:00 Camp Rally

Wednesday Morning—July 22

- 8:30 Simultaneous Sessions
(See group listing under Tuesday)
- 9:30 Song Service
Devotions Rev. Bruce Shanholtz
Business Session
Minutes of the secretary
Report of Committees
Credential Committee
Committee on Committee report and election
Ministerial Examining Board
Ashland College Trustees
Sunday School Board
Youth Committee Report
Other Committee Reports
- 11:15 Message of Inspiration Rev. C. S. Fairbanks
Subject: "The Mighty Meek"
- 12:00 Noon Adjournment

CONFERENCE PICTURE

Wednesday Afternoon

- 1:30 Song Service

- 1:40 Panel Discussion:
"Our Youth Work—Where Are We?":
Rev. Charles Munson, Rev. W. B. Brant, Walter Wertz, Ben Scheller
- 2:10 Fraternal Relations address
Rev. William Gould, Pastor, Pleasant Hill Church of the Brethren
- 2:50 Woman's Missionary Society Public Service
- 5:30 W. M. S. Banquet
(This is Conference supper—all are invited)

Wednesday Evening

- 7:30 Song Service
DevotionsRev. William D. Keeling
- 7:50 Special Music
Announcements and offering
- 8:00 SermonRev. S. E. Christiansen
Subject: "Jesus Coming Again"

Thursday Morning—July 23

- 8:30 Simultaneous Sessions
(See listing under Tuesday morning)
- 9:30 DevotionsRev. Horace Huse
Business Session
Election of 1953-1954 Conference Officers
Unfinished business
New business
- 11:15 Song Service
Message of InspirationRev. C. S. Fairbanks
Subject: "Peace in a Turbulent World"
- 12:00 Noon Adjournment

Thursday Afternoon

- 1:30 Song Service
- 1:40 General Missionary Board Report
- 2:10 Publication Board Session
- 2:40 Ashland College Session....Dr. Glenn L. Clayton
- 3:10 Panel of Stewardship
Rev. E. M. Riddle, Chairman
- 3:30 Adjournment
- 5:30 Youth Rally Banquet
(This is Conference supper—all are invited)

Thursday Evening

- 7:30 Song Service
DevotionsRev. George H. Jones
Special Music
Installation of 1953-1954 Officers
Announcements and offering
SermonRev. Lyle Lichtenberger
Adjournment

Conference Theme: "Hold fast that which is good."
Conference Text: "Prove all things; hold fast that which is good." II Thessalonians 5:21.

DUES

The Delegate Fee shall be one dollar, for each lay delegate. Each congregation shall pay annually to Conference

the full amount of dues for the delegates to which it is entitled, whether attending Conference or not. Payment of these dues is a prerequisite to the congregation's membership in this Conference. Credentials will not be accepted from churches failing to fill out and return statistical blanks.

CONFERENCE OFFICERS

- ModeratorFloyd S. Benshoff
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Spiritual Meditations

Rev. Dyoll Belote

WORLD CHANGE AND PERSONAL CHANGE

"I press toward the mark for the prize of the high calling of God in Christ Jesus."—Philippians 3:14.

IN A BOOK of some rather recent date, the author points out that all the major movements of the times express a desire and a demand for radical change; economic, political, spiritual. The author suggests that the demand is for change political, economic (or) spiritual. I believe the writer should have left the statement in shape to definitely include the desire for spiritual change as well as otherwise. The perennial rise of some new statement of the tenets of the Christian faith, is proof of the dissatisfaction of men and their unwillingness to abide by the simple requirements of the Gospel. It will go without large argument that the demand of our day for economic and political changes is well founded. And the overwhelming vote for such changes in our National elections is proof of this fact. But movements themselves are only the instruments of changes.

Real world change involves radical PERSONAL change, and calls for group cooperation.

Confucius once said, "It is not square acres which make a country great, but square men." It is not so much changed economic, political, conditions that this country needs as character that shall of its own power bring about the needed changes. This is an important time to be alive, and if we are to face its demands adequately we must have character worthy of the needs of the new age,—or of any age.

And the kind of character needed for all ages is that which is acquired by relating ourselves to the program of the Almighty, as set forth in the life and teaching of His Son, our Savior, Jesus Christ. It is only thus that we can attain to that degree of Christian character that will qualify us to cooperate in bringing about these social and economic changes which are needed and demanded by the peoples of the world. Definite and radical personal changes are the secret of all true reformation.

—Linwood, Maryland.

THE A. B. C.'S OF LIQUOR

A—Arms more villains,
 B—Breaks more laws,
 C—Corrupts more morals,
 D—Destroys more homes,
 E—Engulfs more fortunes,
 F—Fills more jails,
 G—Grows more gray hairs,
 H—Harrows more hearts,
 I—Incites more crimes,
 J—Jeopardizes more lives,
 K—Kindles more strife,
 L—Lacerates more feelings,
 M—Maims more bodies,
 N—Nails down more coffins,
 O—Opens more graves,
 P—Pains more mothers,
 Q—Quenches more songs,
 R—Raises more sobs,
 S—Sells more virtue,
 T—Tells more lies,
 U—Undermines more youth,
 V—Veils more widows,
 W—Wrecks more men,
 X—X-cites more passions,
 Y—Yields more disgrace,
 Z—Zeroes more hopes,
 than
 any
 other
 enemy
 of
 mankind.

THE EDITOR'S PULPIT

OUR NATIONAL SCANDAL

(Continued from Page 3)

bottom of the clothes hamper, or under the mattress, and are doing their drinking secretly.

Space forbids enlargement on these incidents, and the terrific consequences involved. We present them to you to show you that all is not well, as we approach another anniversary of the founding of our country.

EVERYONE AFFECTED

This is a national scandal which is affecting every one of us, whether we are totally opposed to drinking, mildly opposed, not opposed, or have a "doesn't bother me" attitude. We, American taxpayers, are paying (even if poorly) the revenue agents, whose job it is to risk life and limb to rout out these liquor law violators. We pay for the police, even if they are corrupt and accept bribes from the bootleggers in addition to their salaries as paid by the taxpayers. We pay for the relief funds used to care for drunkards and their impoverished families. And we pay and shall continue to pay for the weakened youth, manhood and womanhood which drink has caused in America.

THE SADDEST PART

And, the saddest part of all is that into many church homes, the bottle has entered. It is an "invited guest," sad to say. The Church, the symbol of God's law and God's way, is corrupted by members who rarely draw a fully sober breath, and who must serve their cocktails when they entertain, or who must indulge in their drinks when out with the crowd, in order to be "sociable." We will have more to say about this in next week's Editorial.

Next week, in the second and last in this series, which will come to you over the date of July 4th, our National Birthday, we will suggest some ways whereby American church people can work to combat this national scandal which threatens our very existence. W. S. B. Editor.

This
 'n
That

By the Editor

The Editor spent this past week in attendance at the Indiana District and the Ohio District Conferences, representing the Brethren Publishing Company. We are glad to report two very fine, very inspirational, and very well attended Conferences. At a later date we shall report more fully on these events.



What's Doing in the Churches

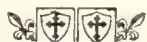


TERRA ALTA, WEST VIRGINIA

On March 15th, the council meeting of the Co-operative Brethren Church was held with our Moderator, Arch Whitehair, presiding. Elder Galen Fike was unable to attend the meeting due to other engagements. During the past year, letters were mailed to all the members of the church to bring the church roll up-to-date, and to classify them as active or inactive members.

Rev. Bobo visited our church in November and presented the men's work of the District. Our church has a very active young people's Sunday School Class, of which we are very proud. Last fall it undertook the job of insulating the church, which they completed in record time. Pre-Easter Services were held, with our pastor, Brother Emra Fike, in charge.

—Mrs. Maxine Whitehair, Cor. Sec.
Terra Alta, W. Va.



ROANN, INDIANA

There is not too much news to give from the Roann Brethren Church at this time, however, we are happy to report the remodeling of our church is progressing nicely. The greatly needed Sunday School rooms is one of the main features. When completed, we hope to present a picture to the EVANGELIST.

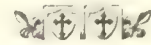
There has been much sickness among the membership lately which has affected the attendance. Will you join us in prayer for the healing of their bodies? We have participated in all offerings thus far this year, and rejoice in the fact that there is a greater missionary zeal than ever before. May that zeal increase as the years come and go.

Rev. Elmer Baldwin (son of our former pastor, Rev. J. F. Baldwin) and family, were with us March 22nd, and presented a missionary program at the church. They serve in the same locality where Miss Veda Liskey and the Bischofs are located. The Laymen presented Rev. E. J. Beekley, of Warsaw, who showed pictures of his trip to the Holy Land. Both programs were very interesting.

The W. M. S. held their public service Sunday morning, April 19th. Mrs. Paul Weaver, of the Church of the Brethren, a returned missionary from Nigeria, was guest speaker. Mother's Day was duly observed, and the mothers and daughters meeting was held May 14th, with an attendance of sixty. Ten of our young people attended the Brethren Youth Rally at Winona Lake, April 25th. Ten of the Laymen attended the Southern District Laymen's meeting at Tiosa, Indiana, May 18th.

Because of a throat condition, Brother Whetstone was unable to fill the pulpit Sunday, May 24th, but we were fortunate to have Mr. Stanley Bittering as our guest speaker. He gave a splendid sermon. Mr. and Mrs. Bittering are missionaries from the Church of the Brethren, serving in Castaner, Puerto Rica. May our Heavenly Father bless His people everywhere.

Mrs. Birdie Leslie, Cor. Sec.
Roann, Indiana.



LOST CREEK, KENTUCKY

Another year's work has passed at Riverside; another year of throwing out the life-line; another year of helping in the building up of the kingdom of God. Our school year closed the 19th of May with the annual Commencement Exercises. The weather for the day was very unfavorable, but that did not hinder one of our best Commencement times we have ever had. The day was given to contests, which because of the weather, had to be much held on the inside, and the day's events with the evening program. This program consisted of numbers by the graduates, and the address, given this time by the Editor of THE EVANGELIST, Rev. W. St. Clair Benshoff. It was a very good message, and well received by the large audience in attendance.

One of the most remarkable things about this year is that the Lord enabled the work to come through creditably. Most bills have been paid, which from a human viewpoint was impossible. But through God's faithfulness and prayer, it has been possible.

Help came in different ways, much food by truck which helped out so much, and then cookies sent by the W. M. S. I wish we could tell just what this all meant, but words are too feeble for that. The best we can do is thank you one and all, which we have already done by letter. If anyone has been missed, will you please let us know?

An unusual thing also came to pass. The Missionary Board of our Church had two of its members present, who took part in the deliberations of the Board of Directors of the Riverside Christian Training School. This was the second Friday in April. It is hoped that this move will result in much good for the work of the Kingdom, in better understanding, and mutual conference. The Mission Board's representatives were Rev. J. Milton Bowman, from Peru, Indiana, and Rev. J. D. Hamel, from Lanark, Illinois.

We are glad that due to a contest on in the fall, the attendance at the Lost Creek church was much increased, and which has held up well during the year. Our foreign mission offering was the largest we have ever had here; a thing we are very thankful for. Dead churches give little or no foreign mission offering.

At Rowdy there has been a good attendance, and a real awakening because of the revival meeting held there by the Rev. H. K. Higgins, of the Elkhart, Indiana, Church. The meeting was only one week, which was too short. Brother Higgins brought splendid messages, which were well received by the people there. If the meetings could have continued another week, we were assured that there

(Continued on Page 14)

Brethren Youth Crusaders

Devotional Topics

Clarence S. Fairbanks Topic Writer

Editor's Note: We present Rev. Clarence S. Fairbanks, Pastor of the Park Street Brethren Church, Ashland, Ohio, as the new Topic Discussion Writer for Brethren Young People. He replaces Rev. J. D. Hamel, Pastor of the Lanark (Illinois) Brethren Church, who has written the Discussions for the past six months. Rev. Fairbanks is a member of the National Brethren Youth Board, and we are happy to welcome him to our staff of EVANGELIST writers. W. S. B.



REV. CLARENCE S. FAIRBANKS

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Topic for July 5, 1953

WHERE DO WE FIND OUR FRIENDS?

Scripture Readings: I Sam. 18:1-4; John 15:14-17

1. OUR FRIENDS. It is important that we make the right kind of friends for as the old proverb has it, "Birds of a feather flock together." Not only are you judged by the friends you have; you are influenced by them and tend to become like them. Therefore, when you pick your friends, be sure to choose the kind that you would like to be. We must learn to be a friend if we would have friends. We cannot always expect to be receiving encouragement and strength from others; we must be willing to give these things to those around us. Friendship is a plant that has to be cultivated; it must be watered and tended if it is to produce sweet and wholesome fruit. There is nothing one sided about real friendship. There must be an exchange of feeling. Whether you can make

friends or not depends upon your capability both to give and to take affection. It also depends upon whether you have the ability really to feel close to another person. Notice how true this was of Jonathan and David. I Sam. 18:1-4.

2. THE NEED OF FELLOWSHIP. H. A. Overstreet. "The Great Enterprise" says, "The great enterprise of life is to create life that is friendly to fellow life." Perhaps this is something of what St. Paul had in mind when he wrote, "No man liveth to himself and no man dieth to himself." No matter who we are or where we are, we are bound to come in contact with people who we influence and by whom we are influenced. It is not possible for any of us to live alone either physically, mentally, or spiritually. All of us must have friends who listen to our talk, give us moral support in our undertakings and appear to enjoy being with us as much as we like being with them. We need friends who will give us their love and sympathy and ask nothing in return except love and sympathy. All of us need friends so all of us must be friends.

"Not a moment takes its flight
But someone needs a friend,
Someone with a broken heart
That you may help to mend.

"Someone needs your guiding hand
When roads are rough and long,
Someone needs your prayer of faith
To help his faith grow strong.

—Inez C. Thorson.

3. CULTIVATING FRIENDSHIP. Friendship is not an ornament of life. It is one of the strong foundations of our existence. It is not a matter of happy chances, but of character and action. The person who has no friend has made a mistake somewhere. Either he has not made himself worthy of friendship or he has been too proud of himself to welcome it.

Take time to be a friend. Jesus told the story of a man who fell among thieves one day on the road from Jerusalem to Jericho. When the priest came along, he may have been in a hurry to get to the temple services. Certainly no one would want to keep the congregation waiting while the preacher took time to help. The Levite may have been thinking about the fine meal that was awaiting him at home and the nice comfortable night that he had planned—he could not be bothered. The Samaritan may have been on very urgent business or he might have thought about the fine party that his wife had planned for him, but he took time to be a friend when he was needed. Friendship stumbles most often on the rock of inconvenience. Most men are kindhearted. They are usually willing to do generous things, if they can be done without too much personal inconvenience. It would be good if all of us could realize that,—

"The happiest business in the world
Is that of making friends,
And no investment on the street
Pays larger dividends.
For life is more than stocks and bonds,
And love that rates percent;

(Continued on Page 14)

Prayer Meeting Studies

By C. Y. Gilmer



PRODIGAL'S RETURN

He came not with gay cavalcade,
As when he rode away,
But spent, in dusty rags arrayed,
He crept toward home that day.

But loving eyes were watching, and
On the horizon's rim,
"A long way off," his father saw
And ran to welcome him.

He did not see the filthy rags,
Remember tares he'd sown;
He only saw with joyful heart,
His longed-for son come home.

Oh, not for him a servant's place—
"Bring out the robe and ring!
Prepare the feast! For this, my son,
Rejoice with me and sing!"

So, stay not in the country far,
When welcome waits at home,
For there is joy in Heaven still
When wanderers cease to roam.

And yours shall be the robe and ring,
The Father's welcoming kiss.
And yours shall be the strong arms that lift
You from sin's dark abyss.

So waste no more the fleeting years;
Arise and go today,
While waits a loving, pardoning God
To wash your sins away!

—Laura Thomas.

BACKSLIDING BEGINS IN THE HEART, and trouble comes to the backslider in heart (Prov. 14:14). The backslider is filled with despair and spiritual paralysis because he is filled with "his own ways" instead of God's ways (Jer. 2:19). The backslider is sure of the chastening of God Who hates sin and will punish sin in His children (Heb. 12:5, 6). God whips the backslider in His love and mercy for correction which "yieldeth the peaceable fruit of righteousness unto them which are exercised thereby" (Heb. 12:11). David paid four-fold for his sin: God smote his child with sickness and death (2 Sam. 12:15); his son, Ammon, disgraced his sister, Tamar; Then Absalom killed Ammon for revenge; after that, Absalom tried to usurp his father's throne (2 Sam. 15:10). When David repented of his backsliding God forgave him, but still punished him for his sin (2 Sam. 12:9-14). The Corinthians were punished for sinning against the Lord's table (1 Cor. 11:30). When people get sick and tired of sin they seek to shun the hells that awaits them (Luke 15:16, 17). David's own sins broke his heart when he re-

alized the wickedness of his nature (Psalm 51). The backslider deserves hell, but if he repents and does again the first works he will be restored (Rev. 2:5). Backsliding is deadly to stewardship (2 Cor. 5:10). God can heal our self-inflicted wounds, but the scars will always remain!

No wonder God warns the backslider (John 5:14! He has no pleasure in the backslider (Heb. 10:39). We are warned against indifference (Rev. 3:16), against drifting (Eph. 4:14, 15), the sin of omission (James 4:17), and unbelief (Heb. 3:12). The backslider is headed toward the unpardonable sin (2 Peter 2:21). Backsliding can easily be fatal (Heb. 10:26).



Lesson Comments by Fred C. Vanator

Lesson for July 5, 1953

GOD'S RIGHTEOUSNESS REVEALED

Lesson: Romans 1:8-17; 2:1-2; 3:21-22a

WHILE THE SPECIFIC LESSON TOPIC is found in the words, "God's Righteousness Revealed," the wider implication is stated in the general theme of the lesson—"The Righteousness and Justice of God." The problem which faces us in this study of this thought is to reconcile the forgiveness of sin with the maintenance of God's own righteousness. This would pose a more difficult situation were we to ignore the thought that "with God all things are possible." We are so prone to approach everything from a human standpoint that we forget that "God's ways are not our ways," and that His activities are carried on upon a much higher plane than we think.

We ask ourselves, "How can a just and righteous God forgive man of his sin and still remain holy and just?" First of all we must never lose sight of the fact that God NEVER is anything but Just and Holy. If He were to become anything else He would not be the God of all creation. Therefore, since sin is the "transgression of God's law"—moral, ethical and physical—through the act of sin man becomes alienated from God and, as a consequence, subject to all the penalties which such transgression must bring upon him. So God, knowing the weakness which must touch the man He is creating and to whom He is giving the power of "choice," provided a way even "before the foundation of the world," in the person of His only Son, whom He sent into the world to "bear the sins of man" in His own body on the cross. "God hath laid on Him the iniquity of us all."

Space does not permit the treatment this subject should receive. However, in the space allotted, we will find sufficient scriptural comment to give us much upon which to meditate.

Let us begin with Romans 5:1—21. We can only quote key phrases, so get out your Bible and read it all. "... we were reconciled to God by the death of His Son ..." (vs. 10); "... so death passed upon all men

for that all have sinned" (vs. 12); "But not as the offence, so also is the free gift . . ." (vs. 15); "Therefore as by the offence of one, judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life." (vs. 18); ". . . but where sin abounded, grace did much more abound." (vs. 20).

Now we go to Paul's letter to the Colossians and read in 2:20-23, "And having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven. And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled, in the body of his flesh through death, to present you holy and unblameable and unproveable in his sight: if ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am a minister . . ."

When we put all this together we find that though sin is that which alienates man from God and can never be condoned by God in any way, yet since His justice must be vindicated He has furnished a "Sin-bearer" in the person of His Son who thus, in His human-divine position bears the sin which God cannot condone and yet by His Divine relation permits God the Father to retain every whit of His righteousness and justice. The sinner is made righteous through the righteousness of the Sin-bearer" and the debt to justice is paid by the "blood of His cross."

What a wonderful God we have, who through His eternal wisdom has been able to retain all of His power and glory, yet has given us a plan of salvation which, if we accept it, brings us forgiveness for sin, a righteousness in Christ, and justification through His own precious blood.

Crusader Topic

(Continued from Page 12)

And he who gives in friendship's name
Shall reap as he has spent."

4. THE BEST PLACE TO MEET FRIENDS. This can be taken two ways. First, where do you and your friends meet to spend the time that you have together? The discussion of this question can be taken with the other side of the question, where do you go to meet new friends, for a good place to go with your friends is a good place to meet new friends. There are, of course many good places to meet friends, as swimming and skating parties, picnics and hikes, Y. M. C. A.'s and Y. W. C. A.'s, and others. But every social worker will tell you that the best place of all to meet the kind of people you want for life long friends is the church and its various organizations. It is in church that you will meet the best people—those who are the least selfish and the most understanding.

QUESTIONS FOR DISCUSSION

1. What is your definition of a friend?

2. Where have you met your best friends?

3. Should parents do anything to influence the choice of their children's companions? What? Why? How? When?

ARTICLES FOR FURTHER RESEARCH

1. "How to help your child make friends," Parent Magazine—Oct. '51, pp. 38-39.
2. "On Friendship," Life—Mar. 3, '47.
3. "Take a number," Ladies Home Journal—June '44.
4. "Friendship," Reader's Digest—July '48, pp. 44-47.

NEWS FROM OUR CHURCHES

(Continued from page 11)

would have been much more results therefrom. We are indeed grateful to the Elkhart church for letting the pastor come one week.

Another thing that has greatly increased interest in the work is the starting of the new building. This started with the presence of two members of the Mission Board, at the location of the building. This was followed a few days later by the ground breaking ceremony, with construction work following. This has progressed splendidly, and as we have watched the work, we cannot see a single flaw in it. But the Mission Board informs us that they have only a certain amount of funds in hand now to use. We cannot go beyond that limit until more funds come in. It looks mighty good, but today we had to tell the men to "lay off the work" until more funds were available. Will you please join us in prayer that that time may not be very far away? Thank you. Mr. Robinson, the builder, told me a few days ago that he could have the building ready for use the last of August if he could keep going.

—G. E. Drushal.



COUNTY LINE, INDIANA

Herewith I am sending you a little news from the County Line Brethren W. M. S. for the EVANGELIST.

On Thursday, April 23rd, eleven W. M. S. ladies, and our Minister, Herbert Gilmer, visited the Brethren Home at Flora, Indiana. Upon arriving there we were taken through the cottages, which we enjoyed very much. At noon, we had a delicious pot-luck dinner, after which we gave a short devotional program of songs, scripture, prayer, special music, and a short talk by Mr. Gilmer. Our W. M. S. presented the home 24 place settings of stainless steel table service, 4 rag rugs, 12 muslin nightgowns, 12 muslin slips and several other articles of clothing.

We were then taken through the home, which was a source of inspiration for every one of us. We all came home realizing what a wonderful work Mr. and Mrs. McDaniel, Superintendent and Matron of the Home, are doing for our aged. We realize, too, how much the Home needs the continued and increased prayers and support of the Brethren people.

—Mrs. Alice Richard, Sec., Lakeville, Indiana.

Brethren Youth Notes

A WHOLE WEEK OF INSPIRATION AND FELLOWSHIP AT CONFERENCE

Young people who desire a full week of Christian Fellowship and inspiration ought to plan to include Brethren Youth Conference, August 17th-23rd. This year the Conference features Dr. Harold Kuhn, a man who has preached the Gospel in almost every part of the world.

Dr. Kuhn will spend this summer in West Germany working with the many Germans who are escaping from the Reds in East Germany. Dr. Kuhn will also work some in Yugoslavia, also with refugees. He has given his life to helping the Germans in practical ways, but never forgetting their spiritual needs. As a speaker he is well qualified to speak to youth, for his wide travels in our modern world equip him for the task. He has made his Christianity live; this fact he will share with delegates at Conference.

Cost of the Conference will be kept at a minimum. Fifteen dollars will almost be sure to cover the cost of eating, room, and other incidentals. Plan early to attend for the full week.

WITH THE LAYMEN

SOUTHERN INDIANA DISTRICT LAYMEN

One hundred and eighteen Laymen of the Southern Indiana District, together with four visitors from the Northern District, gathered at the Tiosa Brethren Church on Monday evening, May 17th. Thirteen of our seventeen churches were represented in this number.

A very delicious baked ham supper was served by the ladies of the host church, to which we all did ample justice.

After the meal, we gathered in the church auditorium for the evening program. A prelude of music was presented by a quartette of young ladies with their accordions. They presented three numbers which were greatly appreciated by all. Charles E. Riddle, Chairman in charge, gave us a very hearty welcome, after which we were led in group singing by Richard Lewis, Chorister. Pianist was Charles Lee Riddle.

Rev. Wayne Swihart, pastor of the host church, led us in our evening devotions, reading Psalm 24, and leading

in prayer. A men's quartette presented two numbers which were also greatly appreciated.

Mr. Riddle introduced Mr. William Lake, who showed pictures of his travels in the Old Country. He recited several poems, and showed souvenirs and flags of the different countries visited. Some of the most interesting pictures shown were those of the work being done by the National Holiness Society. Mr. Lake presented his pictures and program in a very interesting way.

Herman Hood, District Chairman, conducted the business meeting. Routine reports were read and accepted. An invitation to hold our next meeting, which will be on Monday evening, August 10th, in the Muncie church was accepted. Bud Hunter gave some very timely remarks, and urged more Laymen to attend the District Conference at Shipshewana.

A vote of thanks was given to the Tiosa Laymen for their evening's entertainment, and also to the ladies for the wonderful meal. Brother Lewis Berger, Chairman of the Northern District, extended an invitation to a joint meeting of the two districts at the Milford Brethren Church on Monday evening, June 1st. (There were eighteen Laymen from the Southern District present at this meeting.) Brother Charles Smith made some timely remarks concerning the State work. An offering of \$58.00 was received for the State work. Rev. C. A. Stewart pronounced the benediction.

—Guy V. Purdy, Secretary.

Laid to Rest

GOODEN. Mrs. Arvella Morris Gooden, widow of the late Thomas Gooden, was born March 22, 1870, and died June 5, 1953, aged 83 years, 2 months, and 13 days. Funeral services were conducted by her pastor, at the Mt. Olive Brethren Church, June 7th, 3:30 P. M. Interment at the McGaheysville cemetery.

—John F. Locke, Pastor.



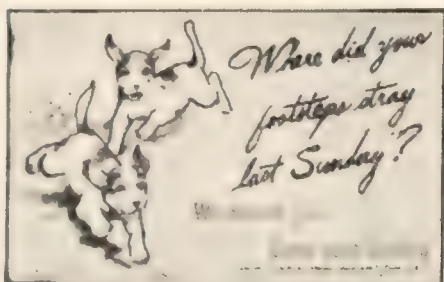
FOGLE-HOUSEL. William Robert Fogle and Eleanor Louise Housel were united in marriage by the undersigned, in a double ring ceremony performed in the Main Street Brethren Church, Meyersdale, Pennsylvania, on Saturday, June 6, 1953. Both are active in the work of the church, Mr. Fogle being a member of the Church of the Brethren, and Mrs. Fogle a member of the Main Street Brethren Church.

—W. St. Clair Benshoff.

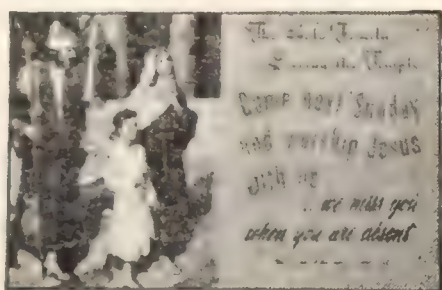
Absentee-Invitation Post Cards



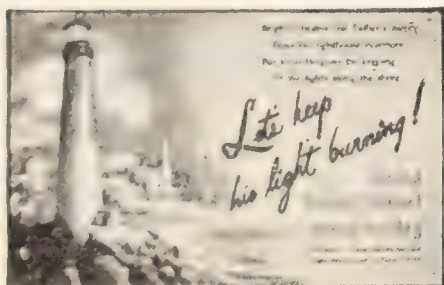
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Each card is lithographed in four colors, on high-quality linen-finish stock, with a friendly message and an appropriate scripture text. Space for personal correspondence is provided on the address side. *Size 3 $\frac{3}{8}$ x5 $\frac{3}{8}$ Inches.*

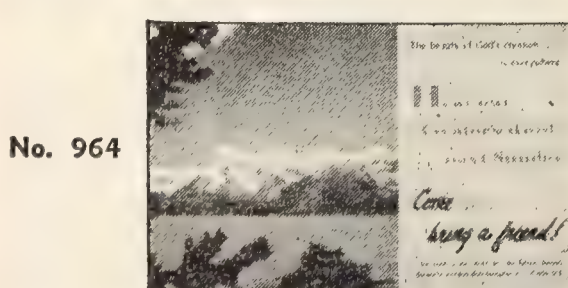
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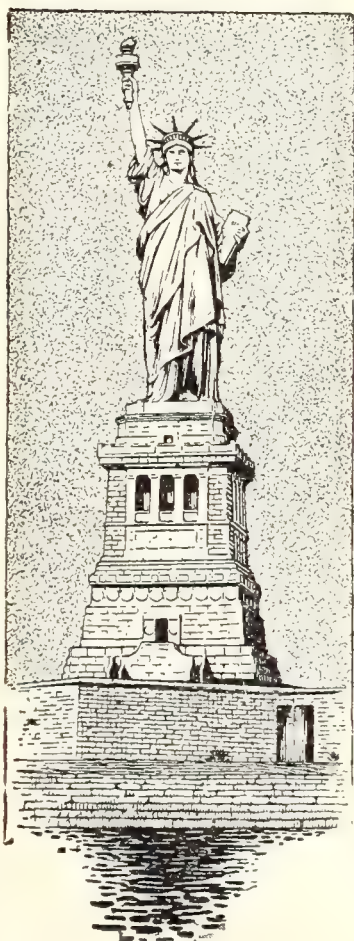
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The BRETHREN EVANGELIST

VOL. LXXV, No. 27, July 4, 1953

Official Organ of The Brethren Church



*Long may our land
be bright,
With freedom's
holy light:
Protect us by
Thy might,
Great God, our King.*

THE BRETHREN EVANGELIST

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Items of General Interest

LINWOOD, MARYLAND. Relative to the condition of Brother Dyoll Belote, Pastor of this church, and, incidentally the faithful writer of the "Spiritual Meditations" for THE BRETHREN EVANGELIST, who has been a patient in the Frederick, Maryland, hospital, the following is sent to us by Brother Freeman Ankrum, Pastor of the St. James Brethren Church:

Brother Ankrum writes, "I visited Rev. Belote this morning, (June 18th), in the Frederick Hospital. He expects to be there some ten days before his discharge. He has had a rugged time, but I feel that he is coming back O. K."

We urge your continued prayers in behalf of this faithful brother and worker of the Church.

Brother Ankrum conducted Holy Communion Services for the Linwood Brethren the evening of June 14th.

ST. JAMES, MARYLAND. The work of refinishing the interior of the church, by the painters, was expected to be completed the latter part of June.

Memorial plates of the church are being sold by some of the Sunday School Classes.

WAYNESBORO, PENNA. WAYNE HEIGHTS. Brother N. V. Leatherman states in his bulletin that their Sunday School picnic, held on Saturday, June 13th, "was another real success from the standpoint of attendance

(63), the fellowship of new friends, the meal, and even the weather."

He says also, that fifty-seven were enrolled in the Daily Vacation Bible School. The closing program for the school was held on Sunday, June 21st, at the evening service.

Incidentally, this growing church has recognized the merits of having their church paper in every home of the parish, and has gone on the 100% list of EVANGELIST subscribers. This issue is the first to go out to them under this new arrangement. We welcome all you Wayne Heights Brethren to the family of EVANGELIST readers.

JONES MILLS, PENNA. Auxiliary Public Services are coming in for their place in the Valley Brethren Church. The Sisterhood presented their program Sunday evening June 14th; the Woman's Missionary Society, Sunday evening, June 21st, and the Laymen, the morning of July 5th.

BERLIN, PENNA. Brother Lyle Lichtenberger tells us that the morning message on June 28th was presented by Brother Joseph Schultz, of Fort Worth, Texas. This is Brother Schultz's home church.

MASONTOWN, PENNA. The Woman's Missionary Society presented their Public Program the morning of June 14th. Miss Ida Kimmell, of Berlin, Patroness of the Sisterhood of Mary and Martha, of the Pennsylvania District, was the guest speaker.

Brother William D. Keeling tells us that the closing program for their Vacation Bible School was held the evening of June 21st.

VINCO, PENNA. The Vinco Brethren Male Quartette and the Pastor, Rev. Woodrow B. Brant, have completed two years of Sunday broadcasts over Radio station WARD, Johnstown. This work has received a very wide acclaim.

The week of June 14th, the Pastor spoke over the three Johnstown stations, under an arrangement whereby the stations present the same morning devotional program aired simultaneously.

We also have the program and report of Vinco's Daily Vacation Bible School. The average attendance was 107. The offerings totaled \$120.72, of which \$72.62 was given by the children day by day, and the remainder at the closing program. The church was packed for the closing program.

GRATIS, OHIO. Brother William S. Crick reports that the Gratis Union Vacation church school was the largest in the six years of which definite records were kept. Enrollment was 133, average attendance, 111, and the offering total was \$57.80.

OAKVILLE, INDIANA. The Children's Day program was given the evening of June 14th.

Brother Bright Hanna informs us that their Daily Vacation Bible School was held recently, beginning on June 22nd. Three girls from Ashland College, Julia Tritch, Doris King and Jackie Bondy, were teachers in the Oakville school.

NAPPANEE, INDIANA. The Laymen and their fam-

(Continued on Page 11)



The Editor's Pulpit



Curing The Liquor Headache

SECOND IN A SERIES OF TWO

LAST WEEK, we endeavored to picture for you the appalling truth of the liquor problem of today. We sought to show you that bootlegging is as bad as it was during prohibition. This, with the addition of legal drinking, makes the situation even worse than it was under prohibition.

On this anniversary of the founding of this great nation, we need to do some sober thinking. We need to think back to the time of Belshazzar's great feast, to find out what can happen when a nation is revelling in drunkenness.

Clinton N. Howard, Editor of PROGRESS, says, "The world of today is being ground between the upper and nether millstone of communism and alcoholism, one the curse of Asia, and the other the curse of America. We are against them both."

He says also in the same article in referring to drinking (and smoking) women and mothers, that, "It is not difficult to imagine what this must mean for the unborn generation nurtured on alcohol and nicotine, two of the most deadly poisons.

"It is also reflected," Mr. Howard continues, "in the high average of American youth of this generation being rejected as unfit for military service. The pick of the crop are sent to the firing line, while the unfit are left at home to propagate the next generation."—PROGRESS June, 1953.)

We are certain that all conscientious Christian parents and church leaders are concerned about this problem. And we wish that there could be some simple, satisfactory cure. We cannot continue to weaken manhood, womanhood and youth through the curse of drink, and still retain the power, freedom and liberty this great nation has enjoyed.

But, it is not a lost cause, either. Christian action, in the right way, can effectively drive this curse of death from our shores. Sounds like a big order, doesn't it? Yet to believe other-

wise is to deny the power of God to help the Christian in its fight against evil. We have the armor of God, we have the power of God, we have His leadership. What more do we need, except our willingness to stand for that which is right? What then can we do to rid ourselves of this curse?

PRAYER

Before a Christian goes anywhere, or makes any plans, he should pray. Many problems and many difficulties melt away under the power of faithful prayer. In relation to this liquor problem, if we are not concerned enough about it to spend much time each day in prayer about it, anything else we do towards removing it will be of little help. Pray for the whiskey makers, pray for the bartenders, the beer truck drivers, the bootleggers, the tavern operators, the social drinkers, the alcoholics. Yes, we said, "Pray for them." It is one thing to condemn; it is another thing to do something positive, like praying that they might see the light of their evil ways and turn from them. It can happen, for it has happened in well known instances. (We do firmly believe that it is the power of prayer on the part of faithful Christians that has held back the full overflow of drink's curse in this land. Christians, keep on praying.)

(Continued on Page 10)



Brethren Church History

By Rev. Freeman Ankrum

A LIVING MONUMENT

THE RAYS OF THE JUNE SUN shone upon the forest of marble monuments of various shapes and sizes as we parked in the shade in the peaceful glade. Entering through the old iron gate set in the thick stone wall we were met by a friendly and courteous individual who was busily caring for the grounds. Introducing ourselves, we asked him "if he could show us the grave of Elder John Kline?" "Yes," he said. "Come right this way; his grave is down there at the end of the cemetery." As we walked toward the west end of the oldest section of the cemetery, he was asked his name. "My name is Roy Kline," he said. "Elder John Kline was my father's uncle." Here fortunately the writer was being guided by a grand nephew of the man whose grave was being sought. Not only were we guided, but we were given considerable information regarding the martyred Elder.

The cemetery mentioned is just off the road to the south, leading from Broadway, Virginia, to the Valley Pike, and is in sight of the road when one drives slowly enough to look around. The location is in a peaceful dell approximately one mile to the south-east of Broadway. Here on Historic ground has transpired much vital to all Brethren. Here stands a beautiful modern plant, constructed of red brick, generally known as "The Linville Creek Church." Counting the recent addition to the structure as a part of the church proper this is the third building to stand upon this ground. Its steady growth necessitated the enlargement of the facilities to care for the membership which approaches five hundred. Rev. Ernest E. Munsing of Broadway, is the present Pastor.

Members of the Dunkard Faith began to settle in Rockingham County, Virginia, around the year 1780. About the year 1811 the parents of John Kline came from Dauphin County, Pennsylvania, where John was born, to this section of Virginia. Here they took up land which was good in their eyes and settled down to farm and preach or spread their Faith. Here on the farm settled upon by his parents John Kline lived the rest of his life. Some seven years after moving to this section of the state, on March 10, 1818, John Kline and Annie Wampler were united in marriage. Always interested in the advancement of the church which he loved, though he was not yet more than an interested worker, in the year 1825 he gave land for the construction thereon of a church building. The site given was just over the ridge to the eastward of his home. The building when erected could not be seen from his farm home. When one hundred years had passed, there was erected in the front yard of

the present church a monument with the following inscription to commemorate the gift by Elder Kline:

ERECTED TO
COMMEMORATE
THE GIFT OF THIS
LAND FOR RELIGIOUS
PURPOSES ONE HUNDRED
YEARS AGO BY
ELDER JOHN KLINE
1825 — 1925

The only child born to John and Anna Wampler Kline lived but six months. John Kline was elected Deacon in 1827. He was chosen minister in 1830, and ordained Elder on April 13, 1848.

For many years the Brethren had no church houses, for they had not the wherewith to build them. Land they possessed, but money was far from plentiful in those days. Meetings were held in their homes, some designed purposely for them; in their large barns and at times when the weather permitted, in suitable places out of doors. They must have really stressed the thought that "the groves were God's first Temples." The spacious hardwood and shaded grounds today around the church lend the thought of peace to the worshipper.

As the membership grew, there came also the desire to build edifices, along with the greater means to accomplish the task. So about the year 1825 the desire began to materialize. The first house was built upon the grounds in 1830, just five years after the land had been given to the church. This building served the needs of the congregation for thirty-eight years, or until 1868. This was four years after the brutal murder of the Elder John Kline. No doubt aware of the many threats upon his life, he planned how even though he would not be present in body, the work could still go on. The need of a new building was realized some years before the death of John Kline. He in his will, stipulated that there be set aside \$1000.00 for the new church house. It was to be left on interest until the time it was decided to build the structure. When the actual work was started in 1868 his gift totaled \$1200.00. The members of the congregation were able to raise \$846.00. The Flat Rock, an older congrega-



The Author, between the graves of Elder and Mrs. John Kline

tion, subscribed and gave \$152.00. To those who subscribed in the Linville Creek Congregation and who could not pay all in cash, they were permitted to pay in lumber, work or hauling.

The building was a large frame rectangular structure. There was a basement under one end with an outside door. There were the customary two entrances on the one side. As the building was faced, the unevenness of the ground necessitated a rather high bank of steps to enter the left door. The usual loft, which in those days was a "must," was a part of the building. In 1917 the first part of the present church edifice was built. When the second building was erected in 1869 the Building Committee consisted of Emmanuel Hoover, Samuel Kline, Noah Rhodes, John Zigler and David B. Rhodes. John Zigler was appointed Treasurer, but his work was light.

Rev. Samuel Lindsay, a former pastor of this church gives us this splendid description of the second building:

"A kitchen, about 25 feet long and 18 feet wide, was built to the church on the west side. A door connected the central aisle of the church and the kitchen. This kitchen was built primarily, of course for preparing for the "Love Feasts," but it was much used for private council and for taking the secret vote of the church. This building stood for nearly fifty years. Large crowds gathered at the regular meetings, nearly one thousand people could be seated without crowding. There were three main aisles. Two rows of long benches occupied the main floor. At each end of the building was a series of raised seats. The sides ran north and south, the ends east and west. The building fronted east. On the east side were two entrances. Many of the older members entered from the kitchen.

Men occupied the northern end and the women the southern end. Long tables extended along the west side of the building. Ministers sat behind these tables on the men's side, facing the congregation and older women of the congregation often sat in like position on the wom-

en's side. The deacon brethren sat on the opposite side of the table facing the ministers. The building was very plain in every particular. The walls, ceiling and furniture were unpainted. On special occasions the building was often entirely filled. The congregation was large and this was a favorite meeting place. A picture of the building in its rustic simplicity hangs on one of the walls of a Sunday School Class room.

It may not be out of place at this time to give a meager description of the home of Elder John Kline, who donated the ground for this work. Just a few hundred yards over the ridge to the west of the church site, the plain brick house of Elder John Kline came into view. In the distant background there loomed up a mountain. The house was of red brick, so common in its day. Usually the brick was made and burned right on the ground. The house was rectangular, two stories high with a chimney in each end of the house. There was a porch running along the entire east side of the house. A picket or paling fence protected the yard from meandering farm animals. While the house still stands today it has been remodeled, and additions have been made to it. It is now owned along with the surrounding farm by a Mennonite. It is a farm with its various buildings which would indeed be likely to please the eye of the former owner were he privileged to come back to the place where he lived for so many years.

Two Annual Meetings or National Conferences were held in the Linville Creek Church. The first was held on May 15, 1837. Even though the railroad had not then made its way to this section of the Valley, there was a good attendance. People came by horse back, carriage and stage coach and every other way available.

The manner of holding the meeting was not at all pleasing and therefore they introduced an article considering how they might "make better arrangements in holding annual meetings according to the pattern of the apostles." They decided that, "The yearly meeting is to take place as heretofore on Pentecost, or Whitsuntide, and the council-meeting to be held on Friday and Saturday before, to which end the delegates ought to arrive in the neighborhood on Thursday evening. The public meeting begins on Sunday, when a love feast will be held, and the church is at liberty to invite thereto also neighboring churches as usual." There were various queries considered in this Conference. One had to do with the matter of anointing, also ordination. Whether a brother could own slaves was debated; taking persons into the church without baptism in case of sickness and bodily infirmity.

It was decided to hold the next Annual Meeting in Hagerstown, Maryland, on Pentecost, 1838. There were only twelve Elders present who signed the records, as was customary. Their names may be of interest. They were Daniel Gerber, John Flohry, David Pfautz, Daniel Arnold, Joseph Gerber, Christ Johnson, John Price, George Hoke, Abraham Gerber, Benjamin Bowman, Abraham Yandt and Daniel Reichard.

Forty-one years rolled away before the Annual Meeting was held again at the Linville Creek Church, which was in 1879. By this time the building of railroads caused such a great increase in attendance that there were problems in the matter of entertaining the brethren and sisters present. Extensive arrangements were made for the

"Big Meeting," as some called it. The other churches in the Valley subscribed the sum of \$3000.00 to aid in carrying for the incurred expenses. The need of this will be understood when it is stated that all who attended were fed free of charge. Since filling stations in those days were corn cribs and hay mows, it required a large amount of hay and corn to feed the horses of those who came by that means of travel. The Valley Railroad, having been built some twenty years before, furnished a better means of reaching the Conference site from Broadway, than was furnished in 1837.

Many of the neighboring barns of the Brethren were used for sleeping quarters. This was a custom in use some twenty or more years ago in Indiana when the Old Order Brethren as they were called held their Conference at Peru. This annual gathering of the faithful was looked forward to from year to year. To many it meant the only break in a year of hard and difficult toil. It also furnished a chance for a reunion and a visit with scattered kinfolk and friends.

At the 1879 Conference, the Standing Committee appointed the following officers: R. H. Miller, Moderator; James Quinter, Writing Clerk; Enoch Eby, Reading Clerk; William Hertzler, Doorkeeper. The Conference of 1878, realizing the growing attendance, and especially of those whose only interest was curiosity, and a chance for a free feed, took steps to prevent the assembling of such a mixed multitude. The Committee met on the 30th of May, 1879, at the home of Christian Wine, in Rockingham County, Virginia, to thresh out the problem. We shall abbreviate the report of the Committee as given to the Conference, later assembled. They recommended in part, "that each brother who attends the meeting shall pay one dollar; and though the sisters have nothing laid upon them, it is to be understood that they may do as they think proper in contributing to the support of the meeting." (A very gentle hint. Author). There was a step taken to free themselves from feeding the multitude of non-member visitors, in "We recommend that none but the brethren and sisters, and their special friends, shall receive their boarding in the general boarding tent, but that a tent, or if necessary or desirable, more than one be erected by reliable persons for accommodating such as are not members of the church, with suitable boarding at a moderate price."

The members of the Church in which the Conference was held were exonerated from paying any fee at all. Incidentally there had been so much confusion caused by the large crowd that the Committee recommended that the Council tent "be a sufficient distance from the boarding tent, that the council may not be annoyed by the noise." There were six sections to the rather lengthy report. The committee consisted of R. H. Miller, J. Quinter, E. Eby and S. Garber.

Their problems at that Conference were not at all a matter of accommodating the people, but there was a stirring among some of the more progressive elements which led later on to the division in 1882. The matter of holding "Sabbath-schools," strange to say was a strong issue. A minority opposed them and were very outspoken in the matter. Strange to say that a group which had been the first to hold Sunday Schools of this kind even before Robert Raikes gathered a group together in England,

should go so far afield in the matter. It was suggested by the meeting that when such schools "are held according to the gospel order and for the honor and glory of God they should be held." The Linville District meeting asked the Conference not to "let a small minority prevent a large majority from organizing Sunday-schools." The answer of the Conference assembled was, "we advise the small minority to yield to the majority for the sake of peace. And we also would advise the majority to not overrule the minority in a way that shows no regard to their feelings." Surely a wise bit of advice.

Thanks were extended to the B. & O. Railway and other railways that granted favors toward members of "our Fraternity in going to and from this meeting." Others of the local church, and one mentioned by name, Howard Miller, were given words of appreciation for the "kind and liberal manner in which they have entertained us during our visit among them." No church at this time, desiring the meeting for 1880, they had to wait and later

(Continued on Page 8)

FARMERS BRING IN TITHES

A group of Abernathy, Texas farmers brought in their tithes. What they brought filled two wash tubs with \$14,132.65 in cash and checks—money from harvest on land they dedicated to God last spring. Each farmer dedicated one-tenth of his acreage.

The First Baptist Church has 500 members. Most of the adult men are farmers on the rolling plains around Abernathy, a town of 1,692, in west Texas, north of Lubbock.

Last spring their pastor, C. A. Kennedy, 35, asked them to dedicate one-tenth of their land to God and see what the returns would be.

They did, each dedicating anywhere from 1 to 68 acres. Kennedy said the farmers who dedicated their land had "phenomenal results."

"There is Albert Hart, with five acres dedicated," the pastor said. "He called me to his farm late in the summer to show that all his acreage was bountiful, but on the dedicated land the cotton stood 12 inches higher than the rest and yielded one and three-quarters bales an acre, compared with an average yield of one bale an acre on his other land.

"He asked me why.

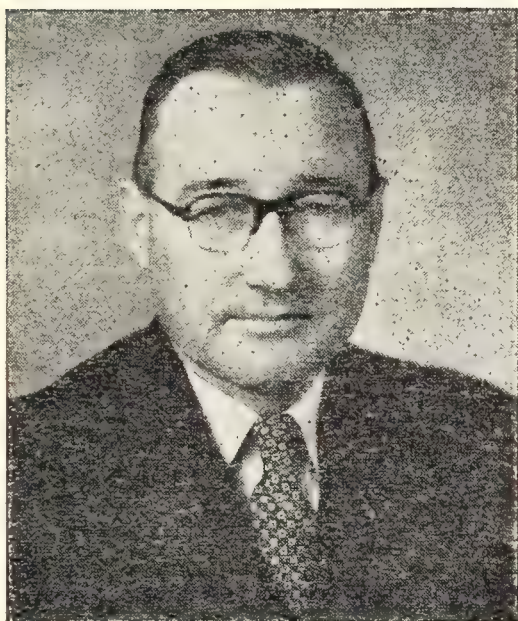
"Why? In Malachi 3:10, it says: 'Bring ye all the tithes into the storehouse, that there may be meat in Mine house and prove Me now herewith, saith the Lord of hosts, If I will not open the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it.'

"That is why."—Selected.

Delbert B. Flora

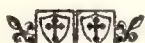
New Dean Of

Ashland Theological Seminary



*Seminary Anniversary
To Be Commemorated*

At its recent meeting, the Board of Trustees of Ashland College made several significant decisions relative to the Ashland Theological Seminary.



First, relative to organization, Brother Delbert B. Flora was called to the position of Dean of the Seminary. Brother Flora has been on campus for eight years as professor of New Testament in which capacity he has proved his ability to lead and inspire young people and to develop and administer an educational program. He has amply demonstrated his ability to work with the faculty of a small campus and assume his share of all responsibilities; and he has taken an increasing role of leadership among the ministry and laity of the Brethren Church, to which he is unqualifiedly faithful.

In Brother Flora, the College and the Church have acquired a Dean who is not only well-trained and capable but one who is experienced as a Brethren pastor and thoroughly familiar with the opportunities and possibilities of the Church.

Second, the Board voted to recognize the position and growth of the Seminary by setting aside the year beginning September, 1955 and ending June, 1956 as the Fiftieth Anniversary of the organization of the Theological Division of Ashland College. Dr. J. Allen Miller was called to the position of Dean in June, 1906, thus marking the separate organization of the Seminary. Since that time, most of the pastors and missionaries, as well as many of the laymen of the Brethren Church have been trained in whole or in part here. It is altogether fitting that 1955-1956 be set apart in observance of fifty years of such service to the Brethren Church.

—Glenn L. Clayton, President.



Brethren Church History

By Rev. Freeman Ankrum

A Living Monument

(Continued from Page 6)

through their publications announce the location. A place was offered and so the next meeting went from the Mountain walled valley of Virginia, to the level corn lands of Illinois, meeting at Lanark.

Elder John Kline not only gave the land for the church but gave liberally to support the work. He gave not only liberally of his time, but of his money. The poor never came to him in vain. He was a friend to them in their time of need. Each year at harvest time he set aside a garner of wheat to be given to needy families. Not only a farmer but a physician, he ministered to their physical needs as well as to the Spiritual. Unfortunately he was obliged to be away from home for such long periods of time in attending various Conferences and on preaching missions, that grief came to his home. The report came back when on one of his trips to far away Ohio that he had contracted a fatal disease and had died. The correction of this report did not reach home in time to prevent the mental collapse of his beloved companion. This was a breakdown from which she never recovered. A large picture of the Kline home may be seen in one of the class rooms of the Linville Creek Church.

The Linville Creek Church was cared for by a Free Ministry for over one hundred years until its growth had reached such proportions that a full time Pastor was required. Rev. Samuel Lindsay, became the first part time Pastor of this congregation in 1935.

As the kindly sexton and the writer walked through the large and thickly populated cemetery, he said, "I have been here at this work a long time. When I was asked to take over the work I was told that it would impress me. The other day when I looked over the beautiful place with the flowers that God had made, I was deeply moved." The cemetery is located hard by the church on the north side of the building. There are graves in the cemetery well over one hundred years old. In fact the grave of Elder John Kline was dug just eighty-nine years ago this past June. Back of the present beautiful and commodious church is a furnace for the use of the various groups desiring an outside fireplace. The honey-suckle covered bank to the rear, with the usual variety of Virginia shrubbery, makes this a quiet place for devotions as well as pleasure. There are four large limestone gateposts which are laid on the ground in front of the furnace in somewhat of a semi-circle, which are used as seats. These are said to have been hewed out by the hands of John Kline.

The inscriptions placed upon the monuments at the graves of Elder John Kline and his wife cannot be read well in the picture accompanying this article, but they are as follows. The stone on the right of the Author is on the grave of the martyred Elder and contains the following Epitaph:

Elder John Kline

Killed

June 15 1864

Aged

66 yrs 11 mos 28 days

When he was present he was useful

When absent, wanted much

He lived desired

When killed lamented.

The grave of his companion, who survived him for twenty-one years, is to be found on the Author's left, and its inscription reads as follows:

Anna

Born Wampler

Wife of

Elder John Kline

Died

May 4 1885

Aged

88 yrs 4 mos

24ds.

The Church structure the Elder helped to build is no longer in existence. The second church built a few years following his death on the lonely ridge at the hands of the Bushwhackers, is no longer standing. Today the present building stands as an eloquent testimony to those who have labored and gone on to await their rewards. Many of them are sleeping their last sleep in the nearby cemetery. Not so much the pile of brick and masonry, beautiful and attractive though it may be, but the men and women who have gone from this field and who look back and call this their Spiritual as well as their Physical home are the living monuments to a man whose body has long gone back to the dust from which it came. His soul today, forever with the Lord, awaits the future reunion with those who have labored with him and after him. One who that day in June 1864, looked upon the face of the Saint of God as it lay on the road by the side of faithful "Old Nell," said "there was a sweet smile, though the body had been torn and mutilated by a number of bullets." Elder John Kline was faithful to the end. He may not have thought that when he composed a poem in honor of Joseph Miller, who died on a Preaching Mission to Ohio, that in so short a time much of this would be fitting for himself. The poem consists of six verses but we give one of them:

"He asked not a stone to be sculptured with verse;
He asked not that fame should his merits rehearse;
But he asked as a boon when he gave up the ghost;
That his brethren might know that he died at his post."

St. James, Maryland.

Missionary Department

DR. J. GARBER DRUSHAL ---

--- Ambassador Extraordinary

Early in August, accepting an invitation extended on his previous trip, Dr. J. Garber Drushal will again visit the Brethren churches in Argentina and take care of the business details involved in reorganizing our work in that country. He will travel by Pan American plane and arrive in Buenos Aires on August 11th.

In December 1950, Dr. Drushal called upon these Argentine Brethren, familiarizing himself with the missionary program and becoming acquainted with pastors and people. After his return to the States, he furnished the Board with so definite and detailed a report of his findings that, since then, they have had a much clearer picture of the field.

During the time our president spent in Argentina, he made so many fine friendships and earned such respect from the national workers there that the Missionary Board agreed he should represent them again.

Since his visit in 1950, J. G. D. has by no means been idle. Besides finishing his residence work at the Ohio State University, he became professor of speech at the College of Wooster, Wooster, Ohio; he received his Ph.D. degree in 1952; and—by no means least—recently became the father of another son (his third, besides a fine daughter). Dr. Drushal serves in his local church, in the district and nationally in many capacities as an active layman, as well as in academic circles (That man certainly gets around.)

At General Conference in August, Dr. John Locke, first vice president of the Missionary Board, will officiate in the president's absence.

Happy landings, Dr. Drushal! Our prayers and best wishes go with you.



NEWS ITEM

(From our church in Washington, D. C.)

More than \$1100 was given on Sunday, June 14th, in our Cash Day offering. This represents a very great effort on the part of our people to get their present structure paid for so that they can complete this building and find room for our classes, now using kitchen, furnace room, and even the ante-rooms leading to the lavatories.

A remarkable pageant for Children's Day was presented under the direction of Mrs. William Porte. It was splendid in its whole result. We had a number of parents of children present, who do not regularly attend.

A forum is being conducted during the Christian Endeavor hours on Sunday evenings by the pastor and appointed helpers. We are combining the young and old, really working on the problems we face in our present situation, seeking to discover how to penetrate the barriers and win people to Christ.

On Sunday evening, June 14th, the forum discussed Christianity in this our Industrial Era as compared with Christianity of other places and times. On June 21st we studied the influence of communism and how Christianity differs from it. We have much material from the government on this and it is being studied by various capable people. This helps us to understand what we must know if we face these very real problems of life.—J. Ray Klingensmith.

India's Rules for Liquor

Here are the regulations of the Republic of India regarding liquor:

No alcoholic drink served at state functions.

No liquor advertisements accepted in India-owned newspapers.

Elimination of all drinking scenes from motion pictures.

Serving liquor on all dining cars of trains and in refreshment rooms of railways banned.

The official direction that diplomatic representatives abroad substitute fruit juices for cocktails at all official functions.

Provincial cooperation and constructive policies of state prohibition.

The party rule that "No person who carries on trade in liquor or is addicted to drink shall be eligible for election as a congress delegate."—*Union Signal*.

THE EDITOR'S PULPIT

CURING THE LIQUOR HEADACHE

(Continued from Page 3)

CLEAN UP OUR HOMES

As we mentioned last week, one of the saddest aspects of this whole picture is the presence of the liquor bottle and the beer can in the homes of Church members. Nowhere in all of the Holy Scriptures can we find a sanction of alcoholic drinks in the home of God's people. In many scriptures we find a curse attached thereto, though.

If you have a bottle of beer, or a bottle of whiskey in your refrigerator, or tucked away in a secret place in your home; if you serve your cocktails; if you partake of the "sociable" drink "with the boys"; then, your voice is silenced in this battle against this body and soul destroying evil.

Therefore, come clean! No amount of social standing or popularity can atone for the loss of moral fiber, self respect, and influence on children. We recall a story we read somewhere of a prominent church official whose daughter was killed in an automobile accident. The automobile was driven by the girl's boy friend who was drunk and on whom a bottle was found. The angry father upon learning the news, vowed what he would do if he found out who sold the boy the liquor, and went to his own secret cupboard to get his own bottle for a "bracer."

He discovered that his bottle of whiskey was missing. Later, checking with the police, he discovered that his daughter had sneaked her father's own whiskey bottle to take on that joy ride, for it was the father's own whiskey bottle that was found on the young man. Yes, it was the father's own whiskey that killed his daughter.

Every church member who raises the bottle or the liquor glass to his lips, and in so doing, raise his eyes toward heaven, must surely do so with God's scornful eyes upon him. We, as Churches of America, can best help the liquor problem by a complete housecleaning, for how can we fight an evil if we welcome it into our homes? Think soberly, Christians, and then live soberly.

WRITE OUR LAWMAKERS

Lawmakers are directly responsive to the pressure of the voters. Politicians usually go in the direction of the most money. Statesmen go according to their conviction of law, order and right. Both are more or less aware of the power of the voter at election time. Therefore, be he politician or statesman, he keeps his eye on the mail bag. A statesman will not sacrifice principal, but he will note the flood of mail putting pressure upon him to weaken his stand for right, and the absence of mail encouraging his stand for the right. The politician will shake in his knees if too many people write and chastize him for his wayward stand.

Christians, the power of the voter is felt on election day, but it is felt in a greater way through letters, telegrams and other communications.

IS PROHIBITION THE ANSWER?

When this subject is mentioned, we find it a very ticklish one. Church people themselves are tragically divided on this matter. Many church people point to the fact of bootlegging during prohibition as their reason for not wanting a return of prohibition. But we have pointed out that the bootlegger is as bad if not worse now than under prohibition.

Therefore, with the status of the bootlegger the same under prohibition and repeal, we can consider prohibition itself. Perhaps our memories are too vague to compare the present day with prohibition days. A new generation of citizens has arisen since repeal. So, we feel, it is impossible to compare what prohibition might be today with what it was under the 18th amendment.

We would note, though, that we are now on the threshold of a new generation, born and reared wholly under repeal! Their voice will be heard as they vote, as they take their places in industry, social and church life. Perhaps they will vote for local option, state prohibition, or national prohibition. Perhaps they will not, depending on how they have been taught in their homes and churches.

Thus, to us, the answer to our liquor headache is the teaching of scriptural truth, the dangers of alcoholism, and the curse which it brings. We must leave our voice be heard in our law making bodies, and we must beseech the God of heaven to hear our cry, and save our land.

May this national anniversary find every one of us as Brethren being vitally concerned on this matter. May we keep our homes free from this evil, and may we train, by word and example, those who come after us, to the honor and glory of God. W. S. B.—Editor.

Ashland College News Letter

By Arthur Petit

Ashland College is preparing to celebrate its seventy-fifth year of operation during the next school year. The opening of the celebration will be at General Conference on the campus on Friday, August 21, 1953 when the plans for the coming year will be announced and the college will have charge of the evening program. Dramatic episodes from the history of the college will be portrayed and the plan for the year explained.

A number of speakers and artists have already been obtained and plans for an expansion of the services of the music department are in the making. The various choirs and other musical organizations will give more concerts, and more extensively. Already, the a cappella choir has prepared a program to be broadcast over a national hookup at Christmas time. In addition, an operetta and oratorio are in the plans. A conference sponsored by the North Central Association of Colleges and Secondary schools will be an event of May. A famous author and historian will be on the campus in September.

One of the outstanding projects of the year is a history of the college now being written by Clara Worst Miller and E. Glenn Mason, both retired members of the college staff. Much of the history has already been documented by these authors but they need pictures. Please

notify the Admissions Office of the college if there are any available. They may be sent directly to Art Petit, Ashland College, Ashland, Ohio. They will then be photographed and returned immediately. This is urgent. Many of these old pictures are disappearing every year and copies need to be made for the college library. Every care will be taken with the pictures.

The college building program is progressing rapidly. As this is being written (June 22nd), I am looking once in a while at the power shovel which is removing the last vestages of Founder's Hall, preparing for laying the foundation of the new building which will replace it. By conference time, it should be far enough along that it can readily be visualized. The Student Union will be nearly complete by conference time. Those who visited conference last year, but not since, will be somewhat surprised by the changes which are taking place on the campus. It is interesting and encouraging to be able to say that Ashland College is, in a very big way, "Building For Youth In Our Seventy Fifth Year."

The number who have been accepted for the freshman class next fall is far ahead of previous years. If the present trend continues throughout the summer, this will be the largest freshman class for the past decade or so (omitting the years of the veteran enrollment).

Brethren students have been accepted from seven different churches, but many more are needed if the percentage of Brethren is to be kept up. Students from six states have been accepted with a number more expected. Brethren are urged to help their young people whenever possible to do so. More Brethren are needed to take advantage of the increased facilities on the campus.

Urgent!!

The Diamond Jubilee Committee of the Ashland College Faculty is in dire need of OLD PICTURES of the campus or of campus scenes. A history of the college is being written and we need PICTURES.

If you have any pictures of the campus prior to 1920, please notify Art Petit, Ashland College, Ashland, Ohio, or send them by REGISTERED MAIL if you wish. They will be photographed and returned to you AT ONCE.

Please help us out and do it soon. The history is nearing completion, but the pictures are missing. We lost many pictures in the fire in Founders' Hall and need others to replace them.

Ashland College is changing so fast now that it is absolutely necessary to have copies of all of the rare pictures.

Items of General Interest

(Continued from Page 2)

ilies enjoyed a picnic outing at Milford Lake, the evening of June 22nd.

Quarterly Cash Day was observed on June 28th.

MILLEDGEVILLE, ILLINOIS. The Milledgeville Church has received that "new look," with the outside wood trim and cement work being given two coats of white paint, and the interior of the church being "washed, polished, waxed and cleaned from balcony to basement."

The Brethren Youth Crusaders conducted the evening worship service on June 14th.

LANARK, ILLINOIS. Dedication of babies was held on June 21st at the morning service, with the Children's Day program being presented in the evening.

Lanark's Sunday School picnic was held June 28th, in Krape Park, Freeport, Illinois.

WATERLOO, IOWA. Waterloo's Bible School program was held at 5:00 P. M. on June 21st. The five o'clock hour is the regular time for the evening service in the Waterloo church.

Brethren Youth Crusaders

Devotional Topics

Clarence S. Fairbanks Topic Writer

TOPIC FOR JULY 12, 1953

WHAT DO YOU THINK ABOUT DATING?

SCRIPTURE READING: Ruth 2:8-17; Col. 3:17

AT A CERTAIN TIME in our development, dating becomes a very natural and necessary part of our lives. It is a part of choosing our life partners and must therefore be kept on a very high standard. The world would never agree with the Apostle Paul when he exhorted us, "And whatsoever ye do in word or in deed, do all in the name of Jesus Christ," but if observed it will bring happy and enduring friendships.

1. DATING IS FUN. One boy was talking to some of his friends about a date that he had had a few days before. The girl was not the most beautiful girl in his class. Her parents did not have a lot of money nor was she the outstanding scholar in the class. Yet this was a date that he had really enjoyed and would remember for a long time. Why? Because the girl was interested in his plans. On the way home from the school basketball game they talked about their studies. They talked about the places they had been the summer before and about the work that he was planning to enter after he got through with school. The time went so fast that before they could realize it, they were home. Dating is so much fun when you take a genuine interest in the other person. You do not have to become "serious" but interest in the other person helps so much. Take an interest in each other's work or studies. Share your serious thoughts as well as your fun, and help each other with high ideals.

2. DATING IS FUN WHEN IT IS KEPT WHOLESOME. The Apostle Paul informs us that "The Body is the temple of God" and therefore we are to make every effort to keep it clean and holy. Anything that tears down, makes light of, or degrades our bodies is wrong, and will not result in real happiness or pleasure. As Christians, we know what wholesome recreation is and do not require the frills and thrills of the world. Among some of these wholesome recreations you might plan are: a picnic with a group of your friends, a bicycling party, a weiner roast, social and civic events in your school and community, meetings and parties in the church, and many, many others. But "whatsoever ye do in word or deed, do all in the name of the Lord Jesus." That means whatever you do or say, do or say nothing that you would be ashamed to have our Lord know about. Dating is fun when you keep it wholesome so there is no need for us to sin in order to have a good time. Plan your good times carefully and seek the company of the serious minded and capable. Be considerate of each other.

3. DATING IS FUN WITH GOOD FRIENDS. When you are with people you like, you can have a good time. Good friends exchange ideas and thereby help each other

to grow mentally, socially, and spiritually. It is well to remember that you are known by the kind of friends you choose, for the old proverb is still true which says, "Birds of a feather flock together." Good friends will not tempt you to do things which you know you ought not to do and they will encourage you to do the things which you ought to do. Surround yourself with good friends and good influences; such as homes, churches, and educational groups. Try to remember that the friendships of youth will enable you to build more solidly for the future. Good friends will help you to live at your best. It is well then to choose friends who will fill our minds with pleasant memories and not horrible regrets. Your friends should be picked with more care than the materials for a new home, for they are the materials out of which you will build your life. And remember that dating is fun with good friends.

4. DATING PEOPLE OF OTHER FAITHS. I feel that we ought to be very careful about dating people of other faiths for there are so many things that we do not have in common with these people. It is true that we may have a good time with them and therefore we are led to disregard the differences that exist between us. The biggest reason for dating is that it will help us to select the person who is best suited to become our life's partner. If young people could only see the heartaches that are ahead of them when they date and marry persons of other faiths, they certainly would refrain from doing so. While the record is not a hundred percent against happy marriages of persons of differing faiths, it is so great that none of us should take a chance on it. The place to discourage marriages of persons of differing faiths is to discourage dating of persons of differing faiths. If marriage tomorrow is to be a happy experience, dating today must be sensible. Our great Protestant Christian heritage is so great that we should not compromise it by sharing life with one who does not believe it or who thinks it inferior to his own. Do not date persons of other faiths.

FOR FURTHER HELP IN PLANNING YOUR MEETING

1. "If I Marry A Roman Catholic"—National Council of Churches, New York City—5c.

2. Use the film, "Dating: Dos and Don'ts." Have a panel preview the film and then have a round table discussion to be followed by questions and discussion by the whole group.

3. "Dating Days"—Science Research Associates, Inc., 57 W. Grand Avenue, Chicago 10, Illinois—40c.

QUESTIONS FOR DISCUSSION

1. How old should a boy (or girl) be before dating?
2. How late should we stay out?
3. How much money should we spend on a date?
4. What should our parents have to say about our dates?
5. How do you feel about dating persons of other faiths? Of other races? Of other Nationalities?
6. What are some good things to do on a date?
7. Where are some good places to go on a date?
8. What can your church do for a satisfactory social program for young people?

Prayer Meeting Studies

By C. Y. Gilmer



DESCEND UPON US

John 16:13

Spirit of life and truth and love,
Our Comforter and Guide,
Descend upon us, Heav'nly Dove,
And with our souls abide!

Shine Thou upon the written Word,
And on our vision shine,
That we may see our Savior, Lord,
In ev'ry gracious line.

GOD AND HIS PLANS are past finding out (Job 11:7. We can only know God through His revelation of Himself through His Word and His Son (John 5:39; 1:18). Why did the Jews fail to recognize Christ and crucify Him as an impostor (Acts 3:14, 15, 17; Luke 23:34)? God is not to be known through nature as is shown by the miserable religion of the heathen mythology (Romans 1:23). If the Jews had known it, they would not have crucified the Lord of Glory. The natural man cannot even understand the revelation which God has given (1 Cor. 2:14). Without the new birth a man cannot even see the kingdom of God (John 3:3). And as a pupil needs a teacher just so the born-again need the illumination of the Spirit (John 14:26; 16:13-15). Without the aid of the Spirit the Bible is a sealed book (1 Cor. 2:9, 10). Unless we are in the Spirit as was the Apostle John (Rev. 1:10, 12) all vision is as the words of a book that is sealed (Isaiah 29:11).

Strange as it may seem, Balaam, "who loved the wages of unrighteousness" (2 Peter 2:15, 16), was inspired (Num. 23:10), and died among the enemies of Israel (Num. 31:8). King Saul was among the prophets (1 Sam. 10:11). Caiaphas uttered a prediction; "which he spake not of himself" (John 11:49-52). Here the Word of God came through the mouth though the speaker was ignorant of its spiritual meaning. Some of the holy prophets did not comprehend all that they sometimes uttered. They had the distinct gift of inspiration but it was not yet time for illumination on these Scriptures. Thus the saying: "The Old Testament is the New Testament concealed, and the New Testament is the Old Testament revealed" (1 Peter 1:10-12, 20, 21).

In Daniel 10:7 we read that Daniel could see, but his companions could not see the vision. Elisha's servant did not see the horses and chariots of fire until the Lord "opened the eyes of the young man" (2 Kings 6:15-17). In John 12:27-30 there was a distinct utterance to Jesus and to John that was quite indistinct to the people round about. The people of Nazareth were offended in Christ because of their unbelief (Matt. 13:54-58). Others heard

Jesus in a supernatural message (Matt. 16:14). And still others with Peter recognize Him to be the Christ (Matt. 16:16). Such revelation is from the Father (Matt. 16:17). The consequences of spiritual perception or the lack of it are far reaching (1 Cor. 1:18; Luke 10:23).

One's attitude toward God conditions his spiritual discernment (John 4:23, 24; Rev. 1:10). The first law of spiritual illumination is reverence (Psalm 25:14; Isaiah 66:2; Prov. 9:10). To whom was the arm of the Lord revealed (Isaiah 53:1)? To whom did the angels announce the birth of Christ (Luke 2:8-10, 20)? Who handled the babe in the temple (Luke 2:25-32)? To whom did Jesus appear after the resurrection? The reverent. To the irreverent the Spirit is silent about the secrets of God (Matt. 11:25). Christians should prepare themselves for public worship attendance (Psalm 24:3-5). Peter, James and John missed much of the transfiguration because they were "heavy with sleep" (Luke 9:32). We saw the light when we first believed (John 9:25b). There is an eye-salve for those who have lost the heavenly vision (Rev. 3:16-19). Such need to appropriate the prayer of David in Psalm 119:18.



Lesson Comments by Fred C. Vanator

Lesson for July 12, 1953

CHRISTIAN BEHAVIOR

Lesson: Romans 12:1-1, 9-21

WE MEET a very interesting lesson today. The question of the every-day activity of the Christian forms our basis of study, and poses some very interesting questions which may not be evaded.

First we ask if there is any difference between what a Christian may do and what a non-christian may do? Which group has the greater liberty of action—the Christian or the non-christian? Is there such a thing as "living religiously?" Does what a Christian says and does in his daily work-day life have any bearing on his neighbor's life? May a non-christian do things on the Lord's Day that would be incongruous in the Christian on that day?

Whether we like it or not each of these questions must be answered by each Christian personally to the satisfaction of the non-christian.

May we just illustrate one phase of this thought. What effect do you suppose it would have on a non-christian neighbor if he would see you, a professed Christian and a worker in your local church, out in your back yard on the Lord's Day cutting your grass? True you were going to church that morning, but he doesn't know that, and if he did, should you be doing this work? What effect would such "behavior" have upon him in his thoughts of the church member?

Think over the other questions and answer them, not

just to your own satisfaction, but to the satisfaction of your neighbor also.

Let's approach this idea of Christian behavior from another angle and ask another question. "Is there such a thing as a double standard of behavior?" In other words, is there one standard for me and another for my neighbor? May I set my own standards of behavior and say, "This is for me! You set yours! If my standard is higher than yours—well, you come up to mine. If my standard is lower than yours—then don't expect me to raise mine to yours just so you can keep your actions in line." Such an attitude is pure selfishness, and, sad to say, too evident in many cases. The Lord has set the standard and He expects us to live up to it. The key word to our behavior must be "love"—love toward God and also toward our fellow man and there can be no double standard of such activity.

One other thought, and this hits right home to very many. "Is there or ought there be a double standard for the laity and the clergy?" Should the man in the pew expect the behavior of the minister in the pulpit to be on a higher level than his own activities? Is the minister placed on a pedestal to be looked up to, or should he be found on the common ground of every-day human endeavor as a Christian? Far too often the minister is thought of as more than human, with the result that in many cases the individual "joins the preacher" instead of the church; makes the pastor the center of his worship instead of according Christ that place. The result is that when that pastor leaves for other fields of labor, the "pastor-member" becomes a liability instead of an asset to the church with which he has aligned himself. Thus we find the portrayal of a double standard "gone wrong."

The best way to sum up this lesson is simply to say that the only real way to exemplify "Christian Behavior" is just to act like a Christian should and must act day by day, in his own presence and in the presence of others, and of his God.

This 'n' That

By the Editor

You may or may not have noticed in the "Masthead" of THE EVANGELIST a slight change in the first two lines of small sized type. It relates to the two issues of THE EVANGELIST which are dropped each year. We publish an issue 50 weeks of the year, meaning that two issues are dropped. Heretofore, this has taken place the last week in August and the last week in December.

Since the Publishing Company shop force takes its two weeks vacation during July, and since it then becomes necessary to "turn out" those issues dated during that vacation, ahead of time, it has been deemed advisable to "drop" an issue during that time. This will definitely lighten the load on the staff, and you will still receive your 50 issues a year. From now on, we will not print an EVANGELIST the fourth Saturday in July, nor the last Saturday in December. Our permit with the United States Post Office has been changed to comply with the new arrangement.

Spiritual Meditations

Rev. Dyoll Belote

"HUMP" YOURSELF!

"Study to be quiet, and to do your own business, and to work with your hands."—I Thessalonians 4:11.

An amusing, and yet suggestive story comes to light about a little lad who had attended the church service with his parents (and where all children should be—as well as the parents—at the worship hour) on Sunday. At the dinner hour it occurred to the "grown ups" to quizz the little fellow as to what he remembered about the service. He had missed the greater part of the preacher's thought, but he was sure he remembered the text, which he declared was: "He that humpeth himself shall be exalted."

In the very outset of our meditation we must admit that the lad had listened to a good homilist, for it is a good minister that can get that lesson across, even to a child. Too many times, it is true that folks sit and wring their hands and exclaim, "How can I stand it? What shall I do?" Exaltation, or the experience of being lifted out of depression or discouragement, comes from getting to work, from "humping ourselves."

The arrangement of our modern civilization gives folks more and more time free from required labor. And idle hands and brains are still apt to become entangled in some of Satan's schemes. And, too, with the greater idleness come accompanying—or resulting—mental and nervous disturbances. The treatment recommended by psychiatrists, work to do with our hands—and which also occupies our minds,—just adapts the secret of the Master in relieving the taut conditions of idle hands and brain. Jesus knew—and men have found it true and beneficial—that His disciples would be happy if they would work with Him in the Kingdom, seeking the happiness of themselves and others, and finding most happiness in reversing the order and seeking the happiness of others first, and their own afterward. Find some task that ministers to the blessing of mankind, and then HUMP yourself.



News From Our Churches

WARSAW, INDIANA

During the past four years, through items of interest gleaned from bulletins, "missionettes," news letters, etc., sent by our pastor, Rev. Eugene J. Beekley, much of the news of our church has been publicized. But now, Rev. Beekley is starting a new field of labor, as Chaplain in the U. S. A. F., present location, Sampson A. F. B.,

Geneva, New York. Mrs. Beckley and sons, Charles and Phillip, will soon join him. We voice our appreciation for their services here, and our prayers and good wishes go with them.

Sunday, June 7th, Mr. Harold Hummel, of Goshen, Indiana, delivered a challenging address. His theme was, "Who Is On the Lord's Side?" Sunday, June 14th, the Daily Vacation Bible School Program was given by the children of the School, under the auspices of their instructors. Rev. Donald McClintlock will supply the pulpit for six weeks. He is director of the Service Men's Center, Washington, D. C. We are having no Sunday evening services during June. Beginning in July, we will join other Warsaw churches in union evening worship.

The attendance at all services has been fair, with the largest attendance at the Sunday morning worship. A service for the deaf is held at the morning hour. Our Daily Vacation Bible School was held the early part of June.

All Auxiliaries of the church, which includes Sunday School, W. M. S., S. M. M., and Laymen, are active in their efforts to reach their goals, and assist in every way, the Christian program. Too, it might be added that we are old-fashioned enough to hold Mid-week prayer services. Oftimes the attendance is small, but the Word says, "For where two or three are gathered together in my name, there am I in the midst of them."

In a constantly changing world, people are still people, and the message of salvation is for each individual. May we as a church be stirred to greater efforts to spread this message.

Mrs. Jennie Bennett, Cor. Sec., Warsaw Indiana.



FLORA, INDIANA

We present a few more items of interest from the Flora Church.

On April 21st, our Pastor, Brother C. A. Stewart and his wife went to Bryan, Ohio, where Brother Stewart gave the address at the 60th Anniversary program of our church in that city.

Sunday evening, April 26th, Rev. L. W. Shultz showed pictures of his travels through most of the European countries. The Church of the Brethren and the Walnut Stump church were invited. A nice crowd was present, and we are glad to report that it was a very enjoyable evening.

Other items of interest: The Miss Andrews' Bible Classes gave a lovely program in our Church the evening of May 17th. Our Union Daily Vacation Bible School was held from May 25th to June 5th. Our Communion was held on May 24th with a large attendance.

—Mrs. L. D. Allen, Cor. Sec.



PLEASANT HILL, OHIO, REVIVAL

We were invited by the Pleasant Hill, Ohio, Brethren for a meeting beginning March 1st and continuing through March 15th, thus giving us three Sundays.

Brother Sibert and his members had well-prepared plans, and being a great personal worker, saw to it that

we never lacked an opportunity to speak to those who knew not the Lord.

The members gave real support to the evangelist, many of them being present every night of the entire meeting, expressing a desire that the meetings might continue. We had members from every denomination of the city attending, as well as delegations.

Brother Dennis Snell, a deeply consecrated man, zealous for souls, was our music director, and it was a great joy to work with him. Our stay at Pleasant Hill was with Brother and Sister Sibert, where we were made to feel at home. We enjoyed a blessed fellowship with them. We made many new friends, had meals in the various homes and wish to say, "Thank You," again, for all your hospitality.

Brother Sibert will make a report on the results of the meeting. May the Lord bless the efforts of this faithful pastor and people as they continue to work for Him.

—D. C. White.

Brethren Youth Notes

MANY UNUSUAL FEATURES WILL SPARK THE BRETHREN YOUTH CONFERENCE

In an effort to give new approach to the yearly Brethren Youth Conference, leaders have revised the program, and have added a number of features designed to make it more interesting.

The Conference grows each year in popularity, and this year plans are being made for 300 youth. A large tent has been secured to give ample room for holding the youth meetings. Young people who come will hear Dr. Harold Kuhn under the Gospel Big Top. His return from Europe just prior to Conference will add to his effectiveness in speaking to youth.

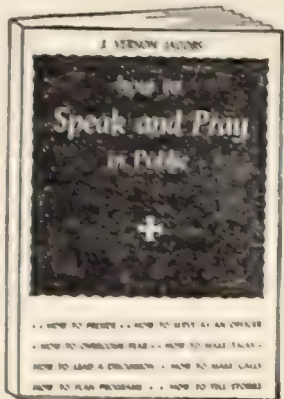
Other features include the dress-up banquet, picnic at the Conservation Farm, recreation, communion, plus good singing and fellowship.

Plan to spend your week at Conference August 17th-23rd.

ATTENTION: PENNSYLVANIA BROTHERHOOD BOYS

We voted at our last District Conference to pay District Dues, 10c per member, to GARY HAGERICH, Conemaugh, Penna., R. D. No. 1. Now if you have forgotten this obligation, please send your dues to Gary before July 11th, so we can use it at District Conference (July 20th to 23rd) at Vinco.

Books for S. S. Leaders



SPECIAL PROGRAMS FOR THE SUNDAY SCHOOL

By Charlotte Arnold. 55 programs for special days and occasions, with recitations for each program and suggested roles children can take. A fine idea and sourcebook for Sunday-school superintendents. No. 3167. Price, \$2.50.

HOW TO SPEAK AND PRAY IN PUBLIC

By J. Vernon Jacobs. Practical book arranged for individual or group use, with assignments for each lesson. Includes voice exercises. Discusses how to overcome fear, how to pray, preside, plan programs, etc. 96 pages, paper No. 2939. Price, 95c.

HOW TO LEAD A BIBLE SCHOOL

By W. Edward Rafferty. 17 inspirational, friendly talks to the superintendent. Church-school organizations, leadership, records, finance, promotion, worship, evangelism, mission, etc., are treated. No. 2932. Price, \$1.75.

FOUR-MINUTE TALKS FOR SUPERINTENDENTS

By K. L. Webb. 52 four-minute talks that touch the commonplace things and homely activities of everyday living in which the great truths of God are found. 110 pages. No. 2889. Price, \$1.25.

MORE FOUR-MINUTE TALKS FOR SUPERINTENDENTS

By K. L. Webb. A sequel to first book, with 52 more everyday talks. No. 3038. Price, \$1.35.

THE SUNDAY SCHOOL HANDBOOK

By James DeForest Murch. A digest of Sunday-school principles, organizations, and methods for busy leaders. 14 chapters, with diagrams and bibliographies, covering every important phase of Sunday-school work. 79 pages, paper. No. 3201. Price, 45c.

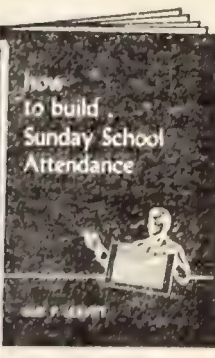
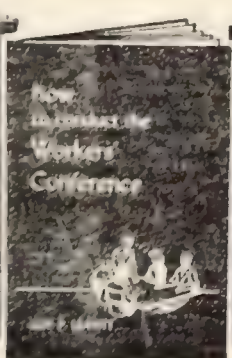
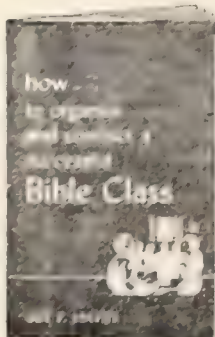
HOW TO TEACH

By E. W. Thornton and C. J. Sharp. A scientific studybook of mind and method presented so clearly that it is practical for parents, teachers, and training classes. 128 pages, paper. No. 2940. Price, 95c.

CHRISTIAN EDUCATION AND THE LOCAL CHURCH

By James DeForest Murch. Modern church-school principles and practices are measured by the New Testament norm. A comprehensive "how to" for all church leaders and workers. 416 pages. No. 2759. Price, \$3.25.

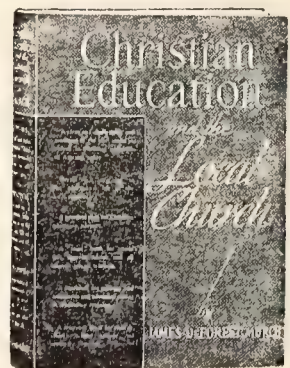
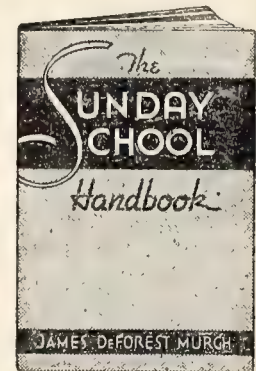
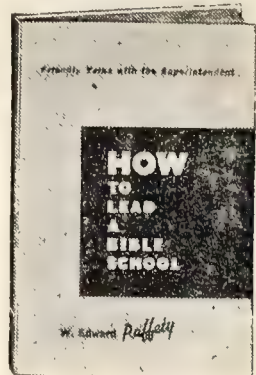
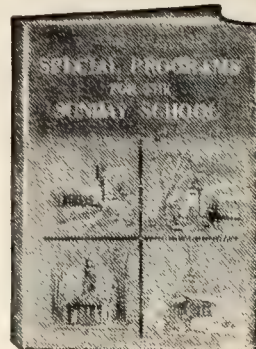
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THE BRETHREN EVANGELIST

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NORTH MANCHESTER, IND. U.S.A.

VOL. LXXV. No. 28, July 11, 1953

Official Organ of The Brethren Church

God Is In Every Tomorrow

God is in every tomorrow,
Therefore I live for today,
Certain of finding at sunrise,
Guidance and strength for the way;
Power for each moment of weakness;
Hope for each moment of pain,
Comfort for every sorrow,
Sunshine and joy after rain.

God is in every tomorrow,
Planning for you and for me;
E'en in the dark will I follow,
Trust where my eyes cannot see.
Stilled by His promise of blessing,
Soothed by the touch of His hand,
Confident in His protection,
Knowing my life-path is planned.

God is in every tomorrow,
Life with its changes may come,
He is behind and before me,
While in the distance shines home!
Home—where no thought of tomorrow
Ever can shadow my brow,
Home—in the presence of Jesus,
Through all eternity—now!

—Author unknown.

THE BRETHREN EVANGELIST

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the last week in December.

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at special rate, section 1103, Act of October 3, 1917. Authorized
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Items of General Interest

ST. JAMES, MARYLAND. At the Laymen's Public Service, held Sunday evening, June 21st, the guest speaker was H. R. Raymond, Superintendent of the nearby Maryland State Reformatory. Brother Freeman Ankrum adds that, "Mr. Robert Robert Clopper, a member and assistant teacher of their Men's Bible Class is Assistant Superintendent of the Reformatory."

In Brother Ankrum's June 28th bulletin we note that in speaking of Brother Dyoll Belote, that "He was up in a wheel chair and able to move from place to place." The date of his discharge from the hospital was not certain at that time. Let's remember Brother and Sister Belote in our prayers at this time.

HAGERSTOWN, MARYLAND. Dr. W. D. Furry, Professor in Ashland College and Seminary, was guest speaker in the Hagerstown church, Sunday morning, June 21st.

The Homemaker's Guild of the Hagerstown church visited the San Mar Home recently and brought entertainment for the children.

The Church School picnic was held on Wednesday, July 1st at Pangborn Park. At the Vesper Service, held in conjunction with the picnic, Rev. and Mrs. Glenn Shank, Missionaries to the Philippian Islands, brought spiritual meditations.

WAYNESBORO, PENNA. WAYNE HEIGHTS. A very special evening service was held on June 28th, in which

the entire service was centered on hymn singing. A sermon outline was printed in the bulletin, and each point was followed by a number of hymns. There were about six points, and about 16 hymns were listed, all or part of each one being sung. This, coupled with the regular scripture, prayer, offering and announcements, constituted the service. If you are interested in a service of this type, you might write to Brother N. V. Leatherman, I. D. 4, Waynesboro, Pennsylvania, for further information.

JOHNSTOWN, PENNA. SECOND. The Father and Son banquet was held Friday evening, June 19th. Robert Blough, of the Third Brethren Church, Johnstown, and Fred Brant, of the Berlin Brethren church, both active laymen in the Pennsylvania District, were the speakers at the occasion. Brother Bruce Shanholtz reports an attendance of 43 men and boys, and 11 women and girls.

The Moxham Union Sunday Evening service for July 5th was held in this church.

MASONTOWN, PENNA. The Masontown church is soon to undergo a complete redecorating job, according to Brother William Keeling's bulletin.

The Boys' Brotherhood presented the worship service on Father's Day, in honor of their fathers.

CAMERON, W. VA. June 28th was a big day in the Cameron church. The W. M. S. presented their public program at the morning service. At the evening service the film, "Sunrise Over Nigeria," was shown. Brother Robert Holsinger adds, "This film will give us a better conception of the work the Bischofs are entering.

Brother Holsinger reports three being baptized into the Cameron church on June 7th, and four babies dedicated on June 14th.

QUIET DELL, PENNA. The W. M. S. is planning to buy pulpit chairs for the Quiet Dell Church.

GRATIS, OHIO. A dedication service for Gratis' new hymn books was held recently.

Brother William S. Crick, in speaking of the coming General Conference of the Brethren Church, heads his bulletin article, "Suggested Vacation That Gives One a 'Lift'." He says, "Why not plan a vacation that is 'different?' The Annual . . . Conference . . . affords recreation, spiritual inspiration, and an opportunity to become better acquainted with the Lord and with His children as represented by members from other Brethren Churches."

MUNCIE, INDIANA. A carry-in supper was held recently at which time three young people's groups were given official organization in the Muncie Church: Boys' Brotherhood, Brethren Youth Crusaders, and Intermediate Church. A sound film was shown during the program.

SPECIAL: Brother Eugene J. Beekley, (Chaplain at Sampson Airforce Base) says that on June 14th, he had 325 in his service. He says that his wife and children have now joined him at the base. On Father's Day, Brother Beekley had a 30 minute TV program over the Rochester station. He said they had a very fine program, with plenty of good music to go along with it.

GENERAL CONFERENCE
AUGUST 17th-23rd. ASHLAND, OHIO



The Editor's Pulpit



Investments

"Lay up for yourselves treasures in heaven."



ANYONE WHO HAS ANY "better than average" amount of money knows something about making investments. Stocks, bonds, business investments, real estate, becomes a part of the life's blood. Two things concern the individual planning an investment. First, the safety of his money, and, Second, the amount of return.

The merry whirl (and worry) which accompanies this process is evident in today's economic life. Much valuable time, energy, and disposition is used up in seeking to invest money, or in choosing to purchase things with our money.

The "almighty dollar" is the "god" of too many lives today. Even in bold type face, this is an understatement. We grant that in today's losing struggle against rising prices, we tend to become completely concerned with making a non-increasing pay check reach to ever increasing prices. In many, many homes, this is a problem. Often the husband and the wife both work to "keep the wolf outside." Again this places the emphasis on "earning money." This is often necessary, since to do otherwise would mean a financial panic in many families. We lament the fact that today's economic muddle is so serious that we too often must have as our chief concern, the financial safety of our families.

However, in this, the dollar does not have to be worshipped, as it is in far too many homes. When it comes to the place where the gaining of a dollar, even to the sacrifice of home life, service to God, attendance in His house of worship, or the short-changing of God on our tithes and offerings to Him, then we are worshipping the dollar. Under such circumstances, the dollar becomes an idol just as concrete as an idol of stone, before which we bow and fawn as a slaved worshipper.

Money, rightly used is a good thing. God has blessed us with it, and has given us the wisdom whereby we might make good use of what we have. Obtaining a right balance between that which belongs to God and that which we can use for ourselves, is a joyful experience; one that can bring much satisfaction and happiness to us. Investments in the work of God, for now and eternity, will bring more lasting satisfaction than anything of this life for which we might spend our money.

Thus, we would like to have you meditate upon the relation of earthly investments and heavenly investments.

We are told to set our affections on things above. We are told to lay up our treasures in heaven for where our treasure is, there also is our heart interest. This simple appeal appears in the scriptures, yes, in the New Testament, which for Brethren, is the rule of faith and practice. Yet, something seems to be wrong somewhere.

Either the appeal from heaven is weak, and unappealing,—or our hearts are turned only to earthly levels of thinking, for, a casual observation convinces us that earthly investments are the most important to us.

For instance, we purchase conveniences in life—we invest any extra money we have in bonds, real estate, etc. From these we hope to derive pleasure, comfort and ease. Yet, we really, in these, have nothing that we can count on for sure. Fire, theft, war, plunder, rust, antiquity, etc., rob us of our possessions, and makes us dissatisfied with what we have.

Too, we are amazed at the number of people who feel that in the possession of things is the richness of life. "If we only had this, or if we only had that, we would be happy." There is a certain amount of satisfaction, we admit, in the purchase of something new. The anticipation of purchase, the actual purchasing, the taking home, and the newness of it in the home, brings a sense of satisfaction. Yet, our candid observation is that the purchase of something new rather than giving real satisfaction, really provides an expensive diversion from the ordinary course of life. But as to giving satisfaction, earthly possessions in themselves do not do that. There's always something better "next year" to make us dissatisfied with what we have. We can best illustrate this, and also can show to what extremes such a course will take by illustration. Several years ago this scribe took possession of a brand new car. Just as we were ready to drive it away from the dealer's show room a remark was made by the dealer which shows how quickly the satisfaction of earthly things could pass away. He spoke of some gadget which was not a part of the new car that year. But he said, "You drive this two years, and then come back for another new one, and that gadget will be on them by that time." Before we had even turned the key to start our new car, we were given the first lesson in becoming dissatisfied; looking forward to "two years hence."

Of course, this scribe was not "led astray." For we had long before realized that there is no real satisfaction in earthly possessions. And woe to that Christian whose

(Continued on Page 11)

Word Pictures Of Christ In The Gospel Of John

Each of the chapters of the Gospel of John contain a word picture of Christ. Twenty-one Brethren ministers present, in this series of devotional articles the "development" of these pictures, chapter by chapter. We urge you to read each chapter, and each of the articles as they appear; thereby coming to a deeper understanding of our Saviour. His purpose, and His work.—W. S. B.

7. Christ, The Water Of Life

Rev. William Anderson

Text: John 7:37

JOHN, THE BELOVED, wrote the fourth Gospel with a definite purpose in mind: "That ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name" In order to effect his purpose, John presents our Lord in a unique fashion in each chapter of his book. There is no more beautiful illustration of this fact than chapter seven where the Lord Jesus Christ is acknowledged as "The Water of Life."

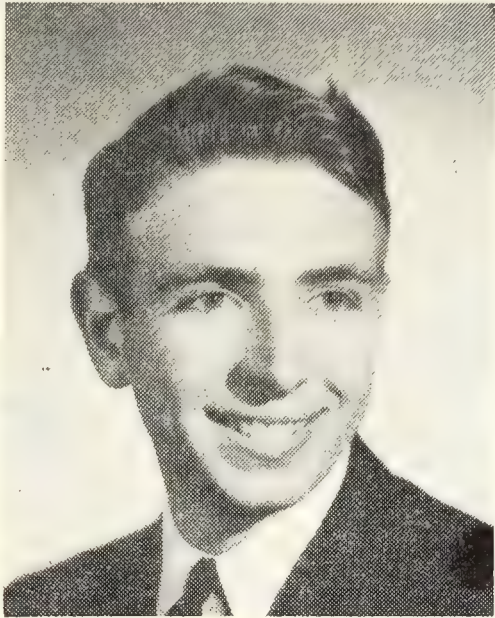
This presentation of "Christ, the Water of Life" is derived from the words of Jesus Himself as He witnessed the ceremonies in conjunction with the Feast of Tabernacles. At this feast, the Jews dwelt in booths, commemorating the wilderness life of ancient Israel. They recalled the goodness of God's miraculous blessings upon their nation. It was on the eighth day, the last day of the feast, that we find Jesus in the temple. On each of the seven preceding days, water was drawn in a golden pitcher from the pool of Siloam and carried in procession to the temple to be offered by the priests. This was done in remembrance of the water which Moses had brought forth from the riven rock.

Looking upon this scene, Jesus saw that among the multitudes and the weary throng were countless souls hungering and thirsting. Not for material food, nor for some mere religious ceremony of by-gone days; but longing for that which would quench and satisfy their spiritual thirst. Moved by an inward compulsion that would not be stopped, The Christ, God's Anointed One, sud-

denly cried out with a loud voice: "IF ANY MAN THIRST, LET HIM COME UNTO ME AND DRINK." Thus He was claiming for Himself the power to do for a weary, unsatisfied, thirsty world what the riven rock had done for Israel of old. More than that, Jesus was claiming to do what the fountain rock could *not*—to *permanently* satisfy the thirsting soul. When Jesus was dealing with the Samaritan woman in John four, He told her: "Whosoever drinketh of this water (earthly fountain of water) shall thirst again: But (notice the contrast) whosoever drinketh of the water that I shall give him shall never thirst." How dare any man make such preposterous statements? No mere man can, but Jesus Christ is not simply man, but the God-Man, the Divine Son of God!

The words of our text, "Come unto me and drink," constitute a great invitation. Perhaps when "invitation" is mentioned one thinks more of Matthew 11:28: "Come unto me . . . and rest." But are not these two verses inseparable? Jesus says in Matthew, "Come and rest, ye weary ones." In John, He invites, "Come and drink, ye thirsty ones." Both are addressed to the needy soul. We immediately realize that Christ uttered these words because He was aware of the great spiritual need among men—a longing of the soul which cannot be remedied by physical or material means. Is this so? Indeed it is, as every honest heart will acknowledge.

There is an inner thirst of the inner man that is deeper and stronger than the thirst of the



WILLIAM ANDERSON

body. There is a thirst which can only be satisfied from the Fountain of Life in Christ! Christ longs to come into the human heart—into yours, and into mine—and bring perfect satisfaction and sufficiency. The invitation is extended to every needy heart, "Let him come and drink." He who comes to the Savior will find spiritual refreshment. The law can not do this for him. The law can neither pacify the conscience nor purify the heart. And surely philosophy is of no avail. But come to Christ, the Fountain of Living Waters, and the inward craving of the soul is met!

Yet there is mentioned here something more than the initial satisfying of thirst. The statement of Jesus is not yet complete. For those who accept His invitation He extends a gracious promise: "He that believeth on me, as the scripture hath said, out of his belly (innermost being) shall flow rivers of living water." The truth of this verse should bring praise to our lips! *Those who are satisfied by Christ, by believing on Him, will themselves become sources of spiritual blessing and channels of spiritual enlightenment.*

For what is the purpose of the blessings of God? Is it not true that God blesses that we might in turn be a blessing? The Christian who is satisfied with Jesus, and finds in Him the quench for his own burning soul, will become a channel through which the parched lives of others are watered.

The tragedy is that so few of God's Children are usable channels. How much of a blessing to

others are *you*? Am *I*? G. Campbell Morgan has said: "As long as I am a thirsty soul, I can supply no rivers that quench the thirst of other souls." Could this be the reason for such little being accomplished for God? Others can only be reached as they are touched by the overflow of blessing from our own life. This seventh chapter of John, therefore, reveals "The Overflowing Life." But there can be no overflowing life to others, until our life is filled and satisfied.

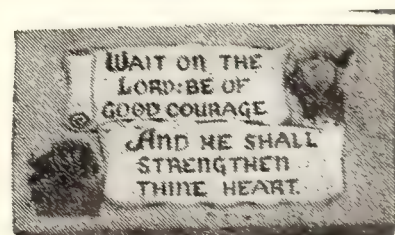
The secret of the filled, satisfied, and overflowing life is found in verse thirty-nine of this seventh chapter of John. The writer gives it in the form of a parenthetical explanation of what Jesus was speaking. "But this spake He (Jesus) of the Spirit, which they that believe on Him should receive: for the Holy Ghost was not yet given (had not yet come); because that Jesus was not yet glorified." And so, says Jesus, the thirsty one who accepts my invitation and comes and drinks, thus believing on Me, will receive the Spring of life, the Holy Spirit, to satisfy the craving of his heart, and fill his life to overflowing, making him a blessing to others!

Ah, the wonders of it all! The Saint of God, who is submissive to the Will of God, finds in himself, not a pitcher of living water—for this will eventually run dry; but, rather, "rivers of living water." An abundant supply that will never be exhausted!

Why is it, then, that this is not the Christian norm? Why do so few experience the overflowing life? Certainly the supply is not limited! And neither is God unwilling to give! Then it must be because either we have not fully appropriated Christ, the Water of Life for ourselves, or, there is some hindrance stopping the fountain.

Jesus Christ undertakes to satisfy every natural want, innocent craving, and spiritual aspiration men have. He longs to come into our own heart and bring perfect satisfaction and sufficiency. He is anxious to convert our life into a channel through which rivers of Living Water shall flow.

—Sergeantsville, New Jersey.



Missionary Department

New Mission Workers For Kentucky

MARGARET LOWERY, R.N.



It has been well said that "All art is the process of making the world a better place in which to live" (John Dewey). In keeping with this definition, Miss Margaret Lowery is an artist in the real sense of the word; she is always helping to make the world a better place.

For a number of years she has been interested in Kentucky and for several summers has spent her vacations in charge of young people's work groups that helped at Lost Creek with projects, painting, repairing—even laying walks for the school grounds.

In the fall Margaret is going to Krypton, Kentucky, to work among the people there, where Mr. and Mrs. Fred Kinzie recently left. With her training as a registered nurse and a school teacher, she should be qualified to perform a wonderful service in this field.

Margaret comes originally from St. James, Maryland. She received her B.S. in elementary education at Madison College in Harrisonburg, Virginia, and taught in the Washington County, Maryland, schools.

Later Margaret earned the R.N. degree in the Washington County Hospital at Hagerstown, Maryland. For several years she has served as Instructor of Nurses at Samaritan Hospital in Ashland, Ohio.

In addition to the obligations of her profession, Margaret is always busy with "extra-professional" activities. She has served many times on the Southwestern District summer camp staff and on the National Christian Endeavor Board. She has been a successful worker among

young people—she understands them and has their respect.

Margaret has been proof of the old adage: "If you want a job done, ask a busy person to do it"; and we might add, "When she does it, it is done well."

The extent and nature of her activities at Krypton are not clearly defined yet; but of this we are certain: she will make a very valuable contribution to the work. We are most fortunate to have her services.

Our hats are off to you, Miss Lowery!

WANDA BEAL



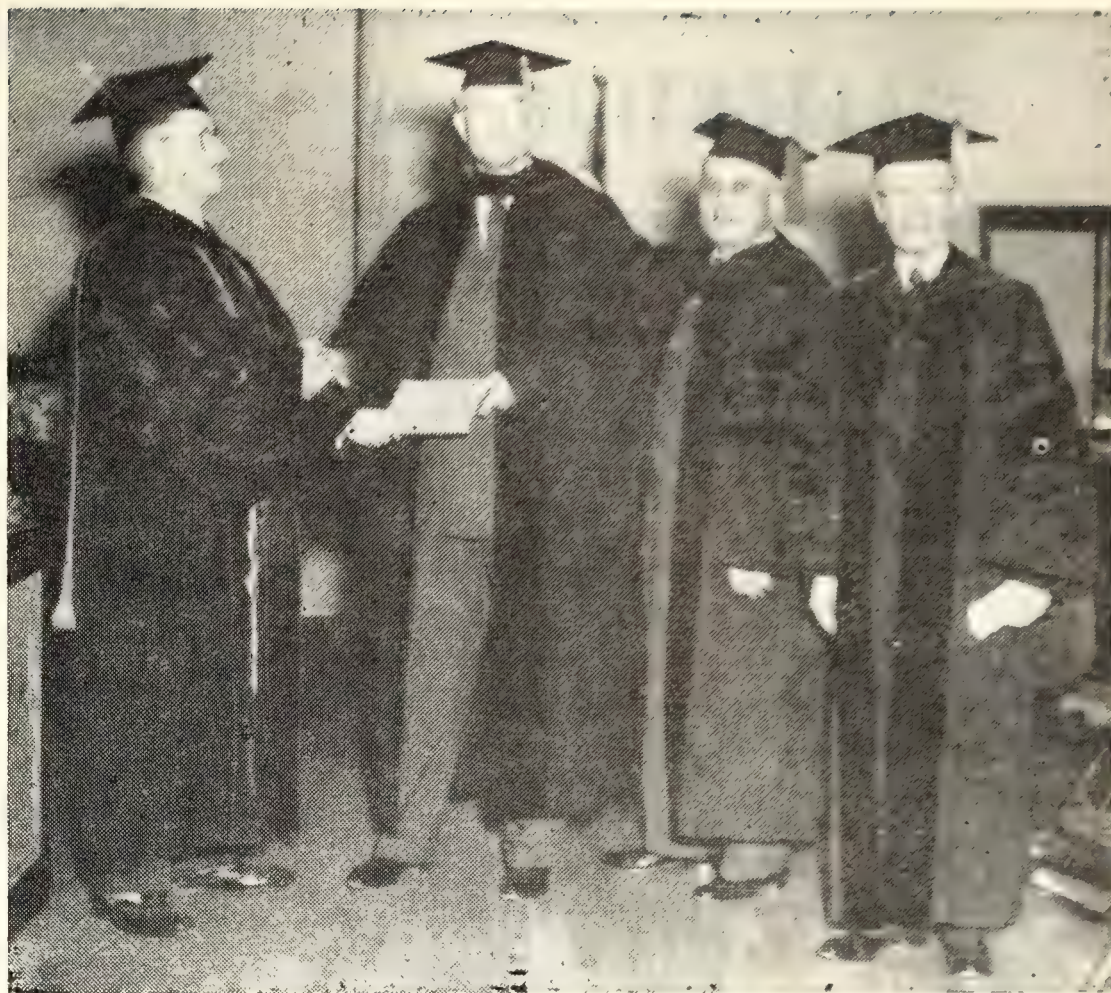
This fall a new worker will go to Lost Creek, Kentucky, in the person of Wanda Beal, from Mansfield, Ohio.

Wanda received her A.B. degree and some of her seminary preparation from Ashland College, and graduated from Bethany Seminary in June 1953.

She has been accepted for missionary work in Africa but will spend a year doing home missionary work at Lost Creek before going to Africa. She should be a great help to the hard-working staff down there, and the experience should, in turn, be valuable to her.

We are thankful for her consecration and desire to be of service. Best wishes to you, Wanda. May you be greatly blessed and be a blessing to others!

JOHN F. LOCKE RECEIVES DEGREE DOCTOR OF LAWS AT ASHLAND COLLEGE COMMENCEMENT



President Clayton congratulates Dr. Locke immediately after the conferring of the Degree. Left to Right: Dr. Glenn L. Clayton, President of Ashland College, Dr. Locke, Dr. L. E. Lindower, Dean of Ashland College, and Dr. W. D. Furry, of the Ashland College Faculty.

At the annual Commencement of Ashland College, held in the Memorial Chapel, on June 1st, Rev. John F. Locke was given the degree Doctor of Laws. Rev. Locke is well known to all Brethren for his work in the Denomination. He is the Pastor of the Bethlehem and Mt. Olive Virginia Brethren Churches, and is the writer of the Practical Applications for the Sunday School Lessons in the Brethren Bible Class Quarterly.

CITATION BY DR. W. D. FURRY

President Clayton:

Upon the recommendation of the Faculty of Ashland College, I have the exceedingly great honor to present the name of the Reverend John Funk Locke to be admitted to the degree Doctor of Laws in this institution together with all the rights, honors and privileges to the degree appertaining.

Mr. Locke is an alumnus of Ashland College, and was admitted to the degree Bachelor of Arts in the class of 1925. Later he was admitted to the degree Master of Arts in Religious Education in Boston University (1926), and the degree Bachelor of Divinity in Yale University. (1928). He has traveled extensively, including a trip to the Holy Land and the Mediterranean Lands.

A duly ordained minister in the Brethren Church, with

long pastorates in the Shenandoah Valley of Virginia, he is also a man of broad churchmanship. He served as Field Secretary of the Virginia Council of Churches for two years. His interest in community affairs has been most exemplary. As a lecturer on alcoholism and other outstanding social problems he has been widely heard and has proven effective everywhere he has been heard.

As a minister of the Gospel he has already made a most characteristic contribution to the Christian thought of our times. In his preaching he unites the moral passion of the Prophet with the keen insight of a well-disciplined mind—a combination which is as difficult as it is most needed, and which is possible only because it is necessary today. Perhaps one may add without introducing the personal note too much, that years of intimate fellowship make it possible to bear testimony that in him the virtues of a Southern Gentleman and scholar, and the graces of the Christian are perfectly united, as are also the insight of the Philosopher and the Prophet in his message. He is therefore eminently qualified to receive the degree Doctor of Laws.

Therefore, with the approval of the faculty of Ashland College, I have both pride and pleasure in presenting John Funk Locke to be admitted to the degree Doctor of Laws, this first day of June 1953, with all the Rights, Honors, and Privileges thereunto appertaining.

ATTENTION

Delegates To General Conference

Plans are now being made to entertain you during Conference week. The same rates for room and board will prevail another year.

The third and part of the second floor of the dormitory will be reserved for Sisterhood Girls, and the rates are as follows:

Six nights, one in a room...\$4.00; single nights...75c
Six nights, two in a room...\$2.75; single nights...50c

(Girls will furnish own bed linens and blankets)

A Clerk will be on duty to receive room payments upon your arrival.

Boys attending Conference will be accommodated at Glenn Haller Court. Room, six nights, \$3.00.

IMPORTANT—Bring own bed linen and blankets! The \$3.00 is payable upon arrival.

The first and part of the second floor of the dormitory will be reserved for women.

Six nights, one in a room...\$6.00; Single nights...\$1.25

Six nights, two in a room...\$4.50; Single nights...\$1.00

MEALS

Six day meal ticket\$10.00

Individual Meals:

Breakfast—Choice25c, 35c and 50c*

Dinners 85c

Lunches 60c

*For choice of breakfasts, those buying the week ticket and desiring extra menu, will pay the additional 10 or 25c to the cashier. Tickets provide for the 25c breakfast only.

The first meal will be served on Monday evening, August 17th, and the last meal on Sunday noon, August 23rd.

No deposit is required for room reservations either on or off campus. Delegates rooming off campus will write directly to their former hosts and make their own reservations. The College will assist new delegates who do not have contracts as to rooms. They in turn will make their reservations for succeeding conferences.

THE OFF CAMPUS RATES WILL BE:

One in a room.....\$1.50 per day; \$6.00 per week.
Two in a room\$2.00 per day; \$8.00 per week.

Send all communications to A. Glenn Carpenter, Business Manager, Ashland College, Ashland, Ohio.

MISSIONARIES' ITINERARIES

The Missionary Board of the Brethren Church has announced the following itineraries for some of our Missionaries for this summer. We present them to you, urging you to attend when they are in your church, or at the church nearest you. Exact time of their services may be secured from the local pastors.

BYLER'S ITINERARY

July 7- 9—Vandergrift, Pennsylvania
July 10-12—Johnstown (Third), Pennsylvania
July 14, 15—Brush Valley (Adrian), Pennsylvania
July 17-19—Vincos, Pennsylvania
July 20-23—Pennsylvania Conference (Vincos)
July 24-26—Berlin, Pennsylvania
July 27-30—At home in Ashland
July 31-Aug. 2—Canton, Ohio (Tentative)
Aug. 11-23—At home in Ashland—General Conference
Sept. 12-14—Elkhart, Indiana

SHANK'S ITINERARY

July 7- 8—Waynesboro, Pennsylvania
July 12—Hagerstown, Maryland
July 14, 15—Linwood Maryland (tentative)
July 16, 17—Meyersdale, Pennsylvania
July 19—Terra Alta, West Virginia (tentative)
July 20-23—Pennsylvania Conference (Vincos)
July 26—Cameron, West Virginia
July 28-29—Oak Hill, West Virginia
Aug. 2—Masontown, Pennsylvania
Aug. 4, 5—Jones Mills, Pennsylvania
Aug. 6, 7—Cumberland, Maryland

PUBLICATION DAY OFFERING

April 16—June 29, 1953

(PLEASE NOTE: The offerings listed below are those which were received by our office during this period. For some of the churches, it represents just a partial offering, a quarterly or semi-annual offering.—Editor.)

North Manchester, Indiana Brethren Church ...	\$ 100.00
Loree, Indiana, Brethren Church	50.00
Williamstown, Ohio, Brethren Church	22.92
Waterloo, Iowa, Brethren Church	84.00
Park Street, Ashland, Ohio, Brethren Ch. (add'l)	1.00
George H. Jones, Johnstown, Penna	10.00
Mrs. M. H. Hartman, Warsaw, Indiana	5.00
Hillcrest, Dayton, Ohio, Brethren Church	100.00

Total:	\$ 372.92
Previously reported	\$ 4,037.80

Total to date\$4,410.72

An Open Letter To The Brethren Church

Dear Brethren:

I am sure you will be glad to learn that the Board of Trustees of Ashland College at a recent meeting approved the beginning of construction on the classroom building which, with the student union building, will replace the facilities destroyed by the burning of Founders' Hall. These buildings are a vital factor in the developing usefulness of Ashland College and Seminary to the Brethren Church. Without them, the years of sacrifice and toil of faithful Brethren are jeopardized; with them, new vistas of service and growth in the Lord's work are sure to open.

And now, this great blessing and opportunity of the Brethren Church seems a near reality, so near that the Board of Trustees voted to go ahead on faith that the Brethren would rise in unified concern and see that sufficient funds are available to proceed.

The total amount needed is \$600,000. Rather large sums of this have already been pledged by friends outside the church, but some of it is contingent upon the willingness of Brethren people to assume their share of the burden. That share amounts to \$150,000.

I wish I could say that this money is all on hand, but such is not the case. A number of churches have responded in excellent fashion, but others have as yet done nothing or very little.

The purpose of this letter is to acquaint you with the urgency of our need. The contracts on the two buildings are very fair. The church will lose thousands of dollars if we are forced to halt construction before they are completed, and that may happen unless every Brethren is contacted and urged to give in cash or pledge almost at once! The options give us until September 1st to notify the contractors of our intention.

Will you therefore, please, do these things before General Conference?

1. Pray regularly that the progress of the College and Seminary might continue to enjoy the Lord's Blessing and to be used in their special way to promote His work.

2. Do all possible to see that all Brethren and their friends learn of this need and urge them to contribute generously in cash or pledges before General Conference if possible.

3. Re-examine your own responsibility in this great Brethren program to be sure that you have done the Lord's Will in supporting this work.

Finally, let me assure you that I appreciate your problems as a Christian. I know of the appeals which come to you and I am sure that most of them are worthy.

On the other hand, I am constrained to point out the mission of the Brethren Church today. Young people are seriously considering God's call and willing to spend the necessary years in training to enter His Ministry. More



are on the way. How can we train them without adequate equipment and buildings? How can we expect the leadership which the Lord provides to remain faithful unless we demonstrate that faith ourselves?

The Lord has used this fire to prove to us all that the Brethren Church and Ashland College have a great Christian mission. Friends whose existence we hardly suspected have risen to assure us of their support and willingness to carry a large share of this burden if the Brethren Church shows the interest and faith which they expect of her.

The New Testament standards of the Brethren Church, through their simplicity, their clarity, and their firmness present the only true solution to the complex problems of the world today. In Ashland College, the church has a means of presenting those standards and witnessing to that Truth unequalled by any other endeavor.

I am sure you will do everything possible to see that the program moves forward. Your continued prayers are most earnestly solicited, and your increasing and faithful testimony in this regard is prayerfully urged.

Yours in His Name,

Glenn L. Clayton, President.

HIGHLIGHTS OF THE 66TH INDIANA DISTRICT CONFERENCE OF BRETHREN CHURCHES

The 66th Conference of the Indiana District Brethren Churches and Bible Conference was opened at 7:30 P. M. June 15, 1953 at the Shipshewana Brethren Retreat. The conference was officially declared in session by Moderator Virgil Meyer.

A total of 223 lay, 22 ministerial delegates, and others in attendance, enjoyed the conference. Every year new improvements on the properties and grounds are noticed; this year there is new paint on the church owned buildings and improvements on the waterfront with the addition of some boats too.

Our conference, through the efforts of Mrs. Woodrow Immel was able to secure a Hammond organ from a Ft. Wayne studio for these services. It was enjoyed by all. Rev. J. Milton Bowman directed the music. Special music was presented by the Huntington's men's chorus, Elkhart choir, and various other special vocal and instrumental numbers.

Rev. Clarence Fairbanks, pastor of the Ashland Park Street church, gave three Bible lectures;

(1) Jeremiah's call, vision, and defense; with application for today.

(2) Jeremiah, the word of God. His message was outlined about the writing of the Word and its effect on man.

(3) Blessed are the meek for they shall inherit the earth. Matt. 5:5.

Rev. S. M. Whetstone of the Roann church presented the final lecture on Thursday, he expounded Acts 16. The importance of the Holy Spirit was stressed.

The conference sermon was delivered on Monday evening by the vice-moderator, Rev. C. Y. Gilmer, on the subject: "What is the Church and How it can be Realized."

The moderator's address, by Rev. Virgil Meyer, was a comprehensive report of our spiritual and material resources of our great needs, of leadership, of our finance, of our stewardship, of our spiritual resources, of consecrated laymen. The Brethren have a marvelous heritage—What of the future? That depends upon the use of our resources.

By vote of conference the following boards are to receive the following: Shipshewana Trustees are to receive an apportionment of 50c per member of the church for Shipshewana upkeep fund, District Mission apportionment is 50c per member of the church, and the Sunday School Board is to receive 10c per enrolled scholar of the Sunday School.

Dr. Glenn Clayton, Ashland College President, spoke of the problems hopes and new buildings connected with the college and seminary.

The Editor of Publications, W. St. Clair Benshoff, asked for the desires of the people to be presented to him in order to make the **EVANGELIST** a paper of greater service to all. He stressed the importance of the Brethren

Publications to keep alive the principles and doctrines of the Brethren Church.

The conference was privileged to hear Rev. and Mrs. Robert Byler, missionaries home on furlough. Rev. Byler spoke to the conference on missionary night, being introduced by National Missionary Secretary, Clayton Berkshire. Mrs. Byler spoke at the Sisterhood and W. M. S. meetings.

The all-Indiana Brethren Youth Rally presented its usual enthusiasm. Music was given by the Goshen orchestra. James Davis, pastor-elect of the New Paris church was the speaker. A sound film "Bible on the Table" was appreciated by all.

The conference will convene at Shipshewana Retreat next year, the time to be decided by the executive board.

CONFERENCE ORGANIZATION

Moderator	C. Y. Gilmer
Vice Moderator	J. M. Bowman
Sec.-Treas.	Bright Hanna
Asst. Sec.-Treas.	Myron Dodds
Statistician	Mrs. William Meinke

MINISTERIAL ASSOCIATION

President	C. Y. Gilmer
Vice President	Richard Wolfe
Sect.-Treas.	Bright Hanna
Asst. Sec.-Treas.	Woodrow Immel

LAYMEN

President	Clarence Sholley
Vice President	Ted Heavel
Sect.-Treas.	H. D. Hunter

W. M. S.

President	Mrs. Jon Lape
Vice President	Mrs. H. D. Hunter
Secretary-Treasurer	Mrs. C. A. Stewart
Asst. Sec.-Treas.	Mrs. Harmon

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President	Carol Berkshire
Vice President	Frances Dale
Sect.	Pat Tusing
Treas.	Wanda Gearhart
Patroness	Mrs. W. E. Ronk
Asst. Patroness	Mrs. J. E. Berkshire

MISSIONS A REQUIREMENT— NOT AN ELECTIVE

Paul did not go to Macedonia because all possible work was done in Asia Minor or even at

Antioch. Foreign missions is not a task to be assumed by the church when all other tasks have been completed. A sincere study of Scripture reveals that the heathen are lost and can be saved only through Christ, and that it is the duty of the church to do all that is possible to give them the saving Gospel. Someone has recently set forth this matter in the following words:

“The most cancerous idea among Christians today is that the missionary enterprise is optional. How general is the assumption that it is beautiful for a church to support missions if it can conveniently do so after all its home and local needs have been comfortably met. The church is like a college student who is offered both required and elective courses. The missionary enterprise is considered an elective.

“The reverse is the truth. Christ was not born in America nor did He ever set foot here. The same is true of Europe. The Christianity of every last one of us is the gift of foreign missions. It came by no other path. Not to support missions is to deny our own history.

“The heart of Christianity is quest and outreach even to the farthest off and the least of these. Christ came seeking. To say, now that we have been found, the quest can stop, we can give up the outreach, we can hug Christ to ourselves as our private delight, is to betray Him. To attempt this is soon to discover that we have defeated ourselves, that the real Christ has vanished out of our sight . . . Foreign missions are the sublimest patriotism. But that is only one side of the matter. We need to further foreign missions for the inmost health of our own churches and our own souls. Missions are not an elective. They are a required course without which we shall be thrown out of college.”—Selected.

This 'n' That

By the Editor

So that you might not miss out on the Prayer Meeting Topics and the Sunday School Lesson Discussions the week that we do not print an EVANGELIST, we are this week printing “double portions” of each. Next week, we will print two Crusader Topics, which will then put these three regular features a week ahead, to allow for the issue we miss.

Remember, there will be no issue of THE BRETHREN EVANGELIST on July 25th.

THE EDITOR'S PULPIT

INVESTMENTS

(Continued from Page 3)

heart is wrapped up in earthly possessions. God gives us many blessings, and likewise many possessions. But He has a reason for all this. What He gives to us, we are not to worship, but are to use in His service, and to His glory.

Just as our lives, our homes, our furnishings, our other possessions, are to be used for His glory. Our homes are to be citadels of Christian influence, our money is to be used to support His work at home and throughout the world. For, when all of life is over, and our work on earth is done, then, we will find ourselves held accountable for the deeds done in the flesh. There's where you will be glad for the dividends on your heavenly investments.

So, in this Editorial message this week, we would interest you in making heavenly investments. The Brethren Church is by no means a poor church. By that we mean, that our people are not of a poverty-stricken nature. Yet when it comes to sizing up the per capita giving of our membership for local and denominational work, you would think so. Many of the Brethren are doing a heroic work in the financial support of the church. Yet much of the financial wealth of the church member is as yet untapped. A person, for instance, who is earning \$50 to \$60 a week and drops a dollar bill on the offering plate on Sunday, is not giving an offering unto the Lord. He's merely fooling his conscience.

“The tithe is the Lord,” says the unchanging scriptures. That is 10%. Ten percent of the income of Brethren Church members, plus our offerings on top of that, would cause a financial panic in our denomination. Every board would have to revise its vision and service—upwards.

But, we are speaking specifically of dividends this week. What do we receive for making our investments in God's work? First, we receive a blessing for knowing that we have helped in preaching the gospel. We also receive blessings for helping others, for sharing. Our conscience is clear; we shall sleep better at night. And, —don't ask us to explain how—the rest of our money does a better job of meeting our bills. Try it, for it really works. God says it will, and so do we. Give the Lord His tenth and add your offering thereto, and you will see a big difference in your home. Then, there is the eternal dividend to be received in that day when it will be too late to do anything about what you now have.

So, dear friends of the Brotherhood. Let's raise our sights above our investments in earthly things. Let's invest in God's work, and the dividends will come back to you, now and throughout all eternity. We are told in the scriptures to seek first the kingdom of God, and in so doing, all the things we need shall be added unto us. In plain words it means, “Be fair with God and He'll be more than fair to you.”—W. S. B.

Brethren Youth Crusaders

Devotional Topics

Clarence S. Fairbanks Topic Writer

TOPIC FOR JULY 19, 1953

FALLING IN LOVE INTELLIGENTLY

Scripture Reading: Mark 10:1-29

THE TIME TO BEGIN CHOOSING A MATE is right now, but that does not mean that you must start "going steady" or become engaged right away. It may be five to twenty years before you hear the organ playing your wedding march. It does mean that we must begin now to prepare ourselves and make a wide variety of contacts so that when the time comes we will be able to choose wisely. We begin very early in our lives to prepare for the kind of a home we will establish in the future whether we realize it or not. "Falling in love intelligently" involves choosing our friends carefully. It means being in the places where you will meet the best young people. It implies setting high moral standards.

1. WHAT IS LOVE? Is love something that sneaks up behind you and hits you unaware? Does it sweep you off your feet and there is nothing you can do about it? Or does love grow and develop as other attitudes and feelings do? Perhaps we should not say that love never comes on first sight, but we can say that it very rarely ever does. One writer says, "A girl has about as much chance of falling in love at first sight as she does of becoming Cinderella."

Here is a definition that I like, "Love is a strong bond of attachment for a person of the opposite sex which arises through contact, grows through association and has as its most important quality devotion to the other person's welfare. This devotion to the other person is all important. Love is unselfish. Love seeks to serve. Read I Cor. 13:4-7.

2. IS LOVE ENOUGH? A few years ago young people who were planning on getting married were asked, "Are you sure that you love each other?" If both of the young people answered that they were, that was considered reason enough for them to get married. Of course young people should be certain that they do love each other before they are married; "Now we are beginning to see that there are cases where there is real love, but the couple may not be suited to each other and ill prepared to make a success of married life. Grace Sloan Overton in her book, "Love, Marriage and Parenthood," outlines a chapter on "Is Love Enough?" in the following way.

1. Love without temperamental adjustment is not enough.
2. Love without mutual respect is not enough.
3. Love without complete acceptance of each other is not enough.
4. Love that is not ongoing is not enough.
5. Love that includes only husband and wife is not enough.

We used to think that love was something which "comes." A better view is that love is an experience and that love between two people is a mutual and growing experience. We must continue to build an ever enlarging

circle of friends or we will find our love for each other growing stale.

3. CHRISTIAN STANDARDS. Choosing a life's partner is one of the most important choices you will ever make. To share most of the experiences of life, and to have to live together until death brings about a separation is a most serious matter. Certainly it calls for more than physical attractiveness, the possession of money, or a nice new car. If one does not wish to spend one's life with a drunkard or a narcotic addict, then he should not date such persons. Too many people have bartered away their happiness because they thought they could reform a drunkard after marriage. Just remember that if you can not reform a person before you are married that you have even less chance afterward.

To assure the greatest happiness there should be a great amount of likeness in matters of temperament, social, educational, and religious interests. One of the greatest sources of discord and unhappiness in the home is difference in religion. Marriages between Roman Catholics and Protestants, as an overwhelming rule, simply do not work. Even marriages of persons belonging to different denominations should be avoided. Religion either unites or it divides. Only as a couple share the same religious faith in the intimate matters of marriage and the raising of children, can they expect understanding and happiness. Don't fool yourself; you're no different from all the others who have made this tragic mistake.

4. CHARACTER TRAITS NEEDED FOR SUCCESSFUL MARRIAGE. The Sunday School paper "Horizons" for May 10, 1953, p. 11, makes these suggestions: a. A happy family background is helpful. Parents who themselves are happily married and a happy childhood are favorable. b. Similar cultural background is favorable. This includes both similar training as to standards, ideals and convictions and also similar economic levels, rather than extremes of wealth and poverty. c. It is good if your prospective mate is active in several organizations and has a number of interests. d. Church and Sunday School attendance are favorable, as is a religious service for the marriage. Elopement and civil marriage services are unfavorable.

The above points are given as a guide and are not meant to be fast and rigid rules. They are meant to be warning signs and guide posts. A person may have had a very unhappy home life—through no fault of his own—but it is a point on which more care and consideration must be given. Take another example. Persons who come from extremes of wealth and poverty are not usually fitted for each other. Yet many examples could be shown to illustrate the fact that some people can make the adjustments necessary.

CONCLUSION. Someone has observed that if marriage tomorrow is to be a happy experience, dating today must be sensible. The simple use of common sense is all that is necessary. Our great Protestant Christian heritage is so precious to us that we dare not compromise it by sharing life with one who does not believe it or who thinks it inferior to his own.

BOOKS FOR FURTHER RESEARCH AND STUDY

Thinking About Marriage by Roy A. Burkhardt. Association Press.

From Friendship To Marriage by Roy A. Burkhardt. Harper.

Preparing for Marriage By Adams E. P. Dutton & Co. 1951.

Marriage for Moderns By Henry Bowman, McGraw-Hill 1948.

QUESTIONS FOR DISCUSSION

1. What is dating?
2. What is the purpose of dating?
3. What is the difference between dating, courtship, and engagement?
4. How can you tell when you are really in love?
5. Do you think that love is enough to make a successful marriage? Give your reasons.
6. How do you feel about mixed marriages?
7. What can the church do to help young people to "fall in love intelligently?"

Prayer Meeting Studies By C. Y. Gilmer



THE BEGGAR

I've often thought about the use
Of prayer among God's people;
Whether it be within the home
Or gathered 'neath the steeple.

Some speak their hearts so ardently,
To Him Who ever hears;
Expressing thanks for hopes and joys
And trust for all their fears.

Some pray so automatically,
As though it were recorded,
So much routine, it seems to me,
Unworthy—almost sordid.

Some humbly touch the Throne of Grace
For those who know Him not; .
Asking that power to bring them home
Shall be their blessed lot.

Yes, prayers are many in their ways;
But lo, I faint to hear
The one who casts but careless words
Upon the Listener's ear.

The one who prays so unconcerned,
Perhaps just half believing
The promise of our Lord that we
May ask and be receiving.

Yea, brothers, loud are we in song,
Our Savior's praise to sing,
Then toss but crumbs of prayer to make
A beggar of our King.

—Sgt. Donald Wayne Hanna.

STRANGE AS IT MAY SEEM to some, God implores us to pray, that is, ask of Him (Jer. 33:3). He is so eager to answer prayer that He may even answer before we call (Isaiah 65:24). He declares that we cannot ask too much (Psalm 81:10). God gives us every encouragement to pray (Psalm 65:2). In fact, we are commanded to pray (Matt. 7:7).

One condition to answered prayer is faith (Mark 11:24) shown by diligent seeking (Heb. 11:6). God is just as ready to answer prayer in these days as He was in Bible times (Mal. 3:6; Heb. 13:8). God will hear the prayer of the Gentile as well as the Jew (Acts 10:31). God heard the heathen mariners mentioned in the book of Jonah (Jonah 1:14-16). He heard the prayer of the dying thief (Luke 23:42, 43), the publican in the temple (Luke 18:13, 14), Hagar in the wilderness (Gen. 21:17), and the fallen woman (John 8:10, 11). In a certain sense we know that "God heareth not sinners," but we are not to set limits to the mercy of God (Romans 9:15). He who hears the ravens cry (Psalm 147:9) values man more than the birds (Matt. 6:26).

The limitation to answered prayer is upon men who do not ask or ask amiss (James 4:2, 3). To be heard we must be willing to forgive (Mark 11:25, 26), have a clean heart (Psalm 66:18), be guided by His Word (John 15:7) and by His will (1 John 5:14), and ask in His name (John 16:23). Whether in the Old or in the New Testament, God has always saved people by faith in Christ (Acts 10:43). None deserve to have their prayers answered, for sinners deserve only condemnation, yet God loves sinners and His mercy is without measure to the penitent (Romans 5:20). God in His kindness varies not in any age (James 1:17). God is good to have us call upon Him continually (1 Thess. 5:17).

CHRISTIAN PRAY

The world is filled with suffering and despair,
With unbelief and need of fervent prayer.

Christian, pray!

With contrite heart, seeking the Spirit's power
To proclaim Christ in this crisis hour.

Christian, pray!

—C. E. Nash.

PRAYER IS AN IMPELLING DUTY on the part of, not some men, but all men (Luke 18:1). Man's unbroken contact with God has to be through prayer (1 Thess. 5:17). Man is to commit everything to God by request through prayer (Phil. 4:6). He is to pray about everything and for all men (1 Tim. 2:1). Notice the three "alls" in Ephesians 6:18, 19. Jesus taught the apostles to watch and pray (Matt. 26:41). The Great Commission requires that we observe all things that Jesus commanded the apostles (Matt. 28:20), so we are to observe all that He taught them about prayer.

Not to pray is sin. Samuel said it would be a sin for him not to pray for Israel (1 Sam. 12:23). We Christians are not to resort to worldly schemes for obtaining things (James 2:4). We are to depend upon God for what we need by asking Him for it (Matt. 6:11). We are to work, but our dependence is on God's working with us (Mark 16:20). When He takes charge He can bring results out of our poor labors. God's appointed

way for Christians to get things is by prayer, and they shall have the fullness of joy because of answered prayer (John 16:24). Earthly parents may spoil their children and thus bring them to a bad end, but our Heavenly Father's gifts bring us no curse but blessing (Prov. 10:22).

The Christian, because of his prayerful trust in God, is not corroded by cares and worries (Phil. 4:6, 7). He prays through about everything (1 Peter 5:7). The Christian lets the Lord carry his burden, and himself, too (Psalm 55:22). Prayer is the way out of all trouble (Psalm 34:6). The Christian will have trouble but be settled with "perfect peace" (Isaiah 26:3) because his mind is stayed on God. The Christian may have sickness but the Holy Spirit comforts him (2 Cor. 12:9). Trust in God cancels fretting care (Matt. 6:25, 34). No one can really come to God unless he believes that God answers prayer (Heb. 11:6). God will prove Himself by answering prayer (1 Kings 18:36, 37).

I WISH I KNEW HOW TO PRAY

I was reading a story the other day.
The girl said, "I wish that I knew how to pray."
And it startled me so.
That she would not know
What to me is a part of myself, like my breath,
How can she ever face life, or face death?

How can she know which path she should take,
What does she do with her grief and heartache?
Where does she turn when all human help fails?
Who else is concerned with her life's small details?
Her life just a jumble, no pattern, no plan,
With no one to guide her as only He can.

Think of being a stranger to God.
Whose ways are so tender. Whose plans are so good!
Think of not having communion with Him
Nor glimpsing His loveliness! . . . Then eyes grown dim,
When life's day is done.
Bewildered, alone . . .

"I wish that I knew how to pray," the girl said.
Pity her, Lord! I should be so AFRAID!
—Martha Snell Nicholson.



Lesson Comments by Fred C. Vanator

Lesson for July 19, 1953

ONE WORLD IN CHRIST

Lesson: Ephesians 2:1-10, 13-22

ON FIRST THOUGHT one might draw the conclusion that we are to study the present world condition and make that largely the source of our material and thought. But as we view it in its real aspect we feel that this is

not the point of greatest emphasis. While in the discussion of such a topic we cannot evade or ignore this secular issue altogether, the point of greatest interest should be found in the relation of the world to Christ. Indeed we would cite verses eighteen through twenty as the key to our discussion. Let's see how they read:

"Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God: and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit."

We need remember that while Paul wrote some of his epistles to particular churches and others to individuals, they always have a wider sphere of influence and activity, and become the means of teaching all of the followers of "The Way" as to the meaning and scope of the Gospel. In the opening verse of his Ephesian letter he says, "Paul, an apostle of Jesus Christ, by the will of God, to the saints which are in Ephesus, and to the faithful in Christ Jesus . . ." In the bold faced letters of the phrase we find the wider implication. And it is in the ever-widening sphere of those "faithful in Christ Jesus" that we find the field of our meditation in this lesson.

How often we thoughtlessly sing that old hymn which we quote below:

"In Christ there is no East or West,
In Him no South or North;
But one great fellowship of love
Throughout the whole wide earth.

"In Him shall true hearts everywhere
Their high communion find;
His service in the golden cord
Close-binding all mankind.

"In Christ now meet both East and West,
In Him meet South and North;
All Christly souls are one in Him
Throughout the whole wide earth."

In that hymn which was written by John Oxenham, we find a very fine summary of our lesson thought. For it is only as men learn to know the meaning of the love of Christ and all that is embodied therein, and accept the principles of the Master as a rule to guide relationships, not only between individuals, but also between nations, that we can have "One World in Christ." Wars can only bring hatred between nations, while Christ's love exemplified in the hearts of the people who form the nations can heal old wounds, turn hatred into mutual understanding, recognize the inherent right of others and teach men to live together in peace and harmony. Or as Paul tells the Ephesians, "Ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God . . ." There can never be "One World" until Jesus Christ is recognized as the sole Head of that world—not a world of mere masses, but a world made up of individuals who are each filled with that love which Christ alone can put into their hearts.

Lesson for July 26, 1953

GROWING IN CHRISTLIKENESS

Lesson: Ephesians 4:1-6, 11-16

WE LEARNED IN OUR STUDY last week that when we build upon the proper foundation, with "Jesus Christ Himself as the Chief Corner Stone" that when the building is finished and "fitly framed together" that it "groweth unto the holy temple of the Lord" (Ephesians 2:21-22). Now we turn to individual growth and are told that this particular type of growth leads us into "the unity of the faith" by means of the "knowledge of the Son of God," until it finally leads us toward "a perfect man" and "unto the measure of the stature of the fulness of Christ."

Paul says that such growth is vitally important because, if we have attained at least a measure of growth, we are anchored firmly enough in our faith that we cannot be "tossed to and fro, and carried about with every wind of doctrine, by the slight of men, and cunning craftiness, whereby they lie in wait to deceive."

More than once in the Word the new followers of the Lord are referred to as "mere babes" which even a grown man becomes as he is "born again" and takes up the new life in Christ. Someone has said that "the marks of a spiritual infant are: instability, regarding doctrine; susceptibility to influences outside the gospel; the danger of changing their views by being impressed too easily by smooth talkers whose sole purpose is to deceive them and bring them back into the evil ways of satan."

Peter says in First Peter 2:1-2, that we should become as "new born babes" and desire the "sincere milk of the Word" and that "we may grow thereby." And Peter's closing admonition in his second letter is this, "Grow in grace, and in the knowledge of our Lord and Savior Jesus Christ . . ."

As we look at our Golden Text we see that reference is made to Christ as "the head of the growing body." Now a great deal of our physical growth is ordered by our head—by the control which we permit our minds to have over our habits of eating, exercise and the like. We may, by taking thought concerning our physical needs and by following the right course as the mind directs, keep ourselves physically fit and in good health if we do not disobey the laws of nature. That thought, while it is not a perfect illustration of the spiritual, is at least a faint picture of the manner in which Christ, the Head of the Christian life, can rule and direct in our manner of spiritual living and keep us in a healthy attitude toward things in the realm of Christian living. We become individuals, thereby, who follow the leading of the Spirit and grow in our likeness to Christ the Head.

Higley's Commentary puts it well when it says, "The Christian life, meaning to serve God, is a vocation. A vocation is a central activity of life as distinct from a sideline, which may be an avocation. Since one may have but a single vocation, it sometimes appears as a severe challenge to an important business or professional man, to give his heart to Christ. It means he must cease to put his business or profession first. He naturally asks, 'How may any one succeed if he gives second place to his calling in life?' There is a paradox here. This view

of all-out for God has modified some men's business, and a few have even given up their profession, under the pressure of a conflicting call from God; but some one has to do the work you are doing. If it is the will of God for one to keep his place in the business world, he will be amazed how he can put Christ's work first, and then be 'diligent in business'."

Anyone who gives himself or herself over to the work of the Lord, no matter in what field it may be, will find that there definitely comes a "growing in Christlikeness," a growth so gradual that it is scarcely noticed by the person who is growing. But the outside world sees it and the influence is bound to be felt.

Spiritual Meditations

Rev. Dyoll Belote

WHO IS YOUR MASTER?

"No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to one and despise the other. Ye cannot serve God and mammon."—Matthew 6:24.

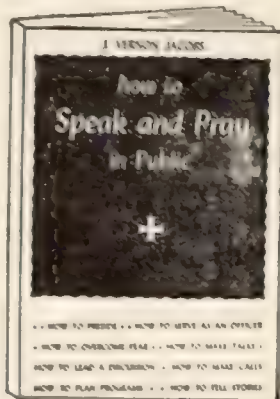
The other day I ran across a little story about that "Old Maestro of the violin, Fritz Kreisler. For years, the box office receipts at every place where the "Maestro" has played, have shown the popularity of his music. And always it is interesting—and many times intensely revealing—to learn something of the man's philosophy and the habits of his life.

In talking to a friend concerning the large sums of money which are received by him for his services, he said: "I want to share with others. So does she (Mrs. Kreisler). We are one in that great elemental object of life. I want to share my thoughts of God and truth; I want to share my music. I want to share my worldly goods. I never look upon money that I get as my own. It is public money, merely a fund entrusted to my care for proper disbursement. I am constantly endeavoring to reduce my needs to a minimum. I feel morally guilty in ordering a costly meal, for it may deprive someone else of a slice of bread; some child, perhaps, of a bottle of milk."

What statement could better express the thought of the Master as set forth in our text, when He declared, "Ye cannot serve God and mammon." And what more touching declaration of a great heart could be found than Fritz Kreisler's statement of his soul-conviction of his personal relation to the blessings which God bestows upon him. Or his ability to "Soothe the savage breast," and the rewards which men confer upon him for the joy and uplift which his music brings to their troubled souls. And naught but added blessing can come to the man who thus shares his blessings with his fellow men. And how different would be the condition of this old world if more people took a like attitude toward their personal responsibility regarding the blessings God bestows upon them. What is more beautiful than such a life, free from the curse of the prevalent mammon worship.

—Linwood, Maryland.

Books for S. S. Leaders



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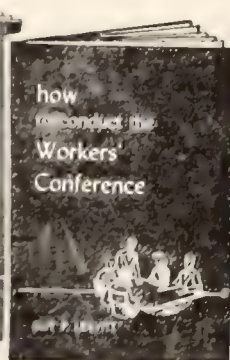
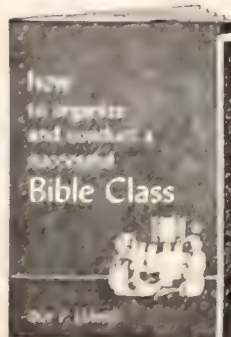
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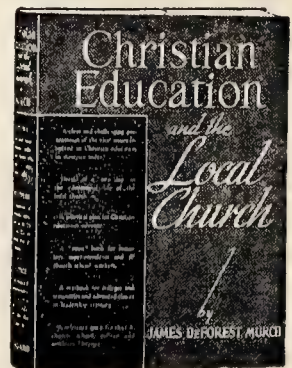
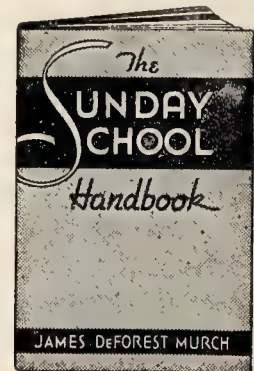
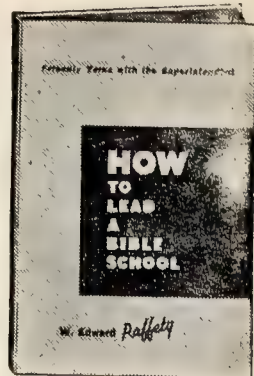
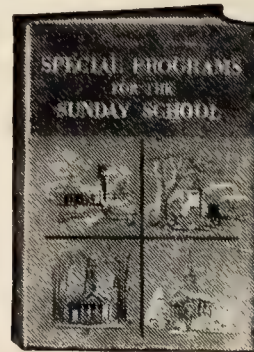
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and the rest to another. The money thus realized was put toward the redecorating expense.

OAKVILLE, INDIANA. Brother Bright Hanna reports that the evening service of June 28th was presented by the three Ashland College girls who are helping in the Daily Vacation Bible School.

ELKHART, INDIANA. Scheduled speakers for the Elkhart church during the Pastor's vacation are: August 2nd: Rev. W. Clayton Berkshire, General Secretary of the Missionary Board of the Brethren Church, and, August 9th: Rev. W. St. Clair Benshoff, Editor of Publications, of the Brethren Publishing Company.

MILLEDGEVILLE, ILLINOIS. A wedding of unusual note occurred the afternoon of Sunday, July 5th, when Rev. Horace Huse took Miss JoAnn Hanna as his bride. Eight Brethren ministers participated, or were present in the service. Rev. Virgil Meyer, uncle of the bride, performed the double ring ceremony, assisted by Rev. I. H. Rowsey, present pastor of the bride. Rev. Robert Huse, brother of Rev. Horace Huse, the groom, was best man. Rev. W. St. Clair Benshoff, former pastor of the bride at Milledgeville, played the Organ for the ceremony. Other ministers present were: Donald Rowser, whose wife, Charlene Rowser, sang for the wedding, William Fells, who with his family have been vacationing in the Mid-west, coming through Milledgeville for the day, and Rev. J. D. Hamel, of nearby Lanark.

It was the Editor's privilege, at the invitation of the Pastor, Brother H. H. Rowsey, to bring the message at the morning worship service on July 5th, in the Milledgeville church.

Sunday evening, June 28th, Brother J. D. Hamel, son-in-law of Brother Rowsey, and Pastor of the Lanark Brethren church, brought the message in the Milledgeville church.

Items of General Interest

WASHINGTON, D. C. Our Missionaries to the Philippines, Rev. and Mrs. Glenn Shank, were guest speakers in the Washington church on June 28th. They had charge of all of the services of the day.

WAYNE HEIGHTS BRETHREN WAYNESBORO, PENNA. From Brother N. V. Leatherman's bulletin we learn that he has accepted the call of the Wayne Heights church to serve them as pastor for another two years.

VINCO, PENNA. Brother Woodrow Brant conducted a Dedication Service for children on June 28th. The Children's Day program was presented the evening of June 28th.

MEYERSDALE, PENNA. MAIN STREET BRETHREN. Friday evening, June 26th, a carry-in supper was held in the church basement, in honor of Rev. and Mrs. D. C. White. Brother and Sister White have been serving the Meyersdale church in the time between pastors. Attendance at the affair was 75.

Brother and Sister White's last Sunday with the Meyersdale church was July 5th. Brother Horace Huse, the new pastor, was scheduled to begin his work in Meyersdale on Sunday, July 12th.

BRYAN, OHIO. New carpet for the church is on order, and should, by this time, be delivered to the church. Included in their remodelling program are new pews, with the old ones being sold, part of them to one church

MISSIONARIES' ITINERARIES

BYLER'S ITINERARY

July 17-19—Vinc, Pennsylvania
July 20-23—Pennsylvania Conference (Vinc)
July 24-26—Berlin, Pennsylvania
July 27-30—At home in Ashland
July 31-Aug. 2—Canton, Ohio (Tentative)
Aug. 11-23—At home in Ashland—General Conference
Sept. 12-14—Elkhart, Indiana

SHANK'S ITINERARY

July 19—Terra Alta, West Virginia (tentative)
July 20-23—Pennsylvania Conference (Vinc)
July 26—Cameron, West Virginia
July 28-29—Oak Hill, West Virginia
Aug. 2—Masontown, Pennsylvania
Aug. 4, 5—Jones Mills, Pennsylvania
Aug. 6, 7—Cumberland, Maryland



The Editor's Pulpit



General Conference --- 1953

THE EXECUTIVE COMMITTEE of our General Conference, in this issue presents the tentative draft of the 1953 General Conference program. There'll be some minor changes made before the programs themselves are printed, but this gives you an overall picture of what to expect when you come to Conference this year.

It is a very excellent program. The Committee has made every effort to meet the needs of the boards and organizations, and also to give plenty of time for inspirational messages and Bible studies. This is no mere job. Anyone who has at any time sat on the General Conference Executive Committee can attest to the long hours of work "after sessions" and of the problems which confront them.

We have seen the effort made during recent years to simplify the program, in answer to the cry that "it was killing to attend all of the sessions." Likewise came the argument that people did not attend some of the sessions, simply because the program was too full. Thus, an effort was made to omit some afternoon sessions, and to reduce the number of double sessions in the evenings. It was discovered then, that people who came to Conference for a day were confronted with a reduced program which left them but little to attend during the afternoon. The pendulum had swung to the other end, that what we needed was a full program, with more inspirational addresses. A casual look at this year's Conference program will reveal the wisdom of the Committee in providing the kind of a program the Brethren desire. Previous hard working committees did this, too, seeking to meet the needs and desires of the people as interpreted from the voice of the people. We have seen both types of Conference programs in recent years.

As you look at this year's program you will note that it is a "full" program. We believe, in the last analysis, that this is the kind of a program wanted by the Brethren. It took experiment and testing to bring this about, but now, we believe that this is it!

The various boards are represented. Emphasis is given to our denominational interests. Each day presents its Bible lectures and inspirational messages. Truly a feast of spiritual blessings is in store for each and every person who attends.

The College officials are hard at work developing

plans to entertain Conference delegates and friends. Their job is no small afternoon party. It is big business, in every sort of way. To help in providing lodging and food for the many hundreds of adults and young people who come to Ashland for all, or part of the week, is a task requiring good management. When you arrive in Ashland and attend the Conference you do not see very much of the hard work, planning, and engineering that was necessary to make your stay a pleasant one.

From the standpoint of the entertainment and the Conference program itself, we pay tribute to those who have worked, and who will continue to work to make this one of the greatest of our General Conferences.

We are looking for you here at Ashland next month. If you have been here before, you will look forward to coming again; and if you have never been here before, you will be greatly thrilled as you attend your first General Conference of the Brethren Church.

The Executive Committee has turned out a top-notch program for your benefit. It is our earnest desire that the Brethren will be found in the sessions, rather than outside. One of the laments against having a full program is that people stand outside and talk instead of being inside in the sessions. Speakers spend much time in preparing their messages and Bible lectures. It is disheartening to witness depleted audiences in the sessions, and see so many people outside. The pews in the Memorial Chapel are very comfortable. The sessions are so geared this year that they will not be overly long, and there is sufficient free time for the fellowship of visiting apart from the hours of the sessions.

So, let's evaluate the program in this issue of **THE EVANGELIST**. Then let us, Brethren, come to the Conference next month with the earnest desire to be filled with spiritual blessings and inspirations which we can then take home to inspire and build up our local churches.

Let us come to Conference with a prayer in our hearts that almighty God will lead and show the Brethren His will for them. Let us be much in the spirit of unity and peace. Let us come seeking a better understanding of the Gospel that we might better witness for Christ in our home communities and throughout the entire world in these days of spiritual darkness.—W. S. B.

Moderator's Address given at the 1953 Indiana District Conference

Rev. Virgil E. Meyer

OUR BEING HERE in another Indiana District Conference is evidence that another year is past. Since we last met many things have happened that we might note. Some of the faithful who were here for the last conference have been called to a "fairer land we know." Some are here for the first time, no doubt, because they have in this year been drawn closer to our Lord.

It is not our purpose at this time to conduct a memorial service for the departed, though they might deserve it, nor to welcome the new, though we are ever so happy to see them here. It is our purpose to examine the state of the past, to behold the fruit of the present and to declare our hope in the future.

There are those who would tell us that we should never look back but press on and on, but it seems to me that it is very helpful to occasionally look back to see where we are. In going across a large lake, it is only by looking back to the shore that one is able to know how far he has gone.

MATERIAL BLESSINGS

Let us take a glance back and note some of our material blessings as a church. We would not have to look far to see how greatly we have been blessed in having such a splendid place in which to meet for this conference. We are fortunate to be able to draw apart from the hurry and noise of a town or city to unite in fellowship and worship. Our young people come here and find the inspiration to give themselves in full time Christian dedication. We must pay tribute to those of the past who had the vision and spirit of unselfish grace to secure it for us.

We can go to Ashland and find there a Brethren College and Seminary. We can be proud of our facilities for Christian education. It is there because of the faith and sacrifice of some who are here and many who have gone before. We would surely look at the new chapel on the campus and thank God for the vision and faithfulness which makes it a present fact and a promise of greater spiritual depth for the future.

On this material survey and mental journey to Ashland, we would see just across the street from the College campus a very attractive building and well equipped publishing plant from which issues our church literature. (This too was built through the vision and sacrifice of

some past and some present here.) It is a material FACT for which we should turn to God in thankfulness.

Our local church buildings and parsonages also represent large assets in material blessings. These material blessings if valued in the dollars and cents of today would represent several millions of dollars of material worth. Thus we see that God has blessed us as a church materially.

SPIRITUAL BLESSINGS

Our Spiritual Blessings can not so easily be assessed but we will make bold to call to mind a few examples.

We could well start with the dedication of an educated ministry that has been faithful enough to sometimes live on substandard living wages to faithfully proclaim the truths of the "living word" to needy souls.

We must be thankful for the "faithful" of every congregation that carry the financial load of the church by their dedicated tithing, for their presence at the prayer services, for their attendance at the Sunday evening services and the business meetings of the churches.

We must not overlook the blessings that come from Sunday School teachers who are in their classes with lessons prepared, and faithfully and patiently, teaching our children and youth every Sunday of the year.

In every church there are deacons who help their pastors carry on the zeal for the spiritual welfare of the flocks of our Lord and there are trustees who care for the more material needs of the places of worship.

In any church we will find those who so unselfishly give of their time to provide sacred music that lends so much to our spirit of worship, and we will find officials of the church taking a wide variety of responsibilities that the work of the church may go on and that men might be drawn into a closer relationship with our Lord.

This is all part of a great pattern of spiritual dedication without which the church would be quite impossible.

From this we could go to the officials of our district programs and then to our national church boards and thence to the college and seminary and point out that

all of this work we see people working without pay, vastly underpaid (as is the case of our college and seminary instructors) and thus see that God has blessed our church by burdening people to do His will and work.

In the new Memorial Chapel, at Ashland, we see portrayed the mounting spiritual zeal of the Women's Missionary Society. In the furnishings of the Memorial Chapel and the new missionaries' home we get an insight into a more united and dedicated Laymen's effort. No one can deny that the Mission Board of our church has launched a program that has brought spiritual blessings and promises to bring vastly larger blessings in the near future. To have returned missionaries in this conference is not the least of the spiritual blessings that has been a result of the past. Finally we must pay tribute to the district and general conferences that have contributed to our spiritual sense of fellowship and unity. In the more recent past we have seen grow to fruition an expanded youth work in our church. Partly as a result we now have one of the finest groups of young men and women in college and seminary training for mission and ministry that the denomination has ever had. Great spiritual blessing has and will come from our youth emphasis. So we have come to the present with a great sense of material and spiritual blessing but also with a great sense of shortage and need of fulfillment.

In this present we will find churches without pastors. There has been a shortage of ministers in the Brethren church for the last ten years. This in spite of Paul's having said, "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace and bring glad tidings of good things!" (Romans 10:13-15).

It would seem quite evident that a church must be held responsible for the ministerial supply of its pulpits. Christian parents who are rearing sons and daughters in Christian Homes must look hard at the responsibility of this problem, as must church deacons, Sunday School Teachers, youth leaders, pastors and college and seminary faculties. Certainly this problem will be brought to solution if we look to Christ. The following lay on words points us to the problem and solution:

"IF"—

- If you want to be distressed, look within
- If you want to be defeated, look back.
- If you want to be distracted, look around.
- If you want to be dismayed, look before.
- If you want to be delivered, look to Christ.
- If you want to be delighted, look up."

We are presently living in a world that has been only half evangelized. Hundreds of millions have not been brought face to face with God through the preaching of the Gospel of Salvation. These millions know nothing of the atoning power of the spilled blood of our

ATTENTION

NO EVANGELIST NEXT WEEK

In keeping with our policy of dropping two issues of THE BRETHREN EVANGELIST a year, we remind you that next week, one of these issues will be thus dropped. The next issue you will receive will be that of August 1st.

Lord. The Bylers say that 12 couples are needed immediately to carry on an adequate mission work in Argentina but we have only one couple ready to go. We have sent only one couple, just two people, to a vast area of Africa where there are about one hundred thousand people who know little or nothing about the Word of the Living God. We are sending one lonely couple half way around the world to start a mission field in the Philippine Islands. When Jesus gave the great commission surely he meant for us to do more than we have done to fulfill our responsibility.

There is a shortage of mission money to open new fields and send out more missionaries. It is a sad commentary on our nation that last year we spent more money for dog food than we did in the support of missions. There are so many "Christians" in our churches who do not believe in giving to missions.

Dr. Oswald J. Smith, who is pastor of the most missionary minded church in Canada, has this to say in answer to those who defend their miserliness by saying, "The heathen's religion is good enough for them,—“I am thinking now of my visit to Africa. It was at midnight. Suddenly there was a death wail in the village; a little baby had died. Immediately the witch doctor was called. The villagers were aroused. Before very long he had pointed out a woman whom he accused of having caused the death of the little one. She immediately protested, insisting that she was innocent, but she had to be tried. They hurried her away to the tree that stood in the center of the village. She was told to climb it and then hurl herself from the topmost bough. She began to climb. Presently she sat on one of the branches and again protested her innocence. Everyone knew she was telling the truth. She was one of the finest women in the village, highly respected by all, but the witch doctor had pointed her out as the one guilty, hence she had to prove her innocence.

Presently she commenced climbing again, until she had reached the very highest limb of the tree. There she sat, again maintaining her innocence. Then, before the horrified gaze of the missionary, she threw herself down to the hard ground and was instantly killed, most of the bones of her body being broken. She was thereby judged guilty. Had she been innocent, she would have

been unharmed. That, my friends, has happened in the case of hundreds upon hundreds. Why?—Because of their religion." Until we are prepared to accept that religion, and give up our Christianity let none of us say "their religion is good enough."

The story is the same with our home mission giving. In the last several years our gifts have been less and less in spite of the faithful promise of our Mission Board to build new churches as fast as we provide the money. We say that God has given us the full gospel—well, He gave it to us to give away. Whole communities are without a church or the orthodox gospel and we do little or nothing about it. Our church must face its responsibility of faithful mission giving, if we are to meet the command of God to reach the world with the saving knowledge of the gospel.

Just last week while attending a college board of trustees meeting at Ashland I learned that the Brethren Church had come \$70,000.00 short of raising its quota of funds for the new buildings. The fire at Ashland College has necessitated the building of two new structures to provide the facilities which were destroyed. Of the six hundred thousand dollar building program the church was to have raised only one hundred and fifty thousand but today we are far short of our goal. Some churches of our district have given quite well while others have made little or no plans for a fund raising program.

We are well aware, I presume, that the future of our church depends very heavily on the college and seminary to provide the leadership that will be essential to the life of the church. We can be very sure that if our church college goes down to defeat because of the lack of funds, that the church cannot long endure. Some would shamefully use the excuse that the college is not all that they would like it to be and therefore will not support it. We might ask ourselves, "are we all we ought to be?" If not, would we have God withdraw His support from us? It is our church college and up to us to make it what it ought to be as God gives us His leading.

There is a very noticeable shortage of Brethren Students at Ashland, but there is no shortage in the caliber of Brethren Students there. Our Brethren Youth work as directed by Rev. Charles Munson is helping to promote a fine spirit of Christian Fellowship among our Brethren Students. Again we must support our college with the best that we have of money, prayers, interest and the youth of our homes to help make it more and more positively Christian.

There is a shortage in the operating funds of our college. The college went in debt this year in its operating funds. Costs have gone up but our Education Offering, which is for the college, actually went down this year. We must somehow face the fact that our giving in our Educational Day Offering is hardly enough in itself to support the seminary alone. We doubt whether there has ever been a time in the history of our country or in modern day history when there has been such a great need for Christian education and Christian Leadership. It seems to me that we must re-evaluate our thinking and giving.

There is a wide area of shortage in the realms of

stewardship. In most any one of our congregations we have a considerable percentage of membership that pays little or nothing to support the program of God in the church. I don't know of a church in which there is not a curtailing of the more effective program because of the lack of funds to promote it. This, in spite of all of the promises of God to bless and prosper those who faithfully return their tithes to the storehouse.

A very real shortage in the spiritual realm can be found in any church on prayer meeting night. Perhaps there is a greater shortage of prayers in the Brethren Church than there are shortages in any other area of church life. This, in spite of the fact that we have the testimony of Christ and each book of the New Testament that God is faithful to answer the petitions of the believer. Prayer is the key that unlocks the storehouse of Heaven. No doubt the greatest waste in our church experience is to be found in the unoffered prayers. The power is there and God is waiting to bestow it on those who come believing.

There is a shortage of consecrated laymen. Some of
(Continued on Page 14)

Brethren Youth

Notes

DR. KUHN RETURNS FROM EUROPE TO SPEAK TO YOUTH AT CONFERENCE

The speaker for the Brethren Youth Conference this year will spend his summer in Europe as he has done since 1948. He will arrive in New York just one day prior to his coming to Ashland. The experiences gained working with refugees in West Berlin will serve to give Dr. Kuhn a freshness of approach as he talks to our youth.

Out of the last 60 months, Dr. Kuhn has spent 32 of them in Europe. At the Youth Conference he will show pictures of his travels and relate how the Gospel is being preached to multitudes of people on the move from the Red Terror.

Those of us who have had the opportunity of hearing Dr. Kuhn, can testify to his sincere Christian approach to life in our times. This approach makes him acceptable as a speaker to youth. We feel particularly honored to have Dr. Kuhn as youth speaker this year. Contacts have been made for two years in an effort to get Dr. Kuhn for Conference.

No youth should miss this opportunity to see and hear first hand accounts of life in Germany and Yugoslavia.

Conference this year is August 17th-23rd.

Missionary Department

MISS LISKEY WRITES FROM MARAMA

... It makes me very happy indeed to send greetings to you from Africa. As I look back upon my months in Africa this term, my heart is filled with gratitude for renewed health and for answers to prayer such as I have never before experienced.

It seems that no more than one problem, physical or spiritual, was solved until there was another one to be whipped. I have borne the burdens of various Africans only by the grace of God. I have experienced as never before constant and unceasing prayer. The Lord Jesus has been an ever-present help in time of great need. The Lord has heard and answered prayer—yours and mine. And so I do praise Him for better health and, with days so demanding, one has no time to be sick. But "all things do work together for good to them that love God."

The country

Since my return to Africa, I have been working at Marama, a station opened in 1930, which is located forty-two miles southeast of Garkida. We live up on a beautiful plateau and enjoy a much cooler climate than at Garkida. There are some beautiful mountains in sight, and at the foot of the plateau flows the great Haal River that forms the valley where Garkida is located. A very winding road takes us off the plateau as we go toward Garkida or toward Jos. It is a scenic drive and I've enjoyed its beauties as I have travelled quite often to Garkida during the last several months.

The actual station here is not a large one. We have three residences, a guest house for vacationers, a large elementary school, a women's school, church, dispensary, carpenter shop, garage and some near-by African compounds. It is blessed with many beauties—flowering and fruit trees, flowers, birds, and lovely grass. There is a near-by village made up almost entirely of Christians. Here live most of our teachers, dispensary and station workers.

Schools

Surrounding Marama there are many large and small villages. Miss Clara Harper (from Ashland, Ohio), who is our out-village worker and supervisor of our Women's School, has fourteen out-village schools to supervise. Most of these teachers she has trained herself.

Children attend these schools two years and then come to Marama to complete their five year period of education. These teachers also conduct services on Sunday and teach Sunday school classes. Many dispense certain medicines that are sent out from our dispensary here. Their responsibilities and opportunities are indeed great.

In just two more weeks I will finish one year as headmistress of our Marama School. It has been an invaluable and enjoyable experience. Along with learning about children, I have learned many, many things about an African school.

This term we have about 260 pupils, 60 of whom are beginners. There were too many for one teacher; so half came in the morning and half in the afternoon. You would be interested in seeing 30 little ones sitting in a large circle under a near-by tree, learning to write in the sand. This is the latest method of teaching beginners to write—that is in Africa, I mean. After they can form good letters in the sand, they are given pencil and paper.

Subjects much the same as in American schools are taught, except two foreign languages, Hausa and English. Hausa is begun during the second half of the first year; English the beginning of the second year. It still amazes me how they learn languages.

I am teaching all of the English in the final year of school here. And it is delightful and fascinating to say the least. English is always a favorite subject of the children.

During the past year we have redecorated and improved our school buildings. We have a separate chapel where we have devotions twice weekly. And how the children do love to sing. And how I love to lead them!

Medical Work

During the first week in April I moved into the nurses' house here. Miss Ruth Utz, of Brightwood, Virginia, the nurse here, has gone home on furlough; and on that very day I took over the medical work at the dispensary. That was a most happy day for me!

The dispensary is really like a small hospital, for patients from far away come and live in the Ward buildings or in round mud houses provided by the hospital. At times there may be as many as 30 to 40 such patients. They come with food, wood, washing pots and dishes prepared to cater for themselves. So really, it's like a small hospital except there is no resident doctor. However, Dr. Paul Petcher, from Garkida, makes occasional visits to see our patients. Just last week he spent the day with us—and oh, what a blessing to have his help and suggestions. When there is no doctor, the nurse must diagnose and prescribe medicine just like a doctor.

We do often take serious cases, bad fractures and operative cases to Garkida Hospital. It seemed for a month or so that I was running a regular ambulance route to Garkida. I was the only nurse and the only driver for a while; so night or day I might be seen plugging along in my little Ford, taking a patient to Garkida.

We have had six snake-bite cases in the last two to three months (without a single death). Quite often the nurse is stumped by emergencies; so she reads and follows, for instance, *The Red Cross First-aid Book*, and finds it most helpful until they say, "Call the doctor immediately" or "do so and so until the doctor comes." Then she realizes that the doctor is 42 miles or one and a half hours away; so she does the best she can and prays about the rest.

(Continued on Page 10)

TENTATIVE GENERAL CONFERENCE PROGRAM

To be held on the Ashland College Campus

August 17-23, 1953

SESSIONS WILL BE HELD IN MEMORIAL CHAPEL

General Theme—1952-1957: "Into All The World"

Monday evening—August 17

- 6:30- 7:15 Credentials will be received by the Conference Membership Committee
- 7:30- 7:45 Praise Service
Led by the Conference Song Director
- 7:45- 8:00 Devotions by the Moderator
Rev. Percy Miller
- 8:00 Vice Moderator's Address
Rev. Virgil Meyer

Tuesday morning—August 18

- 8:00- 9:00 Simultaneous Sessions:
Ministers, Laymen, S. M. M., Brotherhood
- 9:00- 9:15 Musical MeditationsMusic Committee
- 9:15-10:00 Inspirational Hour
9:15-9:35 Music (Singing)
Devotions by Rev. J. Edgar Berkshire
- 9:35-10:00 Inspirational Message
Rev. Woodrow Brant
"WONDER OF WONDERS"
- 10:00-11:00 Business Session
Membership Committee report
Election of Conference Officers
Election of New Conference Executive Committee
Conference Treasurer's Report
Special Committees reports
- 11:00-12:00 Singspiration
PrayerRev. C. Y. Gilmer
Moderator's AddressRev. Percy Miller

Tuesday afternoon

- 1:45- 2:45 Inspirational Program sponsored by the Women's Missionary Society
Devotions by Ella Baer
Special Music.....The Robert Byler Family
Missionary Address.Mrs. Lloyd Studebaker
(Mrs. Studebaker is a missionary on furlough from the African Church of the Brethren mission station. She worked with Veda Liskey.)
PianistMrs. W. S. Benshoff
Song LeaderMrs. Floyd Benshoff

Tuesday evening

- 6:45- 7:15 Youth Vespers
- 7:25- 8:15 College & Seminary Presentation
- 8:15- 9:00 Inspirational Program sponsored by the Laymen
DevotionsLynn Stump

Wednesday morning—August 19

- 8:00- 9:00 Simultaneous Sessions:
Ministers, Laymen, W. M. S., S. M. M., Brotherhood
- 9:00- 9:15 Musical Meditations
- 9:15- 9:35 Music (Singing)
Devotions by Rev. Thomas Shannon
- 9:35-10:00 Inspirational AddressRev. Floyd Sibert
- 10:00-11:00 Business Session:
Brethren Publishing Company Session
(Set Hour—10:00 A. M.)
Conference Business
(Please! Make reports brief!)
- Conference Minutes
Membership Committee Report
Committee on Committees Report
Fraternal Relations Committee Report
Committee on Peace Report
Nominations and election for Membership on:
Mission Board
Benevolent Board
National Sunday School Board
(Reports of other Committees)
- 11:00-12:00 Singspiration (led by the Music Committee)
PrayerRev. Spencer Gentle
BIBLE STUDY — "CHRIST THE SERVANT"
Professor Delbert B. Flora, Dean of Ashland Seminary

Wednesday afternoon

- 1:45- 2:45 Inspirational Program sponsored by Ashland College and Seminary, under the direction of Miss Mildred Furry

Wednesday evening

- 6:45- 7:15 Youth Vespers
 7:25- 8:15 Sunday School Board Presentation
 8:15- 9:00 Devotions by Jerry Flora
 Address: "LINKING DIVINE POWER AND
 HUMAN NEED"
 Dr. John Mulder, President of Western
 Theological Seminary, Holland, Michigan

Thursday morning—August 20

- 8:00- 9:00 Simultaneous Sessions:
 Ministers, Laymen, W. M. S., S. M. M.,
 Brotherhood
 9:00- 9:15 Musical Meditations
 9:15- 9:35 Music (Singing)
 DevotionsWalter Lichtenberger
 9:35-10:00 Inspirational Address: "NEEDED: THE
 SPIRIT OF PERSUASION"
 Rev. Clarence Stogsdill

- 10:00-11:00 Business Session:
 Conference Minutes
 Membership Committee Report
 Report of Treasurer of National Sunday
 School Association
 Statistician's Report
 (Report of special committees)
 BENEVOLENT BOARD SESSION
 11:00-12:00 Singspiration
 PrayerRev. W. St. Clair Benshoff
 BIBLE STUDY: "CHRIST, THE SUBSTI-
 TUTE"Rev. James Ault

Thursday afternoon

- 1:45- 2:45 Prayer MeetingYouth in Charge
 3:00- 4:00 W. M. S. Session

Thursday evening

- 6:45- 7:15 Youth Vespers
 7:25- 8:15 Missionary Board Presentation
 Rev. W. Clayton Berkshire, presiding
 8:15- 9:00 DevotionsEverett Miller
 Inspirational Address: Rev. Robert O. Byler
 Missionary to Argentina.

Friday morning—August 21

- 8:00- 9:00 Simultaneous Sessions:
 Ministers, Laymen, W. M. S., S. M. M.,
 Brotherhood
 9:00- 9:15 Musical Meditations
 9:15- 9:35 Music (Singing)
 DevotionsRev. Elmer Carrithers
 9:35-10:00 Inspirational Address ..Rev. H. H. Rowsey
 "THE WORLD'S MOST WONDERFUL
 WORDS"
 10:00-11:00 Business Session:
 Conference Minutes
 Membership Committee Report
 Financial Report of Brethren Youth Board
 Nomination & Election of Youth Board

**Nomination & Election of Brotherhood
Board**

(Report of Special Committees)

- 11:00-12:00 Singspiration
 PrayerRev. Vernon Grisso
 Bible Study: "CHRIST THE REVELATOR"
 Rev. W. S. Crick

Friday afternoon

- 12:30 W. M. S. Luncheon
 1:45- 2:45 DevotionsLawrence L. RuLon
 Inspirational Program sponsored by the
 Laymen
 AddressDr. Glenn L. Clayton

Friday evening

- 6:45- 7:15 Youth Vespers
 7:25- 9:00 DevotionsProfessor Henry Bates
 ASHLAND COLLEGE & SEMINARY AN-
 NIVERSARY PROGRAM

Saturday morning—August 22

- 8:00- 9:00 Simultaneous Sessions:
 Ministers, Laymen, W. M. S., S. M. M.,
 Brotherhood
 9:00- 9:15 Musical Meditations
 9:15- 9:35 Music (Singing)
 DevotionsRev. L. V. King
 9:35-10:00 Inspirational Address ..Rev. Milton Bowman
 10:00-11:00 Business Session:
 Conference Minutes
 Membership Committee Report
 Time and Place of 1954 General Conference
 Action on Printing of Conference Annual
 Report of Goals Committee
 Report of Committee on Moderator's Ad-
 dress
 Report of Resolutions Committee
 Unfinished business, other Reports
 Adjournment of business session, sine die
 11:00-12:00 Singspiration:
 PrayerRev. Alvin Grumbling
 Bible Study: "CHRIST THE REWARD"
 Dr. L. E. Lindower, Dean of Ashland College

Saturday afternoon

- 1:45 MUSICALE sponsored by Brethren Youth

Saturday evening

- 7:30- 9:00 Brethren Youth Presentation
 Brethren Youth Pageant

Sunday morning—August 23

- 9:30-10:30 Sunday SchoolMr. Walter Wertz
 10:30-10:45 Musical Interlude
 (People seated during this interlude)

(Sunday morning church service on next page)

10:45-11:45 Doxology(Congregation Standing)
 InvocationConference Moderator
 Hymn of Praise
 DevotionsRev. S. M. Whetstone
 Offertory
 Special MusicConference Choir
 Sermon: "THE BRETHREN AND THAT
 'GO YE'"Rev. Edward Miller
 BenedictionRev. Miller

Young Men and Boys' Brotherhood Program

Percy C. Miller

Program for month of August

Topic—"The Prodigal Son"

(Use this to the best possible advantage. Preparation before the meeting will be time well spent. This is a different type of program. If you can use this type of program, we will provide another later.)

To read: Luke 15:11-32 (Let two or three boys read)

To think about: As you prepare to act out this story of two boys and their father, try to capture the feelings of each one of these Bible characters (Be sure you understand that prodigal means recklessly wasteful.)

Here is a father with two sons. One is a good, obedient, stable son who never disappoints his father. The other is a wild, disobedient, unstable boy who runs off and does disappoint his father in many ways. How does a father feel about two such sons? Can he love one more than the other? Can he understand both equally well?

And how would you feel if you were the good boy who always stayed home and helped your father? Would you have been angry when your brother came back and was greeted with open arms? If you had been the Prodigal Son, how would you have felt when you left home? When you were away? When you finally returned? When you saw how your father rejoiced? When you saw how your brother became angry?

To do: Act out the story of the Prodigal Son. Try to put as much feeling into it as you possibly can.

Prayer (led by a boy): Our Father, we are thankful for your love for us even when we are doing wrong. Amen.

More to think about: How could the father of the Prodigal Son have dealt with his boys so there would have been less jealousy? What did he do to drive one completely away from home? Why was the other so willing to stay at home and be a good boy? Did the father love both boys equally well? Do we forgive more readily when we love?

It is a wonderful feeling to know that God will deal with us in the same generous way. Even though we become one of his prodigal sons, he will be willing to take

us back. May we be as willing to forgive those around us

More to do: Think of something wrong that you have done, plan how to make up for your wrong, ask forgiveness.

Prayer (Led by a boy): Our Father, help us to be as forgiving with others as thou art with us. Amen.

MISSIONARY DEPARTMENT

(Continued from Page 7)

I am very grateful for a staff of willing and experienced African helpers, and especially happy to have, as of last week, a returned former dispensary worker. Madu has just completed the two-year Pastors' Course, taught at our Chibuk Station. He felt called of God to take this pastors' training, but will continue to do part time work in the dispensary. He will probably be chosen assistant pastor in the near future. He will be an invaluable addition to our staff as he helps with personal evangelistic work among our patients—visiting and praying with them.

Every morning we have prayers with the patients and each Sunday afternoon special services are held in the near-by church for patients. We are always conscious of spiritual and physical needs and pray for healing of body and spirit.

GOOD Help

Very soon after I moved, the Monroe Good family moved from Garkida to Marama. Miss Harper and I are most happy to have some help. They have been in Africa only about seven months and were in language study in Garkida prior to coming here. Monroe will have charge of the shop, the fruit orchard and other station work. He is also to be our pastor and to assist Miss Harper in her out-village work. He already has a horse for trekking into the "bush" to villages that cannot be reached by car or bicycle. Miss Harper goes by bicycle or foot—often ten to fifteen mile trips—visiting her schools, holding services and teaching women.

Mrs. Good (Ada) is to take my place as headmistress, beginning next term (July). The Goods have three lovely children, whom Clara and I enjoy having tremendously. We all get together on Saturday nights for prayer and meditation. On Thursday nights we have prayer meeting with the Africans in the church.

May I close with these ever-present prayer needs:

For laborers—pray for more laborers for the ripening harvest;

For funds—The gold and silver are His. May they not be given back to Him?

For wisdom in dealing with the African as a person and as a Christian or non-Christian.

For the sake of Christ, your servant in Africa,

—Veda Liskey.

Brethren Youth Crusaders

Devotional Topics

Clarence S. Fairbanks Topic Writer

TOPIC FOR JULY 26, 1953

MAKING A GO OF MARRIAGE

Scripture Reading: Eph. 5:22-23

IN THE READER'S DIGEST for Sept. 1952, J. P. McEvoy says, "Of course nobody can tell anybody what marriage is like. But the new members of the lodge can get some idea from the old story of the New England town meeting—how everybody got together in the old meeting house and passed three resolutions. First, they agreed to build a new meeting house. Second, they agreed to build the meeting house out of the material of the old meeting house. Third, they agreed to use the old meeting house while the new one was being built. And then they adjourned.

"I claim it is at this point that marriages begin. Two people get together and agree to build a new life. They also agree that they are going to use the old materials to build their new life. And, finally, they agree not to change each other while they are building this new life.

"Now it's possible to change an old house into a new house and go on living in it while the alterations are being made. But it takes a lot of doing to carry on with carpenters perpetually underfoot and painters overhead—to paraphrase Eddie Guest—it takes a 'heap of givin' (and takin') in a house to make it home."

If your marriage is at all typical, you will quarrel and argue mostly about money, jealousy, and children, in that order. There is no use thinking that we are different from the millions of other couples who have been married and have quarreled about these things. We had better face the problems and be prepared when the storm breaks.

1. THE PROBLEMS OF MONEY. "Family finances are a family affair, and a general agreement about the way money should be used is one of the firm foundations of marital contentment . . . One couple may think that life is insupportable without a new car and will cheerfully make do with old clothes. Another couple will ride the subway to save money for a trip to Europe; a third may decide that a good address comes first. The main point is that husband and wife agree on the car, or the trip to Europe or the correct place to live. "Her money" is another entry under this heading. There are still women who think it is the husband's part to support the family and that any money the wife earns is hers to spend as she pleases. This concept strikes me as not only shabby but dangerous."*

2. MIND YOUR MANNERS. The advertisements are full of warnings as to what may happen if you get "dish pan hands" or allow your hair to become long and stringy. But all the grooming in the world counts for

little in comparison with plain politeness when it comes to harmonious, everyday living. Beware of the fallacy that home is the place where manners don't count and a husband or wife is someone you can be rude to. Only the best behavior is good enough for daily use."**

3. HAVE FAITH IN EACH OTHER. In the Reader's Digest for Dec. 1952 you will find an excellent article on this point. Here is the story of a woman who thought that her husband was being unfaithful to her. From outward appearances it seemed that he was. But she did not know that the phone in his office was disconnected each evening at the switchboard, nor that he was working in the filing room. And she did not know that he was working these late hours to obtain money with which to purchase her birthday gift. We must not only learn to love each other, we must learn to trust each other.

4. HAVE FAITH IN GOD. A number of years ago Henry Link made the observation that "Church going families are happier families." It is a fact that there are fewer marriage break ups among people who have a firm belief in God and who attend church services regularly. The very qualities that are necessary for happy homes are taught in church. Qualities such as kindness and consideration for others and a recognition of our own faults and shortcomings.

TEN COMMANDMENTS FOR A HAPPY MARRIAGE***

1. Since it is against nature for anyone to love 100% all of the time, don't demand constant expressions of love, even though love is the foundation of marriage and the home.

2. Marriage is a partnership. Happy homes are made by understanding and cooperative effort.

3. In marriage all things add up; congenial conversation, sexual harmony, shared interests, and practical helpfulness are interrelated and strengthen each other.

4. Like light, hearing or speech, sex should be used intelligently for the enrichment of married life.

5. Both husband and wife should respect the individuality of the other. As mates they need not only common interests, but other interests which can be followed separately and shared only in the telling.

6. Live fully for the day and don't mar it by undue worry about tomorrow. Attempt to settle differences at the day's end; don't store them up and carry them into tomorrow.

7. Don't try to reform or "educate" your mate, for such attempts are seldom successful. Strive for full acceptance, despite his or her short-comings.

8. Emphasize the virtues and strong points of your husband or wife and praise them to her (him) and to others.

9. Members of a family must absorb and discount occasional hostility and bad temper which one or the other may show. To respond in kind is to make a bad situation worse.

10. Learn to share your feelings whether they be affection or irritation, and be equally ready to accept those of your mate. Marriage can survive many troubles, but

cannot endure pretense. Its greatest security lies in being genuine and real.

*Mind Your Manners—by Agnes Rogers. Reader's Digest, Aug 1951.

**Agnes Rogers—ibid.

***Ten Commandments For A Happy Marriage—Parent's Mag. Nov. 1950.

OTHER ARTICLES

How To Save Our Marriage—Parent's Mag. Jan. '51 (very good)

Will Your Marriage Last?—Parent's Mag. Aug. '49 (excellent)

Most Dangerous Years of Marriage—American Mag. Aug. '51 (Every married person should read this article and certainly everyone who plans to be married.)

. . .

TOPIC FOR AUGUST 2, 1953

IS YOUR HOME FUN?

YOUR HOME CAN BE FUN and whether or not it is, is not a matter of mere chance. If your home is not fun, it may be because you and the rest of your family have never taken the time to plan your time together. If your home is fun, it is because someone has planned it that way. There are many things that can be done to make your home more enjoyable. Let us think about a few of them this evening.

1. BEGIN WITH YOURSELF. Before you begin making plans for a more enjoyable home life, you should take stock of yourself. You may want to ask the question, "Am I an enjoyable person to live with?" It just may be that part of the problem is with you. We like to remember the amusing story of the man who asked a Quaker, "What kind of people live in this community?" When the Quaker asked him what kind of people lived in the community that he had just left, he replied "they are mean, gossipy, and unsympathetic." Then the Quaker told him that he would find the same kind of people in the new community. Some time later another newcomer asked the same Quaker, "What kind of people live here?" Again the Quaker asked what kind of people lived in the community he was leaving. When the stranger replied, "Good, kind, sympathetic Christian people," the Quaker said that he would find the same kind of people in this new locality. The point is that so many times we see in others a reflection of ourselves.

2. TEMPERAMENT IN THE HOME. We must take into consideration that no two people see things alike. We must not become too disturbed over an occasional "blow up." As a matter of fact where two or more intelligent minds meet on any number of subjects—as they must in the home—we must learn to expect differences of opinion. We must not allow these differences of opinion—our likes and dislikes—disturb and disrupt an otherwise happy home. In a good home, we should be able to talk over our differences and still maintain a cheerful Christian attitude toward each other. This is a matter of maturity and all of us must learn to grow up mentally and spiritually as well as physically.

3. PLAN SOME TIME TOGETHER EVERY WEEK. One of the reasons that some people do not enjoy their homes is because they never plan a time when the whole family can be together. There are so many other things to do and so many places to go that family life is simply crowded out altogether. Father has his club, union, and business meetings. Mother has her club and literary programs. Since there is no one at home that takes a real interest in the young people, they fill their time with school events, riding the highways in "hot rods" or whatever else their inclinations direct.

Evenings at home do not have to be complicated or require a lot of money for entertainment. An enjoyable evening could be planned around a number of phonograph records that all of the family could enjoy with pop corn and coffee for refreshments. In the summer the family could plan a picnic or swimming party for a get together. In fact there is almost no limit to the number of things the family could plan that they could enjoy together.

4. HOME IS A PLACE TO LIVE. This does not mean that we are privileged to scatter papers over the floor and drag mud and dirt over the house. Still, keeping the house neat and tidy should not take precedence over living comfortably and at ease. Young people should be allowed to bring their friends home, plan parties, and social events. Parents should welcome young people to their homes for then they know where their children are, what they are doing, and the kind of friends they keep.

5. SHARE DUTIES. If you want your home to be fun, you must provide some way to share the duties about the home. The family cannot have fun together if one member has all the chores to perform. Keeping the house clean and ship-shape can be fun if several individuals plan to do the work together or make a division of duties. Keeping the lawn cut and the garden clean are work that more than one can help with.

6. HAVE AN UNDERSTANDING ABOUT MONEY. One family was interested in several cooperatives. They decided to run the family finances on a cooperative system. Each member of the family was given a certain percentage of the family income based upon each person's need. After that whenever Johnny would ask his mother if he could buy some desired thing, she would ask, "Can you afford it? Will you have enough money left to buy a new pair of shoes that you need so badly?" We may not need to go so far as this in planning our incomes and expenditures, but still it makes for a lot more understanding in the family to have a system of allowances so that each person has some money to spend in any way that he feels like spending it.

QUESTIONS FOR DISCUSSION

1. What are some of the ways in which YOU improve yourself so that you will be more fun to live with?
2. Do you think it is a good thing for people to "blow up" once in a while?
3. What are some of the things that all of the members of your family could enjoy doing together some evening or week end?
4. What are some things that would make your home a more enjoyable place to live?
5. How would you suggest that the duties about the home be divided?

Prayer Meeting Studies

By C. Y. Gilmer



BROKENNESS

Ere man can comfort he first must suffer.
The fearless dry no tears; the whole in heart
Bind up no broken spirits! 'tis not theirs
To mix and minister the balm that heals.
It is by sorrow that God trains His own
And moulds them for the highest service here.
Like Him Who, as the Man of Sorrows, knew
To soothe the sad, to speak the words that cheer.

—Author Unknown.

TEARS TELL WHEN TALK FAILS (John 11:35). The shortest verse of the Bible is its most significant one. The second instance recorded in Scripture of the Saviour weeping is when He wept over the city of Jerusalem (Luke 19:41). The third occasion was when He prayed in the garden of Gethsemane (Heb. 5:7). How could our Saviour offer dry-eyed prayers when He faced the awful condition of the hearts of men? We as God's children not only have need to weep over the hell-bound condition of others, but we also have the promise that if we do weep over them many shall come to Christ for salvation (Psalm 126:5, 6). Tradition teaches that Christ never laughed. We do know that He had joy (Luke 10:21). Our joy is in the same source as His (John 15:11; 16:22; 17:13). We are to rejoice in Him always (Phil. 4:4). Even persecution will only enlarge this joy (Matt. 5:12). The Psalmist reminds us that God will laugh in the judgment (Psalm 24). Sinners are asking for it (Luke 6:25)!

Deity was veiled with flesh that we might know what God is like (John 1:14). God was in Christ seeking to reconcile the sinner to Himself (2 Cor. 5:19). He took upon Him our flesh that He might through His own death destroy him that had the power of death, that is, the devil (Heb. 2:14). As God, He banished death when He called Lazarus from the grave (John 11:25).

As the Son of Man Jesus stood by the sorrowing sisters of Lazarus. He wept. The greatest asset that the church has for winning the lost is sympathy and love (John 11:35). Tears revealed the depth of Jesus' love (John 11:5). We are told that the love here is the same as that found in John 3:16. This love is not weakness, nor are the tears it brought, weakness. It is a mark of courage. So the stalwart Apostle Paul wept for his lost brethren, the Jews, and for evil-doers in the churches (Phil. 3:18; 2 Cor. 2:4). The record says that Paul served the Lord with tears (Acts 20:19) and ceased not to warn every one with tears (Acts 20:31). A dry-eyed church in a hell-bound world is the sign of a weak church! Paul wept over every one. Jesus wept with Martha the practical, Mary the meditative, and for Lazarus, the average sort of a person. God in Christ loved us all (Romans 5:8).

Lazarus in his physical death was a type of men "dead in trespasses and sins" (Eph. 2:1). The sinner in his pride does not seek God (Psalm 10:4). But God loves the sinner enough to die for him (Romans 5:8). Fools may make a mock of sin (Prov. 14:9), but not so our Lord Who died of a broken heart for sinners (John 19:34).

Jesus loves His own to the nth degree (John 13:1). He loved Lazarus (John 11:3). Yet He delayed to call upon him in his illness (John 11:6). His delay was to bring glory to Himself (John 11:4). There is not a circumstance that can come upon God's people apart from His love (Romans 8:28). Paul taught us to share our joys and our sorrows (Romans 12:15). So our Kinsman Redeemer is able to share our trials (Heb. 2:17, 18). And we, like Him, may learn obedience through the things which we may have to suffer (Heb. 5:8) that patience may have her perfect work (James 1:4). Tears have a legitimate place, but they also have an end for the children of God (John 11:23). We need not sorrow as those who have no hope for God shall some day wipe every tear from our eyes (Rev. 7:17). Jesus not only wept over the sins of mankind but He did something about them—He came to our rescue (Romans 5:6).



Lesson Comments by Fred C. Vanator

Lesson for August 2, 1953

CHRISTIAN IDEALS FOR LIVING

Lesson: Colossians 3:12—4:1

HERE WE MEET A LESSON on "The Home." We could not make a blanket statement and say that a home to be happy must be a Christian home, for this would not be true and would be challenged immediately. However we can say that a home that is Christian is a much happier one than the one which is not Christian. This we feel that we can say without fear of contradiction. It has been the writer's privilege to see happy non-Christian homes become veritable "heavens on earth" by the admission of Christ as the Head of the household. Members of such homes have borne testimony that the mutual love grew stronger; the tension, which comes into all homes at one time or another, less strained; the words spoken more kind and the atmosphere cleansed of that quality of heaviness which speaks of inner sin unconfessed.

Paul, even though he apparently had no definite home life of his own, had a deep understanding of what the home stood for. He speaks with deep feeling of the relationship of parents and children; of servants and their masters—relationships so sacred that they either make or break the home. He admonishes each one to so order his or her life that that life will be clothed in "mercy, kindness, humbleness of mind, meekness and love."

Coming in contact, as he did, with the pagan notions

of home life, Paul saw the need of applying Christian principles to the sacredness of the home. We need not think that relations between individuals in the homes of today differ so greatly from those of Paul's time. The same temptations; the same ideals, or lack of them; the same friction between the members of the home, were prevalent in those days, though probably not upon the same level. For there were not so many avenues open to both men and women, as well as children, in those days.

However the family life from the beginning of time has had its problems of adjustment to conditions and if conflicting religious or Christian convictions as to the relations of individuals composing the family were present, there could only follow a certain friction among the various members.

Let us remember that with the entrance of Christianity into the world the whole problem of home relationships entered into a new era and brought forth new practices in the home by the elevating of the woman to her rightful place "along side of man." While the man is still recognized as the head of the household, yet he can only remain as such when he loves and respects his wife and companion, in the bonds of Christ-like behaviour.

In verses 18 to 20 of our lesson Paul very well lays down the foundation upon which the Christian home must be built in order to endure. He says that the proper relations in the home must exist between husband and wife and children "as it is fit in the Lord."

Let us conclude quickly by saying that the home which is "Christ-centered" cannot help but be filled with Christian ideals. These ideals are sure not only to keep the family bound together by the bonds of Christian love, but will radiate from its hearth the joy, which is to be found in the true Christian home, out over the neighborhood with telling effect.

The home where Christ dwells
Will peace afford;
For each becomes a kin
Of the Living Lord.

MODERATOR'S ADDRESS INDIANA DISTRICT 1953

(Continued from Page 6)

the most effective work for our church and for our Lord can be done by those who have not been called to the ministry or to the mission field. The Lord sent out His disciples two by two to bring the gospel to lost men but in many of our churches one could hardly find two men who would be willing to dedicate an evening a week to visiting the lost and the needy. The church continues to suffer because of a lack of consecrated lay leadership. Men and women continue to say, "I am just too busy!"

Yes, the Brethren Church has a rich heritage. We have had rich material blessings—fine church buildings, an adequate educational institution, increasingly adequate publishing facilities, an expanding mission program, a successful youth program. We have a heritage of spirit-led, Bible-believing forefathers.

What does the future hold? Material blessing? Spir-

itual growth? We covet for the Brethren Church as whole and for you as Brethren a deep sense of the mission that is ours as "workers together with Him." Our mission is as large as the need of a lost soul; our opportunity is as limitless as the vastness of His power.

RECOMMENDATIONS

Now having given much thought to some pressing needs of our district work I would like to present the following recommendations:

1. That the ministerial examining board be requested to study and bring recommendations to the next district conference for the establishment of a licensing system of ministers who have not completed their training but are student pastors or who have not yet met the requirements of our church for ordination. It should be pointed out that nearly all of the other districts of the denomination have such systems.

2. That all district mission funds which are not appropriated in any given year be placed in an accumulative fund, with the present unused balance, for a BUILDING FUND to be used in a future new Brethren Church in this district.

It is our prayer that the Indiana District may show the way, to our denomination, in Spiritual and Material growth.

—Nappanee, Indiana.



News From Our Churches

TUCSON, ARIZONA

Our Mother-Daughter Banquet was held at the church, May 1st. There were 100 members and friends present.

In the evening of Mother's Day, our W. M. S. Public Service was held with Mrs. Louise Griffith as speaker.

Daily Vacation Bible School was held June 1st to 14th. There were 80 children enrolled and 18 teachers. To conclude our school, a program was held—Sunday morning, June 14th, with 178 children, parents and friends present. Following the program, we were very happy to have Rev. Charles Munson, National Brethren Youth Director, to bring us our morning message. Enrolled in our Bible School were several children not attending Sunday School. This gives us another goal to work for, getting these children started to Sunday School.

One June 20th, our pastor, Rev. Vernon Grisso, became ill with a throat infection and was unable to fill the pulpit, June 21st. Fortunately, at a time like this, we are able to call on our chaplains at the Air Base, who are always willing to help us.

Our average Sunday School attendance for April and May was 101.

Through the summer months we are cooperating with the Tucson Council of Churches in Union Sunday Evening Services. Mrs. Elizabeth Grimm, Cor. Sec.

HIGHLIGHTS OF THE 70TH OHIO DISTRICT CONFERENCE OF BRETHREN CHURCHES

The 70th Ohio Brethren Conference held at Gratis, Ohio, June 18th to 21st, was one of the BEST, both in attendance and from the Spiritual standpoint. (There were 85 lay and 29 ministerial delegates.)

The addresses were outstanding and indicative of the fact that our pastors are doing a great deal of thinking and research work.

Although the weather was extremely warm the attendance at the sessions was fine and interest was keen.

Youth was very much in evidence, and their presence and talent added much to the quality of the program, such as special numbers, playlets, etc.

The missionary zeal was emphasized throughout the conference, and the Rev. Robert and Jane Byler were much in demand to speak and to teach.

The theme of the conference, "Ye Shall Receive Power," was excellent and the continuity of the program showed much thought and effort on the part of the planners.

The Program:

Vice Moderator, Rev. Clarence Stogsdill, "God's Greatest Gift."

Moderator, Rev. Smith F. Rose, "The Forgotten Presence."

Rev. Delbert Flora, "Present Day Ministry of Jesus."

Rev. Calvert Mitchell, Pastor of English Lutheran Church, Mansfield, Ohio, "The Ministry of the Pastor."

Rev. Henry Bates, "The Ministry of the Church Official."

Sunday Morning Message, W. St. Clair Benshoff, "The Ministry of the Believer."

Thus rounded out the program of Gospel messages.

We who were fortunate enough to attend this conference will live richer and fuller lives after sitting under such devotional and true to the Gospel truths, as were expounded in these messages.

Our desire is to see each of these messages spread on the pages of the Evangelist.

—J. E. Stookey, Sec. of Conference.



KIRACOFE. Ten weeks after his wife had answered the upward call, J. Franklin Kiracofe, 77, succumbed to a heart attack, a few minutes after he had eaten his evening meal, June 4, 1952. He with his late wife and family had been active in the Gratis, O., First Brethren Church for thirty years.

—William S. Crick.



LANE. August 8th, 1952, Lloyd W. Lane, 46, entered into Rest after several months illness of a malignancy of his throat. He united with Gratis, O., First Brethren Church in his youth. At the time of his death, he was serving a second term as Mayor of the Village of Gratis.

—William S. Crick.



APPLE. Mrs. Clem S. Apple entered into rest October 8, 1952, after having been bedfast for four years due to paralysis. She accepted Christ as her Savior, on her sick

bed, two years before the welcome end came, becoming a member of Gratis, O., First Brethren Church, to which several of her relatives also belong.

—William S. Crick.



TROUTMAN. Mrs. Ada Himes Troutman, of Saxton, Pa., R. D., died in Altoona Hospital, May 31, 1953. She was born Sept. 9, 1894, daughter of Frank and Carrie Himes. Married to William Edgar Troutman, June 23, 1921. He survives, along with one daughter and one son. Also survived by two sisters, Mrs. A. L. DeLoizer, Ashland, Ohio; Mrs. B. M. Miller, Riddlesburg, Pa.; one brother, Elvin Himes, Hopewell, Pa. Member of the Rays-town Brethren Church. Funeral conducted by Rev. Percy Kegarise and Rev. George Hopkins, in the Raven Run Church of the Brethren.

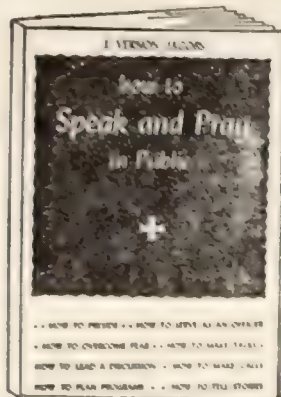
—Mrs. A. L. DeLozier.

Wedding Announcement

BROWN-HILEMAN. Sunday evening, June 7th, 1953, in Gratis, O., First Brethren Church, Donald Eugene Brown and Lois Eileen Hileman were united in Marriage. Both are active and esteemed young members of the Church. Mr. Brown left for Military Service June 30th.

—William S. Crick.

Books for S. S. Leaders



SPECIAL PROGRAMS FOR THE SUNDAY SCHOOL

By Charlotte Arnold. 55 programs for special days and occasions, with recitations for each program and suggested roles children can take. A fine idea and sourcebook for Sunday-school superintendents. No. 3167. Price, \$2.50.

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By J. Vernon Jacobs. Practical book arranged for individual or group use, with assignments for each lesson. Includes voice exercises. Discusses how to overcome fear, how to pray, preside, plan programs, etc. 96 pages, paper. No. 2939. Price, 95c.

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By W. Edward Raffety. 17 inspirational, friendly talks to the superintendent. Church-school organizations, leadership, records, finance, promotion, worship, evangelism, mission, etc., are treated. No. 2932. Price, \$1.75.

FOUR-MINUTE TALKS FOR SUPERINTENDENTS

By K. L. Webb. 52 four-minute talks that touch the commonplace things and homely activities of everyday living in which the great truths of God are found. 110 pages. No. 2889. Price, \$1.35.

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By K. L. Webb. A sequel to first book, with 52 more everyday talks. No. 3038. Price, \$1.35.

THE SUNDAY SCHOOL HANDBOOK

By James DeForest Murch. A digest of Sunday-school principles, organizations, and methods for busy leaders. 14 chapters, with diagrams and bibliographies, covering every important phase of Sunday-school work. 79 pages, paper. No. 3201. Price, 45c.

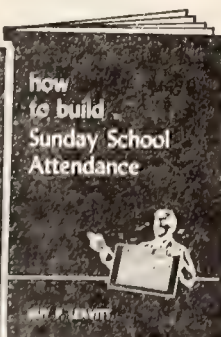
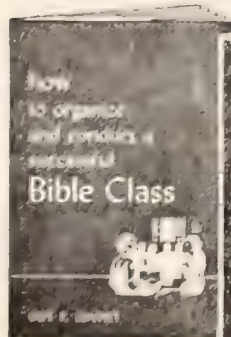
HOW TO TEACH

By E. W. Thornton and C. J. Sharp. A scientific studybook of mind and method presented so clearly that it is practical for parents, teachers, and training classes. 128 pages, paper. No. 2940. Price, 95c.

CHRISTIAN EDUCATION AND THE LOCAL CHURCH

By James DeForest Murch. Modern church-school principles and practices are measured by the New Testament norm. A comprehensive "must" for all church leaders and workers. 416 pages. No. 2759. Price, \$3.25.

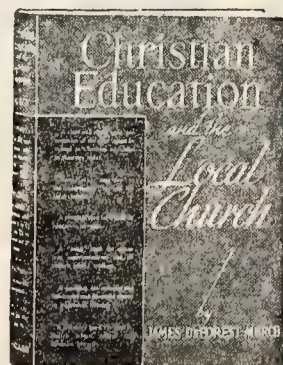
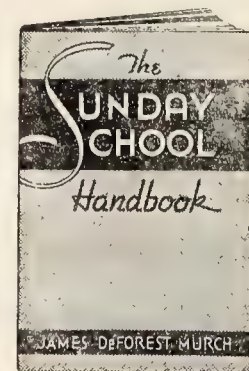
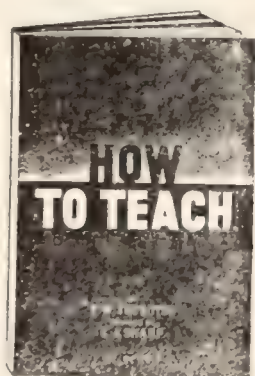
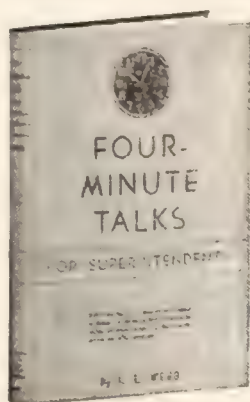
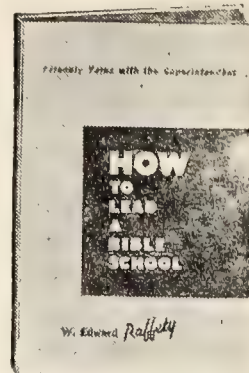
3 Invaluable "How to Conduct" Booklets



HOW TO ORGANIZE AND CONDUCT A SUCCESSFUL BIBLE CLASS. By Guy P. Leavitt. Explains why and how to do it. Discusses the officers, their qualifications and duties, the program, attendance, classroom, and equipment. No. 2930. Price, each, 30c.

THE WORKERS' CONFERENCE. By Guy P. Leavitt. Outlines the conference purpose, how it should be set up, monthly and yearly programs, successful conducting, how to promote attendance, etc. No. 2925. Price, 30c.

HOW TO BUILD SUNDAY-SCHOOL ATTENDANCE. By Guy P. Leavitt. Ideas for building attendance, with campaigns for new members and absentees. No. 2931. Price, 30c.



(Please add 10c for handling on orders for less than \$1.00)

Order from The Brethren Publishing Company

THE BRETHREN EVANGELIST

VOL. LXXV, No. 30, August 1, 1953

Official Organ of The Brethren Church

SIXTY-FIFTH GENERAL CONFERENCE OF THE BRETHREN CHURCH—AUGUST 17-23, 1953



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THE BRETHREN EVANGELIST

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Ashland, Ohio

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ASHLAND, OHIO

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Brother S. E. Christiansen, father-in-law of Brother George Hagenbuck, reports that Brother Hagenbuck feeling much better. Brother Hagenbuck, Pastor of the Fremont church, was stricken with a heart attack on July 18th. Special prayer was offered in the recent Pennsylvania District Conference for his behalf. Brother Christiansen, a Pastor in the Pennsylvania District, on his card, expresses thankfulness to the Conference for the faithfulness in prayer.

The Brotherhood will want to join in prayer in behalf of Brother Hagenbuck.

OAKVILLE, INDIANA. Brother Bright Hanna in reporting on their Daily Vacation Bible School, says that seven children had perfect attendance for the two weeks.

Brother Hanna was the speaker on July 19th in the Sunday evening Union Services.

The service for July 26th was held in the Oakville church.

NAPPANEE, INDIANA. Brother Virgil Meyer reports their June Cash Day offering as totaling \$1,754.00. He adds that this is the highest June quarterly cash day for several years.

Mr. Carl Lemma was guest speaker in the Nappanee church on Sunday morning, July 5th.

MUNCIE, INDIANA. Family night was held on June 2nd, with a covered dish supper, games, and a 50 minute sound movie. The attendance is reported as 51.

Brother E. J. Black says that their new Intermediat

(Continued on Page 8)

Items of General Interest

(These items have been gleaned from the bulletins which arrived on the Editor's desk during the two weeks the Publishing Company employees were on vacation.)

HAGERSTOWN, MARYLAND. An attendance of nearly 200 is reported from the Church School Picnic held in Pangborn Park early in July.

LOUISVILLE, OHIO. The Sunday evening following the close of the Ohio young people's Camp (July 5th), Louisville held a "Camp Rally" in which the young people made a report of camp activities and experiences. (Here is an opportunity no church should miss—to hear a report of the work and activities of their young people who attended our Brethren camps.)

The Sunday morning message on July 5th was given by Jerry Flora, of Ashland, Ohio.

CANTON, OHIO. Brother Eugene Beekley, former pastor of Trinity Brethren, at Canton, showed his Palestinian pictures in the Canton church on Friday evening, May 15th.

Brother Clarence Stogsdill announced that the youth of the church were in charge of the evening service on July 26th. He says that this was a "different type of service." (We would be glad for a full report on the service.)

FREMONT, OHIO. A card received July 27th from

ANNUAL SHAREHOLDERS' MEETING OF THE BRETHREN PUBLISHING COMPANY

The annual meeting of the shareholders of The Brethren Publishing Company will be held Wednesday morning, August 19, 1953, at 10:00 o'clock, E. S. T., at Ashland, Ohio, in the Conference Auditorium, in connection with the General Conference of The Brethren Church, as provided in the Code of Regulations, Article II, Section 1.

Article II of the Code of Regulations states that "All members of the National Conference of The Brethren Churches, in good standing, are known and hereinafter designated as The Shareholders." This notice constitutes official notice to all shareholders.

The purpose of the meeting is to receive reports of the officers of the Corporation, to elect Directors, and to care for such unfinished or new business as the shareholders may direct in accordance with the Code of Regulations.

J. E. Stookey, President
J. G. Dodds, Secretary.

Date of meeting—August 19, 1953.



The Editor's Pulpit



Take God With You

RECENTLY WE SAW A SIGN which said, "WHEN YOU GO ON VACATION, TAKE GOD WITH YOU." We think this is a splendid suggestion, since we have too much of a tendency to think that when we go away on a vacation, we are to be relieved of all restraint and regulation.

Depleted church attendances in the summer attest to the above truth. Through the years of our pastorates, we were constantly amazed at the ease whereby members would cast off their church attending habits when it came vacation time. Certainly if we need God in the winter, we need Him in the summer. Our needs are just as great in hot weather as in cold. Our need of His loving care is just as necessary away from home as at home. Yet sometimes, we wonder if when we "get away from it all," we are not also giving ourselves a vacation from God.

In our opinion, Christians should be just as faithful to God in the summer as in the winter. Our activities in the summer should be as Christ-centered as during the winter. In fact, we are convinced that in many ways, real Christianity shows itself among strangers more so than among friends. When among friends, who know we are church members, we naturally exercise some restraint in our conduct and language. But, when travelling, or stay-

ing at a place where none of the "home town" people are around, it often becomes easy to "let down the bars."

How can we take God with us on our vacation? To answer this question, we bear in mind that some people go travelling, others stay at home but do not work at their regular job, and still others visit relatives and friends.

First of all, we can take God with us by a proper choice of activities, and of places where we go. True in winter, it is also true in summer, that there are some places where Christians may go, and places where they may not. A true picture of the inner nature of the Christian will be shown, if we can observe where they go when away from home.

Second, in the things we do. The Moral concept of life, inspired and raised through Christian faith, guards the Christian away from home as well as at home. This land of ours offers many places of amusement which are unfit for the Christian. But the true Christian, knowing that God is watching at all times, will never "cross the line" even when none of his friends are watching. Out on the highways and byways of life, The Christian will be a true Christian, everywhere he goes. Are you that kind of a

(Continued on Page 8)

NOTICE TO ALL CHURCHES

The coming General Conference of Brethren Churches to be held on the campus of Ashland College, August 17th-23rd, is another event of great anticipation. Here we shall enjoy for the second time the facilities of the new Memorial Chapel, and see the near completion of the Student Union Building and the launching of the new Administration and class Room Building project.

This is also the second of a five-year program leading up to the 75th anniversary (1957) of the distinctive history of the Brethren Church in the Tunker movement, followed by the 25th anniversary of the Tunker movement from its origin, which will be the conference year of 1958.

Every church will want its full quota of delegates and a sizeable representation of membership beyond its quota of delegates on the conference grounds this year. On July 8th the conference secretary mailed to every pastor or church clerk the lay and ministerial credential blanks

to which the churches are entitled. If there is any question about credential blanks, please inquire of the secretary in good time prior to conference date.

We urge the churches to have a fine representation of their Brethren Youth at the Youth Conference and General Conference. All members of the local churches will find it profitable to enjoy the various sessions of conference and its wonderful spirit first hand.

Kindly see that all credentials are properly signed before presenting them to the conference membership committee. Also bring or send by mail from your church a special conference offering, which is needed to meet the demand for funds from the conference treasury for committee work and publication expenses. The conference treasurer is Walter Lichtenberger, 1057 Evans Street, Elkhart, Indiana.

—C. Y. Gilmer, Conference Secretary.

Conference Meets on Standard Time

Word Pictures Of Christ In The Gospel Of John

Each of the chapters of the Gospel of John contain a word picture of Christ. Twenty-one Brethren ministers present, in this series of devotional articles the "development" of these pictures, chapter by chapter. We urge you to read each chapter, and each of the articles as they appear; thereby coming to a deeper understanding of our Saviour. His purpose, and His work.—W. S. B.

8. Christ, The Defender Of The Weak

Rev. William S. Crick

Text: John 8:3-11

HOW THE GOSPELS TEEM with narratives with human interest appeal! In John 8:1-11 there is related an episode which sets forth the constructive, loving and helpful ministry of Jesus Christ, when He was pounced upon by contemporary religious leaders and, as we say, "put on the spot!"

In the closing verses of the preceding chapter, after the efforts of the Jewish Council to have Jesus arrested and tried, had been frustrated, we read that the "authorities went to their own homes—but Jesus, who had no home—went to the Mount of Olives, possibly to the welcome hospitality and retreat at the Bethany home.

But, at daybreak, He returned to the Temple, and soon He was surrounded by an eager crowd, listening to His teaching. Soon, however, this exposition of saving truth by the Master Teacher was to be interrupted. Some of the Scribes and Pharisees, with the rudeness of a gang of hoodlums, came bustling into the Temple court, and into Jesus' presence with a woman in tow. With no natural pity for the fallen, nor reverence for the Christ, they hounded Him even to the House of Prayer, and set up a salacious situation subtly planned to "test Him." They shouted:

"Teacher, this woman has been caught in the act of adultery. Now, in the Law, Moses commanded us to stone such. What do you say about her?"

They had concocted another "trick question," like the one about paying tribute to Caesar. If the

Lord replied, "Stone her!" He would have at once been amenable to the Roman Law, which alone held the prerogative of life and death. If he had shown the victim consideration, he would have been accused of encouraging immorality.

Possibly because the whole procedure was repugnant to His finer sensibilities, from His sitting posture, He stooped over and wrote with His finger in the dust on the temple floor, at the same time shielding His embarrassed face from the gaze of the people. What He wrote is not disclosed. Would that a plaster impression had been made and a copy of His handwriting, as well as the message it conveyed, preserved for our examination!

Whatever He wrote the first time did not seem to discourage His inquisitors. When they persisted in demanding an answer, He raised His head, and gave His verdict which condemned—not the woman—but her accusers! He replied:

"Let him who is without sin among you be the first to throw a stone at her!"

Then He bent down a second time and wrote again in the dust. While in this posture, the gang slinked away, one by one, beginning with the oldest, and when He straightened up He saw no one except the woman and the crowd which He had been addressing. In words which must have been in welcome contrast to the boisterous gibes of the mob, Jesus said:

"Woman, where are they? Has no one con-



WILLIAM S. CRICK

demned you?" "She said, "No one, Lord!" And Jesus said, "Neither do I condemn you; go, and do not sin again!"

In the Gospel records, we have no subsequent mention of this particular forgiven sinner. She remains unnamed. But, she takes her place with the woman who paused at Jesus' feet, as He was a guest in the house of a Pharisee, and dampened His feet with her tears of gratitude and dried them away with her hair (Luke 7:36-39). While not of record, may she not have been as enthusiastic a soul-winner as was that woman, also of unsavory character, who found the Messiah as she went about her household tasks, and led her fellow-townsmen to believe on Him also? Jesus gave the axiom that he who is forgiven the most likewise loves the more! Fortunately, Jesus 'knew what was in man'; possibly the adulteress was a first time offender, and had been "framed" by her very accusers!

SOME TEACHINGS

The love of Jesus for lost humanity constrained Him to continue His ministry of teaching, despite the threats and persecutions by the Jewish leaders. Narrowly escaping arrest the day before, He was back in Jerusalem and in the Temple "by daybreak," teaching all who wished to listen. Despite the coarseness and vulgarity of the interruption by the "scribes and Pharisees,"

He did not lose His poise, nor seek to retaliate. Nevertheless, in the bitter controversies recorded in the remaining 48 verses of John 8, He fearlessly, and effectively refuted the slurs of His foes, and proclaimed His deity, mission, sinlessness, love and power.

To what depths can religious demagogues fall? Imagine—scribes and Pharisees, who were set apart to be the moral and spiritual leaders of the people, prowling around in the early morning to "catch someone committing adultery!" Picture their disregard for the sacredness of the Temple, their cultural obtuseness in stampeding the Lord, with their salacious dilemma, while He was teaching the people!

How the progress of truth and justice has been hampered and thwarted by sleuths, self appointed, who have devoted their energies by ferreting out and punishing heretics and violators of their man-made codes and traditions, and equally man-made interpretations and applications! Instead of rejoicing over finding the sheep that was lost, they rejoice in exploiting the lost's weaknesses, and in crucifying the Lord of Life, who came as the Defender of the weak, the Friend of sinners! With His divine astuteness, Jesus neither condemned nor condoned the woman taken in sin. He said, "Neither do I condemn you—but don't continue to practice sinning!"

Jesus' evaluation of mercy over punishment is shown by His reply to the Pharisees when He was a guest in a publican's home. Levi Matthew had responded to the Master's call to "Follow Me!" In his gratitude, he made a supper in his home, and invited Jesus and also his friends and associates, that they might meet his new Master. When the heretic-baiting "Scribes and Pharisees" saw that Jesus ate with publicans (such as Matthew had been) and sinners, they challenged His disciples with "How come?" Jesus rallies to His defense and theirs and said:

"They that are well have no need of a physician, but they that are sick. Go and learn what this means 'I desire mercy and not sacrifice' (Hos. 6:6).

"For I am come not to call the righteous, but sinners."

Yes, Jesus does show mercy rather than condemnation, for He came not to destroy men's lives—but to save them! (Luke 9:55). He was a

(Continued on Page 9)

Missionary Department

EXTRA GIVING—MISSIONARY PROJECTS

More and more our churches and organizations within our churches are taking missionary projects as an incentive for extra and even sacrificial giving for the cause of missions.

We heartily recommend this extra-giving, for it strengthens the local organization and makes possible an expanding missionary program on the denominational level. It also provides an opportunity to personalize the extra giving as some groups desire.

Select from the following list the project you as an individual or as an organization wish to take and write to the Missionary Board of the Brethren Church, 524 College Avenue, Ashland, Ohio, telling of your decision, so that it may be set aside for you.

Project Choices

ARGENTINA

Literature Fund—gifts of magazines and books for missionaries	\$ 25.00
Aid to Bible Institute—per year	200.00
Aid to Radio Work—per year	500.00
Student Training Fund—(Several shares)	25.00
Slide projector 2x2	80.00
Solomon's Outfit (Some items listed)	
Portable typewriter	\$ 75.00
Pressure Cooker	20.00
Iron	13.00
Small pasteurizer	35.00
2 Transformers	22.00
Slide projector and screen	100.00
Flannelgraph materials	25.00

AFRICA

Support of C.R.I. teachers and supplies in the Higi area	
(A C.R.I. is a class in religious instruction, emphasizing the four R's—Reading, WRiting, ARithmetic and Religion. About 12 of these C.R.I.'s—per year	\$ 60.00
Motor Scooter for Bob Bischof	500.00

PHILIPPINES

Glenn and Jean Shank's Outfit (Only a few items listed)	
Kerosene stove	\$150.00
Kerosene refrigerator	300.00
Washing Machine	100.00
Transformer	11.00
Mattress and springs	60.00
Steel filing cabinet	75.00
Portable typewriter	75.00

KRYPTON, KENTUCKY (Equipment for parsonage)

(Miss Margaret Lowery to occupy parsonage September 1)	
Living Room furniture	\$200.00
Rugs (9x12 and throw rugs)	75.00
Dinette set	75.00

SHIVELY MISSIONARY HOME

Maintenance and utilities—per year	\$300.00
2 Chests of drawers—each	40.00
Desk	40.00

* * *

A GOOD ANSWER

A New Hebrides Chieftain sat peacefully reading the Bible, when he was interrupted by a French trader. "Bah," he said in French, "why are you reading the Bible? I suppose the missionaries have got hold of you, you poor fool. Throw it away! The Bible never did anybody any good."

Replied the chieftain, calmly, "If it wasn't for this Bible, you'd be in my kettle there by now!"—from The Superintendent's Assistant.

* * *

WHAT ONE CENT DID

A lady was filling a box for India when a child brought her a penny. With it the lady bought a tract to put in the box. The tract was at length given to a Burmese chief, and it led him to Christ. The chief told the story of his Saviour, and his great happiness to his friends. They also believed and cast away their idols. A church was built there: a missionary was sent, and fifteen hundred were converted from heathenism. All of these wonderful changes were the result of that little seed.—from Superintendent's Assistant.

WITH THE LAYMEN

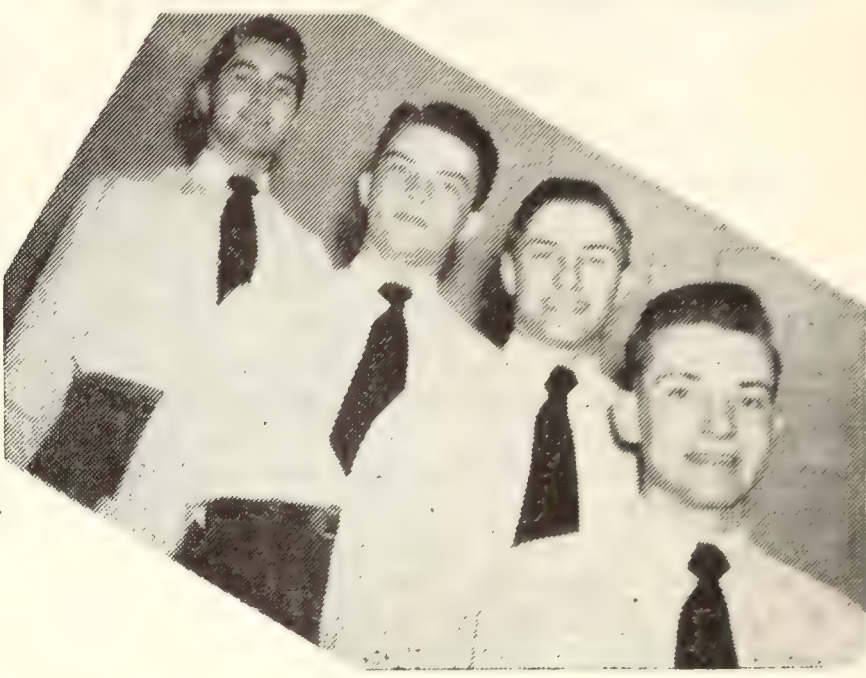
SOUTHERN INDIANA DISTRICT LAYMEN

Please Take Note:

The regular Quarterly meeting of the Southern Indiana District Laymen will be held at the Muncie Brethren Church on Monday evening, August 10th. Please notice: This is one week earlier than regular time because of General Conference. Let's keep up our fine record of attendance.

—Guy V. Purdy, Sec.

ITINERARY OF THE AMBASSADOR'S QUARTET



Quartet Personnel: Charles Huff, Ronald Ritchey, William Curtis, Glenn Grumbling

FAIRHAVEN—Saturday evening, August 1st.
SMITHVILLE—Sunday morning, August 2nd.
CANTON—Sunday evening, August 2nd.
PITTSBURGH—Monday evening, August 3rd.
BRUSH VALLEY—Tuesday evening, August 4th.
VANDERGRIFF—Wednesday evening, August 5th.
JOHNSTOWN, THIRD CHURCH—Thursday evening, August 6th.
JOHNSTOWN, SECOND CHURCH—Friday evening, August 7th.
BERLIN—Sunday morning, August 9th.
MEYERSDALE—Sunday evening, August 9th.
CUMBERLAND—Monday evening, August 10th.
JONES MILLS—Tuesday evening, August 11th.
MT. PLEASANT—Wednesday evening, August 12th.
RAYSTOWN—Thursday evening, August 13th.
MASONTOWN—Friday evening, August 14th.

HIGHLAND—Sunday morning, August 16th.
CAMERON—Sunday evening, August 16th.
AKRON—Sunday evening, August 23rd.
VINCO—Monday evening, August 24th.
SERGEANTSVILLE—Wednesday evening, August 26th.
GEORGETOWN—Thursday evening, August 27th.
WASHINGTON—Friday evening, August 28th.
HAGERSTOWN—Sunday morning, August 30th.
WAYNESBORO—Sunday evening, August 30th.
ST. JAMES—Monday evening, August 31st.
ST. LUKE—Thursday evening, September 3rd.
MATHIAS—Tuesday evening, September 8th.
OAK HILL—Thursday evening, September 10th.
TERRA ALTA—Friday evening, September 11th.
LOST CREEK—Saturday-Monday, September 12th-14th.
(Dates for other churches in the Southeastern District yet to be confirmed.)

FOOD FOR THE FAITHFUL

Again this year we are giving you an opportunity to express this Christian grace of giving. An opportunity which if taken, will express your appreciation for the services that have been rendered in the past by those Faithful Servants who are now residing at the Brethren's Home in Flora, Indiana.

Bring the food to Conference. Please do not bring perishable articles, for they cannot be handled properly.

A fine expression of gratitude was received for last year's Food for the Faithful. Food is a necessary item at the Home, and there is never too much of it. "Inasmuch as you have done it unto the least of these my brethren, ye have done it unto me."—Matt. 25:40.

—George Solomon.

This 'n' That

By the Editor

Attendants at the coming General Conference will note some nice improvements around the Ashland College Campus. Of course, the new Student Union building is nearing completion, and the foundation work for the new Administration building, replacing Founders' Hall, is being started.

Another improvement is the laying of cement walks around the new Memorial Chapel. These walks definitely add to the general appearance and represent a nice improvement over the gravel walks previously used.

THE EDITOR'S PULPIT

TAKE GOD WITH YOU

(Continued from Page 3)

Christian? When you go on vacation, do you take God with you?

Third, we can attend church services. Sunday is still Sunday at home, or away. It is still the Lord's Day, and God is looking for every child of His to be in the church services on the Lord's Day. Personally, we have had some wonderful experiences of attending church during vacations. It has not always been possible, when travelling, to attend a church of our denomination, but it has been possible every Sunday for many years, with the exception of one when we ran out of gas on our way to a town to go to church, to attend at least one service of the house of the Lord on Sunday.

If we make the effort, the Lord honors our presence. Perhaps you are visiting relatives, and Saturday night found you up late, then getting up late, being tempted to while away the time until too late to go to church. Perhaps you are in a strange town (or near one) and know nothing about the churches. It's a temptation to "not go." Arise, my friend, and honor God by going to His house for prayer, praise and worship. Hunt up a church and go. It may not be the type of church, or the kind of service you are used to at home, but in the house of the Lord you can worship your God. Whether it is a friendly church, a large one, or a small one, or whether it is a church wherein no one speaks to you, or in which every one stares at you, God is there if you seek Him. And on that day, in that place, God has a message for your heart. Open your heart and hear Him.

Vacation time is designed to be a time of refreshing of the body and the mind. Make it also a time of spiritual refreshment. Begin each day with a period of devotional meditation. Find a sweet fellowship with God, guaranteed to last all day. Wherever you travel, be mindful of His abiding presence. Relieved of the ordinary pressure of daily duties, give your mind more time to listen to the voice of the Spirit. Personally, some of the greatest messages from God have come to us on vacation time when we really had the time to listen to the voice of God.

The end result will be that you will come home refreshed, rested, and inspired to do a better job in your local church. One thing that is needed more than anything else right now in our church is for our people to take time to listen to the voice of God, as He seeks to speak to our hearts. We feel that we are living too much on the strength of our heritage, and on the afterglow of the faith of our fathers. We need, in our opinion, a spiritual rejuvenation of our own. Perhaps in this summer season, some Brethren, giving more time to their communion with God, will hear the voice of God, and will come forth with the vision and the message of the Lord, as did the prophets of old.

If such is the case, then we shall have "vacationed"

well. For then we shall have the faith of our fathers anew in our hearts, our lives and work. Individually, as churches, and as a denomination, we shall proceed as never before.

And now, take God with you when you go on vacation, for it may be, that in the silence of some night, in the inspiration of some beautiful scene, in a church service somewhere, or in the fellowship of some friend or relative, that God will speak to you a message that will be the focal point of increased spiritual endeavor for you and for others.

Christ called His disciples when they were willing to listen to Him. Exactly in the same way He calls us today. That's why we don't want you to miss a chance to serve Him by not having Him with you on vacation. Vacation time is a splendid chance to grow spiritually, so don't miss it by forgetting to take God along. He'll be your help, your strength, and will fill your days with safety, joy and happiness as you seek to live for Him wherever you go.—W. S. B.

Items of General Interest

(Continued from Page 2)

church is getting off to a good start, with 13 present for the first service, and fifteen present the next Sunday.

The Daily Vacation Bible School public program was held Sunday evening, June 28th. Average attendance for their Bible School was a fraction under 88.

Sunday evening, July 5th, the sound film, "Peter, the Fisherman" was shown.

LANARK, ILLINOIS. Brother and Sister Kenneth Solomon, Missionaries in preparation for the Argentine, were guest speakers on Sunday, July 12th.

WATERLOO, IOWA. The Boys' Brotherhood organization presented their public program on Sunday morning, July 12th. Brother Charles Munson, National Brethren Youth Director was the speaker for the program.

The Solomons were guest speakers in the Waterloo church on Sunday, July 19th.

TUCSON, ARIZONA. Brother Vernon D. Grisso comments on their growing Sunday School attendance, this time relative to their Children's Day attendance. He says, "One year ago we reached a record Sunday School attendance on Children's Day with 92. This year the same date and same occasion was another record with 178!"

Brother Grisso says of his recent throat infection that, "it turned out to be a bad "strep-throat" that cleared up almost as rapidly as it flared up."

Plan to spend your vacation attending the 65th General Conference of the Brethren Church at Ashland, Ohio, August 17th to 23rd. There's a real treat in store for you.

ATTENTION

Delegates To General Conference

Plans are now being made to entertain you during Conference week. The same rates for room and board will prevail another year.

The third and part of the second floor of the dormitory will be reserved for Sisterhood Girls, and the rates are as follows:

Six nights, one in a room....\$4.00; single nights....75c
Six nights, two in a room....\$2.75; single nights....50c
(Girls will furnish own bed linens and blankets)

A Clerk will be on duty to receive room payments upon your arrival.

Boys attending Conference will be accommodated at Glenn Haller Court. Room, six nights, \$3.00.

IMPORTANT—Bring own bed linen and blankets! The \$3.00 is payable upon arrival.

The first and part of the second floor of the dormitory will be reserved for women.

Six nights, one in a room...\$6.00; Single nights...\$1.25
Six nights, two in a room...\$4.50; Single nights...\$1.00

MEALS

Six day meal ticket\$10.00

Individual Meals:

Breakfast—Choice25c, 35c and 50c*
Dinners 85c
Lunches 60c

*For choice of breakfasts, those buying the week ticket and desiring extra menu, will pay the additional 10 or 25c to the cashier. Tickets provide for the 25c breakfast only.

The first meal will be served on Monday evening, August 17th, and the last meal on Sunday noon, August 23rd.

No deposit is required for room reservations either on or off campus. Delegates rooming off campus will write directly to their former hosts and make their own reservations. The College will assist new delegates who do not have contracts as to rooms. They in turn will make their reservations for succeeding conferences.

THE OFF CAMPUS SUGGESTED RATES

One in a room\$1.50 to \$2.00 per day; \$6.00 to \$8.00 per week
Two in a room....\$2.50 to \$3.00 per day; \$8.00 to \$10.00 per week.

Send all communications to A. Glenn Carpenter, Business Manager, Ashland College, Ashland, Ohio.

“CHRIST, THE DEFENDER OF THE WEAK”

(Continued from Page 5)

Man of Sorrows and acquainted with grief. He was the friend of sinners . . . yes, more, He is the Savior of all sinners who will believe and repent!

Thank God, that, despite human weakness, human selfishness and brutality, there are still multitudes to gather to be taught of the Lord, and them that come unto Him He will in no wise cast out!

“We were sunk in the ruins of sin
But, swiftly He came to our aid,
O’er our foes He did victory win—
For us, peace with God He has made!”

“O, how deep are the riches of grace
How great is the love Christ has shown,
When He stood in the poor sinner’s place—
No love like his ever was known!”

—Gratis, Ohio.

ATTENTION

CHURCH CHOIRS AND SINGERS OF THE BRETHREN CHURCHES:

We again call to your attention the numbers to be used by the Conference Choir of the General Conference, to be held in the Ashland College Memorial Chapel in a few weeks. We trust that you will endeavor to secure copies of these numbers and bring them along with you. We urge you to join the choir at Conference time.

Anthems to be used are:

“Make a Joyful Noise unto God”—L. Stanley Glarum—No. 1682—Hall & McCreary Company, Chicago.

“Father Eternal”—Ralph E. Williams—No. 834—Paul A. Schmitt Music Company, Minneapolis, Minnesota.

“A Blessing”—Martin Shaw—No. 8668—G. Schirmer, Inc., New York.

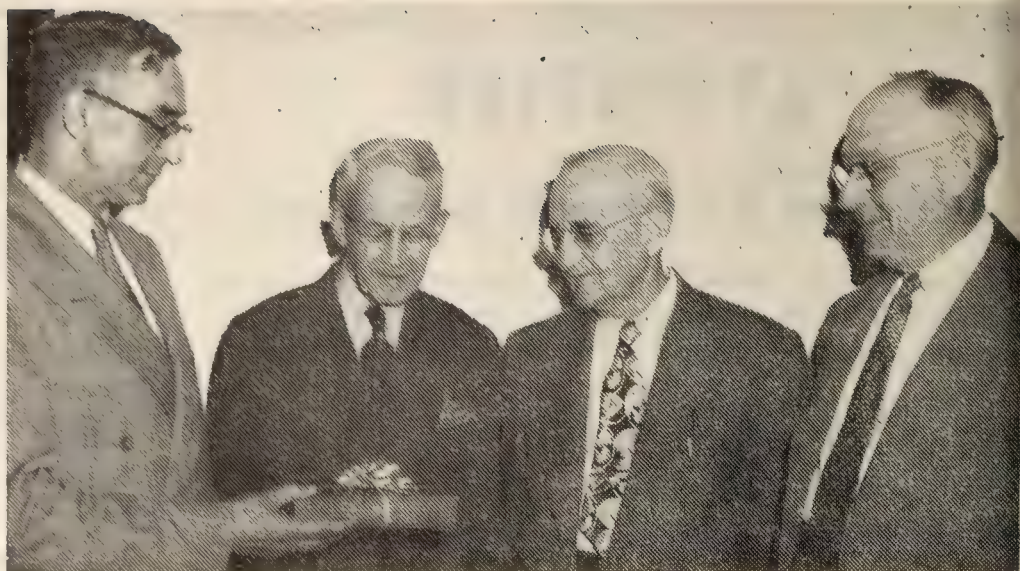
“Sanctus”—Charles Gounod (from “St. Cecelia Mass”—No. 2210—The Boston Music Company, Boston, Mass.

“Praise Jehovah”—W. A. Mozart (Arr. by A. W. Binder)—No. 116—Broadcast Music, Inc., 580 Fifth Avenue, New York.

The Conference Choir has been one of the outstanding features of our General Conferences. We are looking forward to your help and cooperation this year, too.

—Phil Lersch, Choir Director.

HAGERSTOWN CHURCH HONORS ITS OFFICIAL BOARD MEMBERS



HONORED GUESTS: (left to right): Rev. James E. Ault, A. Roy Sprecher, James P. Spedden, and Clarence H. Rohrer.

The "official family" of the First Brethren Church, Hagerstown, Maryland, was entertained recently at a banquet in the church social rooms. The event also honored three members of the official board, who have contributed a combined record of 120 years to the church.

Arranged by the Pastor, Brother James E. Ault, the banquet was attended by approximately 64 members of the church's official board and standing committees. In welcoming the group, the pastor also noted that most of the Sunday School superintendents, adult teaching staff, deacons, and organizational officers were also represented within the official board group.

Highlighting the dinner program was the presentation of copies of the Bible to James P. Spedden, Clarence H. Rohrer, and A. Roy Sprecher, who have each given their loyalty and support to the church for a period of forty years or more. In making the presentations, Rev. Ault

paid tribute to these men for their "day-to-day" support and encouragement in the progress of the church.

Mr. Spedden and Mr. Rohrer have served as deacons of the church for 40 years, and Mr. Sprecher as a trustee for 40 years.

John L. Carnochan, Jr., church moderator, spoke to the assembled group on their responsibility in accepting church leadership. He urged them to carry into the community the things they know to be good and fine, and to carry on the work of the church to the glory of God. The program closed with the presentation of the stewardship film entitled, "All That I Have."

(Material for this article was gleaned from the Hagerstown "Daily Mail," as sent to the Editor by Brother Ault. W. S. B.)

Going Through Life On A Roller Coaster

Dorothy R. Miller

DO YOU LIKE ROLLER coaster rides?

We've all been to an amusement park at some time in our lives. Meyers Lake is the park in our town, and New York City is famous for its Coney Island, which is considered one of the most democratic spots in the world, as people of every age, color, creed, and culture mill around

its various attractions, seeking recreation and amusement.

Everything about an amusement park is decorated in colors and figures that are gaudy and grotesque, and everything is designed to shock your senses—through eyes, ears, or nose—into

taking one of the greatest thrills or adventures of a lifetime.

The real pay-off, however, in the amusement park is the roller coaster, which is supposed to be the tops in thrills and breath-taking amusements. The framework on which the track is laid is larger and taller than any other in the park. The barker out in front doesn't have to shout to people about the thrill they'll get from it. Anyone can see that only the brave dare ride.

The car starts off with two people in every seat clinging to the handle grip—mouths open wide in anticipation of what's to come. Around the first curve you begin to climb slowly, with heart pounding. Just as you get to the top of the first big hill, you glance around at the world beneath you—just a split second glance—and then plunge down the other side at breath-taking speed.

Each climb thereafter seems more tantalizing; and with each rush down the other side more shrieks from the passengers split through the air.

Suddenly, it's all over, and you feel the brakes go on as you roll gently back to the loading platform.

You feel sort of "experienced" and "let down" as you climb out and look around. They told you it was dangerous; but few ever get hurt riding a roller coaster. They said it was thrilling; but it was all over in three minutes. You thought you were in for adventure, but all you did was sit in your seat and hang on. You were told you'd travel at super speed; but actually a car goes lots faster; and an airplane would make the speedometer on a roller coaster look like a toy.

In other words, it was a great big build-up to a great big let-down. Just as the roller coaster car traveled over the track—up, high—it came down fast.

It just seemed dangerous; it seemed thrilling; it seemed fast; it seemed like a real adventure; but when you got back where you started, you knew you were just the same as always, and so was everyone else.

This roller coaster ride is symbolic of the sort of entertainment or pleasures Christian young people try to avoid in their lives. If we get involved in this roller-coaster type of pleasure-

seeking, it's just like getting into a vehicle that runs on a track which goes up one incline, only to plunge down and around and come right back where it started. We never really get anywhere, and it just leaves us with sort of an emptiness and unsatisfied feeling of accomplishment. It's like a fake kind of thrilling adventure. We pay our 25c; take the ride; and that's it. There isn't any more. After the ride is over we have nothing to use which would lead us on to bigger and better things; for remember, this is it—the biggest thrill in the park—there isn't anything bigger or more exciting—you've had it!

But what about this "let-down" feeling after it's all over? We thought this roller coaster ride would be exciting and the answer to what we were looking for, but we quickly discovered it didn't give us at all the satisfaction we thought it would, and after a few more rides, it's no longer even exciting . . . it's old stuff!

We could use the story of the roller coaster ride to symbolize many things in our life, but as I mentioned before we refer to it here as a symbol of what some of us seem to be constantly seeking for the part that recreation or entertainment plays in our lives. We're looking for thrills and excitement which many times are dangerous sources of entertainment.

The roller coaster has a one-track mind; it can't ever change its way or get anywhere. As Christian young people we want to develop the right kind of fun in our lives . . . fun that starts at one point and goes on to another, and instead of leaving us with an empty feeling or unsatisfied feeling; it leaves us with a wholesome feeling of having really enjoyed ourselves.

We want fun that will help us develop into more interesting and outstanding young people.

To play is natural and inevitable. It's just as important for us to spend some time playing each day as it is to eat our three meals and sleep eight or ten hours. Someone said, "recreation or play should be physically and mentally helpful." Now in order for our recreation to be physically and mentally helpful, what must it do for us? Let's think of some of the values of play or recreation.

Just to name a few: it should develop person-

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Brethren Youth Crusaders

Devotional Topics

Clarence S. Fairbanks Topic Writer

TOPIC FOR AUGUST 9, 1953

THE KIND OF A HOME I WANT

Prov. 12:1-7; Matt. 7:24-29; 2 Tim. 1:1-5

"IF YOU HAD TO CHOOSE one of the following—an interesting job, an independent income of \$100 a week, a happy family and home life—which would you choose? That is the question asked recently of a cross section of husbands and wives. Eighty percent answered a happy family and home life."* Samuel Johnson wrote, "To be happy at home is the ultimate of all ambition; the end to which every enterprise and labor tend, and of which every desire prompts the prosecution."

Most people want a happy home more than they want anything else. Certainly they are concerned about the style of their house—its location, architecture, and its furnishings. They are important and will engage the attention of anyone who has the choice to make on these matters; but they are nevertheless secondary. The distinctive atmosphere of the home comes from personality.

1. I WANT A HOME THAT IS AS FREE AS POSSIBLE FROM TENSION AND BICKERING. In every home there is a certain amount of bickering and tension, but this should be reduced to the very minimum. In order to achieve this goal, every member of the family will have to cooperate. In order to avoid the every morning tension of getting the children off to school and father and mother off to work, there will have to be a division of chores around the home. Each person will have to have a part in planning the program the evening before and seeing that it is carried out.

Perhaps, the most important ingredient in overcoming tension in the home is love. One of John Buchan's sons wrote of his father, "Everything sprang into cheerful new life the moment my father entered the front door." The secret of John Buchan's life can be found in an observation of a friend who wrote, "The foundation of his life, I realize now, was the principle of Christian life."

If in the midst of this hustling life of yours, you know that a house does not mean a home—if you would like to rise above the petty tempers of life; seek often to be in the company of Jesus Christ. Dwellings should not be classified as rich or poor, luxurious or plain, but as homes where peace and love abound or where they do not.

2. I WANT A HOME IN WHICH ALL THE MEMBERS OF THE FAMILY PARTICIPATE. In a study at Milwaukee State Teacher's College the question was asked, "Why do boys and girls go wrong or right?" After careful investigation, it was discovered that, "In these homes of well-adjusted children an orderly life was cultivated far more often by the positive methods of planning and working together than by the negative approach of force and punishment. One of the most impressive

features of these families was the number of activities pursued as a family: picnics, sports, hobbies, weeding the garden, just sitting around talking to each other. Each home had its own pattern, but underneath the variety was the feeling that anything whatever was enjoyed simply because father, mother, and children did it together. One doesn't need to be a psychologist to realize how much group feeling can contribute to security and good adjustments."***

This does not mean that all of our activities have to be planned for the home. These children were also encouraged to make friends outside the family circle. They were encouraged to build friendships, spread their wings and fight their own battles. As one woman put it, "You have to let them go if you want to keep them."

Nor does this mean that all will be sweetness and sunshine. These families had their share of quarreling and misunderstanding, but somehow their upsets didn't go very deep and did not last very long.

3. I WANT A HOME IN WHICH LOVE PREVAILS. There is one thing that seems to bind everything else together and that is love. One father put it this way, "But most important of all is loving your children and letting them know it, thinking of them as people and treating them so, appreciating what they do and telling them so—and above all, letting them know they are wanted." On the other hand it has been found that most delinquent children come from homes that are little more than a place to get a quick meal or some much needed sleep. They are homes in which parents and children quarrel a great deal and in which parents allow their children to get the idea that they are unwanted and unloved. Love is the foundation of any home that is successful and happy.

4. I WANT A HOME THAT IS BUILT ON THE PRINCIPLES OF JESUS CHRIST. Some years ago Henry C. Link popularized the slogan, "Church going families are happier families." This is the conclusion of a great psychologist of our day after examining the facts. Why is this so? Part of the reason is that it is something the whole family does together, but certainly a greater part of it is the fact the Christ and the church proclaim kindness and consideration for others and **LOVE** is its keynote. Again to quote from the article, "Why Boys and Girls Go Wrong or Right" the investigators found that on "religion there was every shade of opinion and practice . . . yet far more typical was the parent who said, 'We participate in religion as a family just as we do in everything else.'"

CONCLUSION: Dr. H. A. Overstreet tells us that "No social institution is more fateful for the human race than the home. In it the primary shaping of character takes place. In a good home, maturing gets quickly under way: the child is helped to grow from stage to stage of confidence, skill, affection, responsibility, and understanding. The light of common day into which he grows has its own permanent radiance: it does not dissipate his clouds of glory."****

It is plain, it seems to me, that if we are to have the kind of homes that all of us really want, we must begin with Christ and His way of life. We must be consider-

(Continued on Page 14)

Prayer Meeting Studies

By C. Y. Gilmer



"HE GIVETH MORE GRACE"

(James 4:6)

Among the great promises, precious and true,
Is this, all-sufficient for me and for you:
Whatever your need, any time, any place,
Just trust, and remember, "He giveth more grace."

When grief thrusts you through with its cold, piercing
dart

When friends pass you by, almost breaking your heart,
Just look through your tears for a glimpse of God's face,
And cling to the promise, "He giveth more grace."

When petty annoyances, problems and cares
Take up their abode in your mind unawares;
Go into your closet and earnestly pray—
"I need just a little more grace, Lord, today."

If burdens rest lightly, and troubles seem few,
Or strike like a thunderbolt out of the blue:
Serene may you go, clinging close to His hand—
"He giveth more grace," as your need may demand.
—Kathryn Blackburn Peck.

IF LIFE'S DISAPPOINTMENTS have caused you a bruised or broken heart, remember that "Earth hath no sorrow that Heaven cannot heal." Come to Christ Whose heart was broken for you, make confession of sin, and pray the prayer of Psalm 51:10. Realize that trials only bring you closer to God (Psalm 34:18). Broken hearts are healed by the sanctifying grace of God (Psalm 51:17). God will give "the oil of joy for mourning" (Isaiah 61:3). Through thorns on life's path we may come to greater revelations of God (Isaiah 9:6, 7).

Love is the gift of God, for our comfort. Love meditates purely (1 Cor. 13:5), believes for the best (v. 7), suffers and brings Christian victory (v. 4). Love is willing and obedient (Psalm 110:3; 2 Cor. 8:3, 12). The Scripture would have us to be subject one to another in love (1 Peter 5:5). Love is pleading and winning (2 Cor. 5:14). Love sympathizes, pities, and is real (1 John 3:18). There is no fear (1 John 4:18). A satisfying love brings joy (1 Cor. 13:6), begets love and good works (Heb. 10:24).

"The God of all comfort" is truly comforting (2 Cor. 2:3-5). God speaks words of comfort to His people (Isaiah 40:1, 2). He knows how to comfort His children (Isaiah 66:13). If you have undergone a severe bereavement, a lingering illness, a keen disappointment, and unjust accusation, come to God for comfort (Isaiah 12:1; 49:13; Psalm 119:76). He has promised never to leave us alone (Heb. 13:5). In great stress let us be quiet and wait for Him (Psalm 46:10; 37:7) while He renders us fit for better service.

We are to have hope "through the comfort of the Scriptures" (Romans 15:4). The Scriptures are "perfect, sure, right, pure, true, righteous, valuable, blessed and enriching" (Psalm 19:7-11). About all some nervous and irritable people need is to read the Bible and pray often (Psalm 32).

Let us not overlook the great compassion of our Saviour (Matt. 9:36). He cares for your soul and knows your need (2 Thes. 2:16). He incites you into His rest and wants to be your yoke-fellow (Matt. 11:28-30). He wants to dwell inside your heart and supply your every need (Rev. 3:10).

And then there is the comfort of the Holy Spirit (Acts 9:31). He gives assurance to our souls by witnessing to our spirits (Romans 8:14). He gives joy (Gal. 5:22), power in prayer (Eph. 6:18). He pleads with Christ for our return from sin (1 John 2:1, 2; Romans 8:26, 27), gives us understanding (Job 32:8). Christ promised us the Holy Spirit as a gift (John 14:16-18) and called Him "another Comforter."



Lesson Comments by Fred C. Vanator

Lesson for August 9, 1953

THE WHOLE ARMOR OF GOD

Lesson: Ephesians 6:10-20; Romans 14:19-21

OUR TOPIC, "The Whole Armor of God," is taken from the second verse of our printed lesson—Ephesians 6:11—and gives us the clew to the participants in the warfare which is constantly in progress all along the front of human life. We cannot escape the fact that Christianity is a militant religion, not made so with the roar of great guns, or the rumble of massive tanks, but waged with the armor of the living God and the "Sword of the Spirit which is the Word of God." In such a warfare, we are told by the Apostle Paul, we are not pitting our strength against flesh and blood; that we are fighting a more rugged enemy, namely, "against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Such an array is even more formidable than appears at first thought.

These enemies are not those who fight openly, but under cover of that which gives them the cloak of respectability. Their tactics are of those who would claim to be helpful in living and the pictures they paint are those of glowing pleasure. Yet they come to us as "wolves in sheep's clothing" and, without pity, proceed to destroy and tear down in order that they may establish their own ends.

Such is the liquor traffic with which the lesson committee wishes to bring us face to face in our present study. It is, therefore, called the "Temperance" lesson. We have only to turn on our radios or television sets and

listen for a very few moments to learn that every effort is being put forth by the "rulers of the darkness of this world" to make our boys and girls slaves to the great demon "drink." They would make their various "brands" of liquor a household word, and indeed it is being done. Not too long ago the writer heard a small boy singing at the top of his voice a refrain which is familiar to far too many through the "air lanes" and which tells the listeners that this particular brand can be had by simply "whistling" for it. (I think most of you will know what I mean, for you too have listened to its chant.) On most of us this would make no impression, for we do not want the "stuff." But what impression was being made on this small boy, and how soon will it be till he will be making his wants known by the familiar "whistle?"

Who is behind this propaganda? Easily answered—"the rulers of the darkness of this world" and "the spiritual wickedness in high places." While some effort has been put forth to stem the rising tide of such wholesale advertising of liquor by the liquor interests, the whole matter has been met by the church in a lethargic manner which betokens a lack of interest in the future of our youngsters and even in our nation.

It is such a situation in the fight against the forces of Satan that Paul finds confronting the early church. His admonition to "put on the WHOLE ARMOR of God," that "ye may be able to stand against the wiles of the devil," is as just as important today as it was then. Have you done what Paul advises? Have you put on the WHOLE armor of God? If so, why not get into the battle against the "spiritual wickedness in high places?"

Crusader Topic

(Continued from Page 12)

ate of each other and plan our work, our fun, and our play together.

*Love, Marriage, Children and Security—By Henry C. Link. Reader's Digest—May 1951, p. 47.

**Why Boys and Girls Go Wrong or Right—By Robert M. Goldenson, Ph.D., Parent's Mag.—May 1951, p. 31.

***The Mature Mind—By H. A. Overstreet. pp. 230-231.

QUESTIONS FOR DISCUSSION

1. What kind of a home do you want?
2. What do you consider hindrances to a happy home?
3. What would you do to make your home happy?

GOING THROUGH LIFE

(Continued from Page 11)

ality; make us happy or enthusiastic, cheerful; develop our sense of humor; encourage honesty, unselfishness; make us self-confident; develop a knowledge or skill; and sportsmanship.

Now think over some of the forms of enter-

tainment that are participated in every day as forms of recreation or amusement. Let's tie up some of these kinds of recreation with their apparent values as listed above and see if they're doing for us what they should. Pick one of the forms of amusements you participate in and see how many of the above values it possesses. Does it help develop your personality? Make you enthusiastic? Cheerful? Give you self-confidence? Develop a particular skill? Help you make friends? If we match up those things we do for amusement with their apparent values; we can answer for ourselves how much personal benefit we receive from each type of amusement or form of recreation we enter into.

Paul wrote to the Christians, "Redeem thy time." Let's start now redeeming our leisure time, and make sure we're doing those things in fun which will benefit and help us personally. The next time you find yourself looking for a "roller coaster" ride, so to speak, see first "what's in it for you." Ask yourself these questions, and I'll wager you'll be spending your leisure much more profitably and you'll be really having more fun:

1. Is this form of recreation harmful to morals?
2. Is it unsafe?
3. Does it stifle spiritual life?
4. Is it degrading?
5. Is it illegal?
6. Is it something the church can or cannot ask its members to support?
7. Will it hurt my mind or body?
8. Can I do this and at the same time give 100% service to my schoolwork or job?
9. Will I be ashamed if it is found out?
10. Will my doing this cause someone else to stumble?

If in doubt, don't do it. Thomas Hughes said, "There's always a voice saying the right thing to you somewhere, if you'll only listen for it."

Remember, "all you do in word or deed, do all in the name of the Lord Jesus, giving thanks to God the Father by Him."



News From Our Churches

ARDMORE, INDIANA

The Sisterhood girls held their Public Service, Sunday evening, June 7th. Both vocal and instrumental musical talents were displayed by some of the girls. Two very fine films were also shown, "The Lord's Prayer," and "The Barrier." Fifteen of the girls attended the State Conference at Shipshewana on Thursday. One of the girls, Frances Dale, was elected to the office of the Sisterhood State Vice-Presidency. Twelve of our young folks were graduates this Spring. Three from High School, and nine from the eighth grade. Four different schools were represented. A party was given honoring the graduates by a number of the church ladies. A red rose was also given each during the opening exercise of Sunday School.

Our average Sunday School attendance for the first six months of 1953 was 145, compared with 142 for the same period last year. On June 14th, the Daily Vacation Bible School program was given. The theme was "The Coronation of the King." The highest attendance for any one day was 77 children, with an average of 11 helping with the teaching of the children.

The Laymen and their families had a picnic supper, July 9th, at Muessel Park, in South Bend, Thursday evening of each week is "calling night," and we pray some good seed is being sown. Wednesday evening is our prayermeeting and Bible Study. We are extremely grateful to those who are faithful, especially our young folks. Many times they outnumber the older Brethren.

The church was presented a new power lawn mower by the Young Married Peoples' Class, taught by Mrs. Ray Shidler. Remember our Ardmore Church in prayer.

Mrs. Marshall Harman, Cor. Sec.

"OPINION"

H. A. Gossard

SPIRITUAL HUNGER

IT IS NOT UNPLEASANT to be hungry and know there is food and a welcome to dine but I know from experience, and have been told by others, that being hungry and no food in prospect, is a condition easier described than endured. Freezing to death is not exceeding painful during the last stage; but starving to death is exceeding painful during the last stage because at that point one is so physically weak that pain is proportionally increased.

The percentage of starvation according to the population is very low from the lack of material food; but millions die from the lack of Spiritual food or Righteousness;—not because it cannot be had, but because it is not

wanted. God set His table; the Menu is found in His Word; the bill of fare is to "Hunger and Thirst after Righteousness and be filled" (Matthew 5:6). One cannot dine at this Spiritual Feast except he or she be Hungry and Thirsty; and if so, they never leave the table disappointed; but completely satisfied; for God's Menu is balanced to meet the needs of the Soul. And when those needs are supplied, which are Spiritual, the needs required for the physical are also guaranteed; so, what more should be expected? It is a problem to me how people refuse the "Bread of Life" when all required is that they "Hunger and Thirst for it."

In the beginning God set His table and pointed to that which was good for food and to that which was not to be eaten. That forbidden looked better than that allowed. Then the Chef, Satan, came upon the scene when physical hunger was tempting, and said He that planted that orchard is a liar, for He knows the fruit He denies you is better than that He allows; so take and eat of the fruit of that tree He forbids you to eat of; it is better for you, and will make you as wise or wiser than He who made the tree and planted it.

They took of the fruit and ate, and learned later, too late, that the Chef, Satan, was not only a liar, but a deceiver. Then and there he began his Kingdom, and it has flourished to this day, simply because people allow him to deceive them and to direct them to refuse God's provision, "Righteousness"; and starve and thirst in the midst of plenty.

Let us resist the devil, and take God's orders, and His Provisions and set them before a Spiritually Starving World. Then, in a sense, like Satan, commune with the starving and beg them to satisfy their hunger and thirst by partaking of the Righteousness of God through Christ. Then you will have conquered the biggest liar and the worst tyrant the World has ever known. The losing step is when many people act in the reverse:—They seek everything but God's Kingdom "first"; then those things needed besides God's Righteousness is not added unto them. Matthew 6:33, "Seek ye 'first' the Kingdom of God and His Righteousness, and the material things needed will be added unto you," said Jesus. Note Jesus' words in His Sermon on the mount, Matthew 5:6, "Blessed are they which do Hunger and Thirst after Righteousness; for they shall be filled."

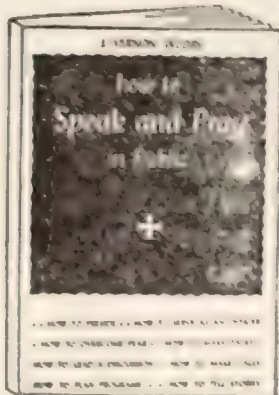
There is no Starvation or Thirst to those who accept God's Menu, and eat and drink at His table. So, come, hungry and thirsty, eat, drink and live on the Bread and Water of Life that God provides for those Spiritually hungry and thirsty. Without money and without price. The only fare is Service you can give after having been strengthened by Spiritual Feasting.

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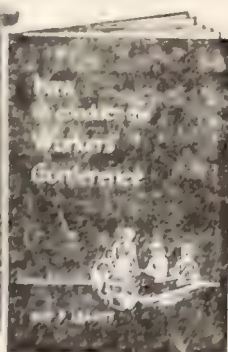
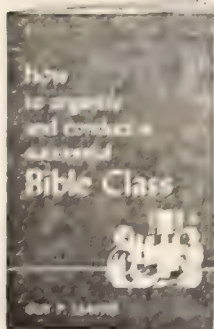
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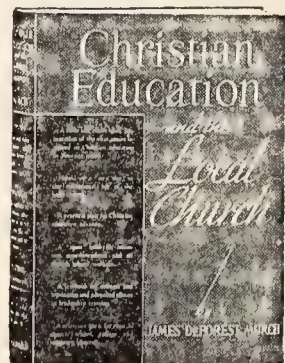
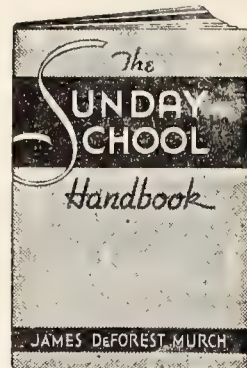
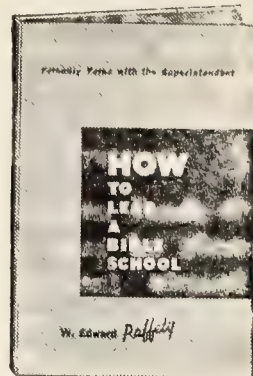
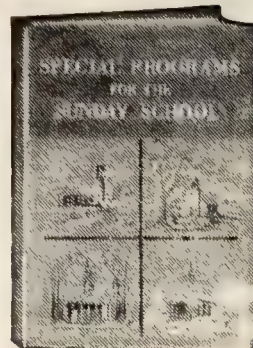
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THE BRETHREN EVANGELIST

VOL. LXXV, No. 31, August 8, 1953

Official Organ of The Brethren Church

A NEW BRETHREN BOOK

The *FAITH* of the *GOSPEL*

By Dr. C. F. Yoder

Foreword

DR. C. F. YODER, pioneer missionary of the Brethren Church to Argentina, has faithfully and effectively set forth in the pages of this book, a life-time of thinking and study of the Holy scriptures as they relate to our Christian faith.

This book is not a defense of the Brethren Church—rather it is a defense of the great fundamental facts of Apostolic Christianity in a day and age when churchmen and “seekers after righteousness” are turning, or are being turned to false doctrines.

It is a fortunate coincidence, though, and we can be proud of the fact that in the Brethren Church we find the beliefs and practices of Apostolic Christianity as outlined by Dr. Yoder.

That all seekers after righteousness, that all Christians, that all Brethren, might find answers to the perplexing problems of Christian practice, we proudly ascribe our name to this Foreword. We assure the reader that answers to problems and the defense of The Faith of the Gospel are to be found herein, for those who seek to know the truth and who desire to abide therein.

That souls might be spiritually strengthened—that the gospel message might be sped in its world-wide mission—that Christ might be glorified—we present, “The Faith of the Gospel.”

Ashland, Ohio
August 1953

W. St. Clair Benshoff
Editor of Publications

Available at Conference Time

SEE PAGE 11, This issue

THE BRETHREN EVANGELIST

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Items of General Interest

BETHLEHEM, VIRGINIA. A special commemoration, in honor of the Pastor, Brother John F. Locke, who has completed twenty-five years as Pastor of the Bethlehem Brethren church, was held on June 28th.

ST. JAMES, MARYLAND. The Laymen's picnic, which included their families, was held on July 9th, in the Williamsport Community Park, with an attendance of more than 55. A very fine time of Christian fellowship is reported.

For the Building Fund, the Sunday School offering on July 12th, amounted to \$131.21. Improvement activities, at present, include completing the cistern and the erection of hand rails for the front entrance of the basement.

Brother Freeman Ankrum reports on the condition of Brother Dyoll Belote, Pastor of the Linwood, Maryland, Brethren church. Brother Ankrum says that Brother Belote was up and around "on his own power," expecting to be discharged from the hospital on July 24th. He expected to attend the service in the Linwood church on July 26th and to be back in the pulpit by October 1st.

BERLIN, PENNA. Thursday, July 16th, the Laymen held their picnic in the Berlin community grove. In addition to their families, they were special hosts to the Junior and Senior Woman's Missionary Societies.

The Sunday morning service on August 16th will be in charge of the Sisterhood girls.

JOHNSTOWN, PENNA., SECOND BRETHREN. Brother Bruce C. Shanholtz reports that the Moxham Union Sunday evening church service held in the Second church on July 5th was well attended.

The Second church is considering the purchase of a parsonage, Committees now being at work on this matter.

JOHNSTOWN, PENNA. THIRD BRETHREN. From Brother E. M. Riddle, we learn that the Third Church, on July 13th, let the contract for the redecoration of the church interior.

JONES MILLS, PENNA. During the Pastor's absence, on August 2nd, the message was brought by Brother George Gearhart, of Mt. Pleasant, Penna.

Brother Elmer M. Keck is spending his vacation traveling through the Mid-west, showing his colored slides of the Brethren Mission Work at Lost Creek, Kentucky.

PITTSBURGH, PENNA. The Pastor, Brother Ralph Mills, was guest speaker on Sunday, July 19th, in the Wayne Heights Brethren Church, Waynesboro, Penna.

MASONTOWN, PENNA. Brother William Keeling is placing the emphasis on regular church attendance by announcing the fact that there were "twelve fine people"

(Continued on Page 10)

ITINERARY OF THE AMBASSADOR'S QUARTET

Quartet Personnel: Charles Huff, Ronald Ritchey, William Curtis, Glenn Grumbling

BERLIN—Sunday morning, August 9th.

MEYERSDALE—Sunday evening, August 9th.

CUMBERLAND—Monday evening, August 10th.

JONES MILLS—Tuesday evening, August 11th.

MT. PLEASANT—Wednesday evening, August 12th.

RAYSTOWN—Thursday evening, August 13th.

MASONTOWN—Friday evening, August 14th.

HIGHLAND—Sunday morning, August 16th.

CAMERON—Sunday evening, August 16th.

AKRON—Sunday evening, August 23rd.

VINCO—Monday evening, August 24th.

SERGEANTSVILLE—Wednesday evening, August 26th.

GEORGETOWN—Thursday evening, August 27th.

WASHINGTON—Friday evening, August 28th.

HAGERSTOWN—Sunday morning, August 30th.

WAYNESBORO—Sunday evening, August 30th.

ST. JAMES—Monday evening, August 31st.

ST. LUKE—Thursday evening, September 3rd.

MATHIAS—Tuesday evening, September 8th.

OAK HILL—Thursday evening, September 10th.

TERRA ALTA—Friday evening, September 11th.

LOST CREEK—Saturday-Monday, September 12th-14th.

(Dates for other churches in the Southeastern District yet to be confirmed.)



The Editor's Pulpit



How Fast Are We Going?

RECENTLY, THE NEWS was flashed to the world that a Stratojet bomber had traveled from the United States to England in just 4 hours and 45 minutes. In this feat, the pilot managed to clip 37 minutes off the previous U. S. to England record.

We moderns are becoming accustomed to news of such speeds. There was no special celebration, nor even much discussion about it. It was just another record in man's effort to conquer distance. Such was not always the case. We well remember the great acclaim which came to a young man by the name of Lindbergh just a generation ago when he completed a flight from the United States to France. Immediately, he was accorded world wide fame, and his name was on the tongue of every person within range of newspapers and other news sources. He had "really done something!" We doubt seriously if any reader of these lines can recall the name of the jet pilot who set the new record.

We are presenting this contrast of a few years to illustrate the fact that in a generation our speed had changed. What was once "something new," is now commonplace. What was once an age of "normal speed," has now become an era of terrific racing. This change has not only affected the speed of planes, it has also affected the normal pace of our living. None of us travel at the same speed of a generation ago. Not only in our motor cars, is this true, but in every phase of daily living.

Thus, there comes to us that thought that we must keep pace with the changing temperaments of life—in our church work, we mean. We are now on the eve of our General Conference. This will be our 65th. It would be interesting if we could review excerpts from each of the previous conferences to see how things were done; to see the out-look, the plans, the visions, the works of these Brethren of years past.

However, let us concern ourselves with the present and the future. Definitely, this is a different age in which we

live. People react differently to different things. What once commanded attention, now is passed without notice.

So, what about our plans, our visions, our works, this year? Will General Conference bring about a program of church advancement geared to the times? Will we see plans to meet the needs of a super-sonic world in a spiritual sense? Will Conference help our leaders to gear their plans to the modern world?

There is no substitute for the Gospel. A man's soul at a thousand miles an hour can be saved only in the same way as one going one mile an hour. The glorious, saving Gospel of our Lord must be proclaimed as faithfully today as in the days of the past. The mission of the church is still the evangelization of the world. If we are to meet the needs of the world today, it will be through a gearing of our plans to today's speed. Bear in mind, that the Gospel does not change. Man is a sinner, and needs Christ to redeem his soul. At the speed we travel today, we often do not have time, or do we take the time to consider the needs of our souls. The needs are there, nevertheless. We must find how to meet them.

The question we raise is, "How fast are we going?" That is, in this modern day, are we as a church traveling the speed of men's needs? There is a song which suggests, "Send the light!" And we could change that to say, "Speed the light!" Truly this is an age of speed; an age in which men's need of the Saviour is just as great as ever.

It is our prayer that General Conference will be spiritually enlightened as to the needs of men today, and will gear the coming year's plans to the meeting of these needs. For if we do not, there is a likelihood that we might be left behind in this business of witnessing for Christ.

The Brethren Church can render a great service to our Lord and Master, and can likewise reach many thousands with the Gospel by keeping in mind that we have a changeless Gospel in a fast changing world.—W. S. B.

**SIXTY-FIFTH GENERAL CONFERENCE OF THE
BRETHREN CHURCH—AUGUST 17-23, 1953
Ashland College, Ashland, Ohio**

Brethren Church History

By Rev. Freeman Ankrum

GENERAL CONFERENCE 100 YEARS AGO

THERE WAS AN ABNORMAL ACTIVITY in the Spring of 1853 in the Eastern section of Frederick County, Maryland, as the Brethren prepared to entertain the Yearly Meeting or Annual Conference. The location was the Beaver Dam Church, between Johnsville and Union Bridge. This at that time was one of the largest congregations in the East. The Church today is hard by the improved road not far from the village of Johnsville. There are two churches on the site which speak of tragedy and unfortunate division, of seventy-three years ago in 1880. This requires a treatment by itself, unless better forgotten. The location of the site of the Conference of one hundred years ago, was in a very beautiful section of Maryland, where on every side the eye finds pleasure in the vistas unrolled before it. Today the two churches stand in the same yard, as has happened so many times where differences of opinion have arisen. Adjoining on the East is the large cemetery. There is peace beneath the surface among those who at times found no peace in their disagreements while alive. The wooded background, and the rolling farm land makes this place well worth visiting. It is only a few hundred yards from the winding concrete road number 75 leading from Libertytown, through Johnsville to Union Bridge.

When the Brethren gathered at Turkey Creek, Elkhart County, Indiana, in 1852, they considered two locations for 1853. One was in Huntingdon County, Pennsylvania, at or rather in the Aughwick Congregation. The other was Beaver Dam, as this congregation in Maryland was and is still called. Travel was exceedingly difficult one hundred years ago. There was so much isolation that the Brethren in Illinois were called the Western Brethren. The Beaver Dam, Maryland, Brethren had invited the Annual Meeting to come to their section of the brotherhood previous to this. So it was decided in Indiana, "That our next Annual Meeting should be, God willing on Pentecost, 1853, with our beloved brethren in Beaver Dam church, Maryland, and in as much as it has been granted our Western brethren to have the Yearly Meeting every second year, it was agreed, that if they do not make a request, particularly urging, our dear Aughwick brethren shall have first claim for the Yearly Meeting in 1854."

The Brethren did not wait until the last minute to smooth the way for those desiring to attend, but imme-

diately gave names of the Brethren in Maryland to whom they should write. The leaders of the Beaver Dam Church to be contacted were, Jacob Sayler or Isaac Pfoutz, Johnsville, Frederick County, Maryland, or Daniel P. Sayler, Middleburg, Carroll County, Maryland. At that time there was a Post Office at Johnsville. Brethren coming from a distance were to come to Monrovia, Frederick County, Maryland, by Railway which was the nearest place the trains stopped. Here they would be met by a brother and there would be a conveyance at the depot to bring the brethren to the place of the meeting. Of course many of the brethren from Pennsylvania, Virginia and West Virginia, and perhaps some as far west as Ohio came by their own conveyance which was naturally the backs of their favorite riding horses. Ofttimes the women rode along side by side with their husbands on the long trips to the Annual Meeting. It is likely that Elder Kline of Broadway, Virginia, was one who tied his horse to the common hitching rack by the church or under some leafy tree. He was present at that meeting.

The usual preparation was made long before the date of the meeting that spring of 1853. Beeves had to be secured. Men to prepare them for the large number present. Apple butter, bread baked by the local sisters in their dome shaped bake ovens, hay and corn for the horses with feed boxes and mangers for hay. Poles were plentiful and a man and an ax would soon be able to prepare space for many of the animals of the brethren. Nails were none too plentiful but enough wrought iron nails would be spared to nail up the poles. These could be carefully drawn following the close of the meeting and used elsewhere.

When the Conference was held, Beaver Dam was in its greatest strength, and just two years later had a membership of 400 members living within the bounds of the congregation.

Beaver Dam was a contemporary with Pipe Creek over the ridge Eastward in Carroll County. Whether Pipe Creek included all the churches on this section of Maryland needs no discussion now. However there are those who have thought that it at one time did cover this territory. We do know that there were five brethren centers in Maryland before George Washington became President in 1789. These Colonial groups were: Pipe Creek, Balti-

more, Beaver Dam and Israel Creek, Middletown Valley and Antietam. The first four mentioned were East of the Blue Ridge mountains. One Historian, Morgan Edwards, states that there were seventy churches in Maryland in 1770. It was also stated that Daniel Leatherman had the oversight of these seven churches and that all matters of importance were referred to him for his opinion and judgment. The first Annual Meeting minutes of record were made at Pipe Creek in 1778, and there is a likelihood that this church and the Beaver Dam were both separate in identity.

The work at Beaver Dam started soon after 1762 when Jacob Danner began his career on Israel Creek, Frederick County. Ten years later, Daniel Siler moved into this same section, adding strength to Danner. Daniel Siler had come down from Pennsylvania to Maryland. His home had been near Conestoga, and here he had been baptized by Michael Pfoutz in 1752. A Church was soon built at Beaver Dam. Siler succeeded Danner as Elder and held the office as long as he lived. At his death he was succeeded by his son Daniel.

When John Garber and Jacob Sayler built their houses they built them so the large down stairs had folding partitions which could be removed for meetings and love feasts. This custom was also followed by the brethren in Pennsylvania and in Virginia near Flat Rock in the Shenandoah Valley. There has been a record preserved of a communion service held in the house of one John Pfoutz when thirteen took part. He had come to the Beaver Dam section from Lititz, Pennsylvania.

Historian J. M. Henry of Bridgewater, Virginia, states, "No account has been found about the date of building the first meeting house at Beaver Dam. It was probably a log bodied structure built before 1790 and used for nearly thirty-eight years, then replaced by a large stone meeting house. The record said that the members showed great eagerness to build the big church. We are told that John Pfoutz got up at one o'clock in the morning on the day set to begin hauling stone; and that Abram Grabill stuck the first spade at dawn for the foundation.

The large stone church was built about 1828 during the aggressive eldership of John Garber.

Beaver Dam was under strong leadership in Elders; Jacob Danner, Daniel Siler, John Garber, Jacob Sayler, Isaac Pfoutz, then the famous Daniel P. Sayler, all serving in order from 1762 until 1855 when Beaver Dam was divided into three congregations.

By the year 1855, D. P. Sayler had with the aid of his faithful workers built up one of the strongest and largest congregations to be found anywhere in the brotherhood. It may be said in this connection that there is an aged daughter of Elder D. P. Sayler living in Waynesboro, Pennsylvania. However she was very young at the time of his death and remembers very little about him.

Two churches stand today at Beaver Dam, one the Old Order German Baptist and the other the Brethren or commonly called The Church of the Brethren. The younger of the churches was built in 1882 and has been called "the new brick church."

As the Brethren gathered at Beaver Dam one hundred years ago there was a great National stirring with the frontier extending farther and farther west. The rumb-

(This article by Brother Ankrum, the 41th in a series on Brethren Church History, is very timely, inasmuch as we are on the eve of the 1953 General Conference of the Brethren Church. "It was written with that in mind," says Brother Ankrum.—W. S. B.)

ling of stage coaches passing through Frederick and New Market a few miles to the South, and the lumbering Conestoga wagons with their belled horses and heavy loads wore ruts in the National Road which had been built as they thought to last for years. Steam was rapidly being developed and was encroaching upon the horse drawn equipment. This was looked upon with disfavor by the Stage Coach drivers who were the aristocracy of the rolling road. Problems were inserting themselves into the ranks of the brethren. There were 46 articles or queries thought serious enough to be brought before the assembled Brethren rather than try to thresh them out in Committee. While they were to them, a century ago very great and important, as we look back from this age some of them we find have been minimized by the passing of time.

The space of this article will permit of only a cross section which will give some idea as to what faced our early church fathers in establishing the work in this land. Mistakes, they certainly made, but they were placing the welfare of their beloved church above even their own pleasure and convenience. What they believed they stood for without fear or favor.

During this time there sprung up in different sections of the brotherhood periodicals which presented the view of the owner or Editor rather than the view point of a large cross section of the church. This brought its troubles and headaches. A query of the year before had been carried over regarding one of them, "The Gospel Visitor."

After due consideration they came to the following conclusion, "Inasmuch as the 'Visitor' is a private undertaking of its editor, we unanimously conclude that this meeting should not any further interfere with it." The growth and life history of this publication down on to the changes of the present day vindicate the wisdom of the decision.

In those days when the liquor jug was a part of nearly every household and especially in the harvest field as men labored from early to late, and was offered to visitors as part of the hospitality of the home, it brought trouble even as today. At their public sales it was the custom to use liquor, perhaps as a drawing card for prospective customers. The matter was discussed in the Beaver Dam Meeting. The answer was what we would expect even of a Brethren Conference today. "Considered as wrong, that it should not be so at all, nor at any other gathering." The brethren looked upon it however as a medicine and stated that it should not be taken in public "when in perfect health. We are of the opinion that it has the appearance of evil, and should not be indulged in, or partaken of at all, as a beverage."

However the darkest and most difficult cloud to be met was that of slavery which hung like a sword of Damocles over the head of the brethren and liberty loving individ-

nals of the Nation. The state laws varied and the problem was brought to the Meeting. In this County, and in the County Seat of Frederick lived Roger Brook Taney, a Chief Justice of the United States Supreme Court who wrote the Dred Scott decision in 1857, just four years following this Conference. This divided the land as nothing else had done up to that time. Today in his old home in Frederick may be seen the desk upon which this fateful decision was written which did so much to precipitate the Civil War. In effect the decision was that the negro was not a citizen therefore had no right in a Court of Law. The church desired to keep clear of the evils of slavery and desired that such persons "come into Christ's Kingdom." The questions involved were considered too important to be discussed upon the Conference floor so a committee was appointed consisting of eight brethren to consider the matter and report as soon as possible. The members of the committee were Joseph Arnold and Benjamin Moomaw of Virginia, John Umstad, Sam Lehman, Isaac Price, a David Bosserman of Pennsylvania, and Daniel P. Sayler and Henry Koons, of Maryland. It may be said that the Brethren were unsympathetic to slavery in every form.

Even as today, there arose a squabble in a church in Williams County, Ohio. They sent to the Beaver Dam Meeting for a committee to solve their troubles, and settle the difficulties among the leading members of the church. A committee consisting of the following brethren was appointed; Jacob Miller, of Portage, Indiana; Abram Miller, of Allen, Ohio; John P. Ebersole, of Seneca, Ohio, and Elias Dickey, of Ashland, Ohio.

There came among the brethren those who denied the Bible, such as "there was no Devil and that it was not a serpent that beguiled Eve, that it was only the lust that tempted her and every one." They made short shift of teachers such as that.

When stills were common, the question came up "whether it is allowed for brethren to distill fruit, or get it distilled, and sell the liquor?" The answer was "We say, No, not at all."

Our brethren forefathers looked with considerable disfavor upon the matter of higher education. The question was brought up as to whether "it was right for a brother to go to college or teach the same." After contemplation of this query they came to the following conclusion, "Considered, that we should deem colleges a very unsafe place for a simple follower of Christ, in as much as they are calculated to lead us astray from the faith and obedience to the gospel." Who can say in this day that they have always been wrong in their conclusion? They frowned upon taking exhibits to and attending County fairs. The matter of drinking intoxicants seemed to play an important part in the discussions, for instance, "Is a church justifiable in expelling a member for drunkenness, so long as members generally continue the custom whereby men are made drunkards?"

The answer was, "Considered, as drunkenness comes directly from moderate drinking, therefore every church should keep the advice of the Yearly Meeting, to use no intoxicating drinks as a beverage, and then they can consistently disown the brother."

It seems that another Ohio church had found it difficult or impossible to solve its differences so a commit-

tee was asked to come to the Jonathan Creek Church in Ohio. This church was in Muskingum County, southwest of Zanesville. A committee was appointed and when the Beaver Dam meeting adjourned, went to the scene of the Ohio trouble.

As the meeting came to a close the matter of the location of the gathering for 1854 was on the agenda. The invitation from the brethren in Ashland County, Ohio was accepted for the 1854 Annual Meeting. "It was, therefore, concluded, that the Yearly Meeting, on Pentecost, 1854, is to take place, God willing, with our beloved brethren in Ashland County, Ohio, and if the request be repeated, the year after next with our loving brethren in Aughwick, Huntingdon County, Pennsylvania."

As to the Yearly Meeting next year, in Ashland County, it was stated by Bro. Elias Dicky, "that brethren from the East, coming by railroad, should stop at Wooster, and brethren from the West, at Mansfield, whence the brethren of Ashland will make arrangements to have them conveyed to the place of meeting. Necessary written communications will be attended to, by addressing them to Elias Dicky, Ashland, Ohio."

After all united in prayer and praising God for His assistance granted in going "through the labors of this Annual Meeting," they commended themselves to His care and protection. The Committee of Elders who signed the minutes as was the custom, was George Hook, Daniel Miller, Elias Dicky, of Ohio; Benjamin Bowman, David Miller of Indiana; Joseph Emmert of Illinois; Benjamin Bowman, John Kline of Virginia; Christ Longenecker, Peter Long, of Pennsylvania; Jacob Leatherman, Jacob Sayler of Maryland. The clerk was Henry Kurtz who stated that this "was a true record."

One hundred years have passed with myriads of changes, in the Country, the Church and the World, since our brethren forefathers met in the rolling hills of Maryland. All who gathered there have long since passed from the walks of life. Many of their decisions have stood and been vindicated. Some of the problems were too close to them and too much a part of the communities in which they lived for proper judgments.

They were conscientious and stood first and foremost upon their understanding of the word of God. Their

(Continued on Page 10)

WITH THE LAYMEN

SOUTHERN INDIANA DISTRICT LAYMEN

Please Take Note:

The regular Quarterly meeting of the Southern Indiana District Laymen will be held at the Muncie Brethren Church on Monday evening, August 10th. Please notice: This is one week earlier than regular time because of General Conference. Let's keep up our fine record of attendance.

—Guy V. Purdy, Sec.

Missionary Department

FROM BOB AND BEA BISCHOF

Dear Board Members:

As a missionary under your employment, I feel sure that you are interested in the work which is being done and can be done by our church in this needy field. I was just looking at the calendar and it is hard to believe that it will soon be time for our annual conference.

Veda, Janet, Bea, and I all send our greetings to you and we are praying that this year's conference will be a great one for our church and most of all in the eyes of our blessed Lord and Saviour Jesus Christ, whom we all are striving to serve as best we can. Our prayer is that the Holy Spirit may show the way and lead in the way in which our church may be better used by Him for the Lord's glory.

Into Higi Territory

Let me take some space to write regarding a recent four-day trek into the Higi territory. First, I should say that up until the year 1951, the Higi territory, east of the Gulak Uba road, was closed to the white man; that is, with the exception of the government officials who had to make trips into it. The main reason for this being that a number of the various clans were feuding among themselves. In 1951, the bulk of this territory was opened to the missionary and this land falls into the section allotted to the Church of the Brethren Mission. However, there are still a number of villages which we are not permitted to enter, but the opinion is that the entire territory will be open within a few years.

Thursday afternoon, June 4th, Mr. Kulp (the field secretary), Mr. Bowman (the missionary at the Gulak station), and I, started on a four-day trek into the Higi land with the purpose in mind of selecting a site which might be suitable for a station. We traveled eastward to Mitchika, then north to Moda. At Moda, we again turned east and went on the road to Sina Komde.

The map in the Mission Board office does not show this road, but you can put in the road if you will draw a line from Moda through the villages of Humshi, Garta, on to Sina Komde. We spent the first night at Sina Komde. In the evening we talked to the chief and some of the village elders, getting from them the names of other Higi villages. You see there are far more Higi villages than are on the map.

In the morning a service was held at Sina Komde and the people seemed to be quite pleased. The people of Sina want a teacher, but funds are low and at the moment there is no one available. We then started back westward through the valley, stopping at Garta and Humshi. At both places the people were greeted, inquiries were made about Higi villages and compass readings taken. If on the map you will put a dot where the road between Moda and Humshi runs just a little west of

the shaded mountain area and write there Shuwa, this is a Higi village where we stopped for over four hours—well, I guess it was about six hours.

This is a village where a Class in Religious Instruction was recently opened with an enrollment of more than 50. Again inquiries were made about Higi villages, compass readings were taken, etc.

The land east of the Gulak-Uba road is in the form of valleys. For the most part these valleys run east and west. The village of Moda sits at the opening of two valleys, and below Mitchika there are at least three such valleys. The problem which would face one in attempting to set up a station here would be—How can one place a station in one of these valleys and have it so the greatest majority of the people can easily be reached and so that they in turn can reach the station?

While we were at Shuwa one of the Africans said that just one fourth of a mile east is a valley that runs north and south and connects the two valleys. He said that the distance was only four miles from Shuwa through this valley to a large Higi village over in the other valley. So we got in the jeep and drove through this north and south valley. There is no road, and the jeep just followed the foot paths. This valley is by no means level, but does connect the two valleys. We drove to a point where we could climb a knoll and sure enough, as we looked south we could see the very place where Mr. Grimley, Mr. Bieber, Bea and I had eaten lunch on our survey in the next valley in January.

This valley would connect with two of the largest populated valleys. In looking for a site in this area a number of things would have to be taken into consideration:

1. The station should be close enough to an all-season road so that the missionary could always get in and out;
2. The ground should be good in order to have space for a garden and orchard;
3. The water supply should be good all the year around, since from October to about the middle of June there isn't any rain. You must have a continuous water supply for personal consumption, irrigation, etc.

We selected a site just a little south of the road from Moda to Humshi, about where you wrote Shuwa on the map. It is about a half mile from Shuwa and a quarter mile off the road. The ground looks very good. The water supply and accessibility will have to be checked later. A plot was selected and marked off with stones.

In August, Bieber, Bowman and I will go there again. This will be in the height of the rainy season and we will then be able to see how it would be to build a road to the site. The water will have to be checked into at some other time. If we feel that the site is good, application will be made to the government. Each station is allowed an area of five acres for the station, including place for dispensary, school, church, several residences

(Continued on Page 9)

HIGHLIGHTS OF THE 63RD PENNSYLVANIA DISTRICT CONFERENCE OF BRETHREN CHURCHES

The 63rd Conference of the Pennsylvania District Brethren churches was opened at 7:45 P. M., Monday evening, July 20th, at the Vinco Brethren Church, with Moderator Floyd S. Benshoff, in charge.

A total of 103 lay, and 16 ministerial delegates, and friends of the conference, enjoyed this time of spiritual refreshing and Christian fellowship. It was a great joy to see the new addition of Sunday School rooms being added to the Vinco church, and a beautiful fellowship house completed just in time for conference.

It was our privilege to enjoy some very fine music in the way of solos, duets, choirs and quartets. The choirs were from Berlin, Highland and the host church. The Vinco Male Quartet rendered several fine selections.

The inspirational Bible lectures of the conference were brought by Rev. Clarence S. Fairbanks, of the Ashland Park Street Brethren church. His messages were exceptionally good, and brought many comments from the delegates.

The message on Monday evening was brought by Vice Moderator Rev. Ralph E. Mills, of Pittsburgh. He challenged us to a greater appreciation of our church, of our Doctrines and of Christ our Saviour, who gave His all for us. He used as his topic, "I Say Unto Thee, Arise."

The Moderator's address by Floyd Benshoff, using as his theme, "My Church," was a challenge to us. Each one is a very important person in his church, as he is a representative for Christ. A Christian should never be off duty. He urged each one to go back to his church and do a "bang-up job for Christ."

Conference voted to give 50c per member for the mission work at Wayne Heights and Pleasant View (Vandergrift.)

Rev. Clayton Berkshire presented the work of the General Missionary Board. He spoke of the very fine reports received from our missionaries on the fields of service. Rev. and Mrs. Robert Byler were present. They spoke at the W. M. S. banquet and showed pictures at one of the evening services. Rev. and Mrs. Glenn Shank were there and many had the opportunity of meeting them.

Brethren Youth were very active during the Conference. Thursday evening was the youth banquet with Rev. Charles Munson as the speaker. The Vinco youth were on hand with a refreshment tent to help with their "Blocks for Kentucky" project. During the Conference a Brethren Youth Board was formed.

Dr. Glenn L. Clayton was there to represent our College. All were glad to hear of the fine progress made in the building program there.

Rev. W. S. Benshoff presented the work of our Publishing House. He asked that more people subscribe to the "Evangelist." It is the method of preaching by the printed page.

The place of next year's conference was not determined, at the present.

CONFERENCE OFFICERS

- ModeratorRev. Ralph E. Mills
- Vice-ModeratorRev. N. V. Leatherman
- SecretaryMrs. Elmer Keck
- Assistant SecretaryRev. Horace Huse
- TreasurerJohn Glessner
- StatisticianIda Kimmel

Ministerial Association

- PresidentRev. Elmer M. Keck
- Vice PresidentRev. Lyle Lichtenberger
- Secretary-TreasurerRev. Robert Holsinger

W. M. S.

- PresidentMiriam M. Bird
- Vice PresidentMrs. George A. Leidy
- Secretary-TreasurerMrs. Ruth Barkhymer

Laymen

- PresidentJohn Golby
- Vice PresidentB. F. Buzzard
- SecretaryRobert Blough
- TreasurerJ. H. Glessner

Sisterhood

- PresidentLois Walker
- Secretary-TreasurerLois Howard
- PatronessIda Kimmel

Brethren Youth

- PresidentLois Howard
- Vice-PresidentBen Scheller
- Secretary-TreasurerJanet Birchfield

—Mrs. Elmer M. Keck, Secretary.

GIFTS TO BENEVOLENT BOARD

(Additional Church and Individual Gifts for May and June, 1953)

(See Brethren Evangelist, May 23rd issue, for first 10 month's report).

	Add'l.	Total for the Church
Friend, Mt. Zion		\$ 5.00
Rev. W. R. Deeter, Udell—\$4.00		36.80
Goshen185.05		389.11
Loree		175.00
Dayton		100.00
Akron, Ind.		27.93
Hagerstown61.37		216.39
Pittsburgh10.00		93.92
Williamstown		62.14
Waterloo		112.00
Falls City		21.50
Cumberland		20.00

—L. V. King, Treasurer.

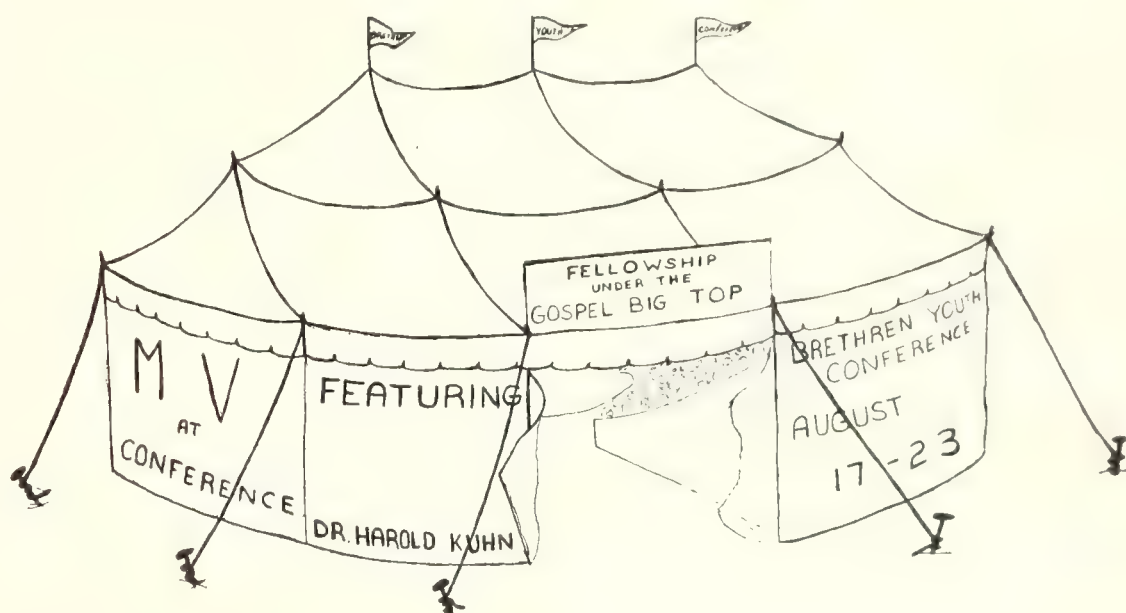
Brethren Youth Notes

BRETHREN YOUTH CONFERENCE UNDER THE GOSPEL BIG TOP

It is a known fact that this year's Brethren Youth Conference has been advertised as being entirely different from previous Conferences. As evidence of this fact note that the youth will meet under the Gospel Big Top to hear Dr. Harold Kuhn.

Meeting under the tent is a unique feature which will add much to the spirit of the Conference. Likewise the coming of Dr. Harold Kuhn will add strength to the meeting. Dr. Kuhn will return from Europe just one day before he begins speaking to youth. As a youth speaker he is tops as he brings his wide experience and Christian testimony together in a blending of spiritual witness. Out of his wide travels he will be able to bring pictures of Christianity in action throughout the world.

Leaders of Brethren Youth are expecting, and preparing for 300 young people, in what promises to be the largest Youth Conference ever held. Young people should plan early to attend the whole week, August 17th-23rd.



INFINITE MEADOWS

An original play by Mrs. Ida Lindower, entitled "Infinite Meadows," depicts the lives of our missionaries in Africa. Humor and inspiration combine to give one the challenge of African missions in this "different" play. The play will be given during the big Saturday night youth rally at Conference. Everyone should plan to stay or come in for one of the big nights of the week of Con-

ference. You'll not want to miss "Infinite Meadows." Young and old alike will enjoy the enthusiasm of youth as it portrays our missionary work in Africa.

Saturday night will also feature youth giving its money to missions through the project "Bucks for Blocks." If you are coming to Conference plan to stay for the big Brethren Youth rally on Saturday night—you'll be glad you did.

MISSIONARY DEPARTMENT

FROM BOB AND BEA BISCHOF

(Continued from Page 7)

and store. It will be some time before anything definite is decided, but we do ask you to pray that God may show

us the best place. We were very much pleased with the number of people who would have access to the station and whom the missionary could contact.

Friday evening we stayed at Mitchika and then on Saturday traveled through two other valleys, one south of Mitchika and the one south of Moda. The field is large and our church can do a large missionary work here if we are able to establish a station.

—Bob and Bea Bischof.

Brethren Church History

By Rev. Freeman Ankrum

General Conference 100 Years Ago

(Continued from Page 5)

mistakes were of the head and not of the heart. Time proves, tests and discards many of our best, as we think, opinions and conclusions. The church one hundred years ago was still a young church. There were those living and in attendance who likely knew personally the son of the organizer of the Church, Alexander Mack, Jr. After the benefit of years of additional experience, we take steps and make decisions which time will either underline or eliminate. With their human frailties, their weaknesses and struggle against unfriendly forces in the communities and states, they surrendered not, but laid for us a firm foundation.

The writer has frequently passed by old Beaver Dam and has never failed to accord it respect for the contributions made by men of faith who sacrificed there to give us a church pleasing to God.

—St. James, Maryland.

Items of General Interest

(Continued from Page 2)

who did not miss a Sunday for the past six months. He urges others to join this number.

AKRON, OHIO. FIRESTONE PARK BRETHREN. "WEDDING ANNIVERSARY DAY" was observed on July 19th, with the Pastor, Brother J. G. Dodds, bringing a special message on "Home and Marriage." All couples married by Brother Dodds, since he came to Akron in 1946, were invited to be special guests. Opportunity for renewal of the Wedding Vows was given at the 7:30 service of worship.

Guest speakers in the Akron church on July 26th were, Gerald Bronson, at the morning service, and A. L. Steiner, at the evening service. Gerald Bronson also brought the morning message on August 2nd.

SMITHVILLE, OHIO. The Brethren Youth Crusaders, on July 12th, held a picnic dinner at the parsonage. The affair resolved itself into a "planning meeting" in which plans for youth meetings and activities were formulated for the coming year.

The Bible Meditation League, on July 19th, showed a film on Korea in the Smithville church.

Brother Robert Hoffman reports their Sunday School attendance for June as 151, which was five below the attendance for May.

Brother Hoffman also writes that, "We are having a wonderful Bible Study in Genesis. Each week shows renewed interest, and new faces. There were about twenty-five present at a recent study."

LOUISVILLE, OHIO. The Sunday School picnic was held at Lake O' Springs Park, Saturday afternoon and evening, July 25th.

GRETNNA, OHIO. "A Week of Evangelism" Services was held August 2nd to 9th, with the Pastor, Brother George W. Solomon, bringing the messages.

DAYTON, OHIO. A visitation program, in which the members go out "two by two," to call on people who from time to time visit the Dayton church, has been started. Object is, according to Brother Percy C. Miller, "to make visitors feel at home and to make them feel that we are glad for their presence." This visitation is also extended to include inactive members of the church.

NEW LEBANON, OHIO. Baptismal Services were conducted at the close of the evening service on July 12th.

William Curtis, a member of the Brethren Youth Ambassador's Quartet, was guest speaker on Sunday morning, July 26th. This is his home church.

GRATIS, OHIO. Brother William S. Crick has been given an unanimous call to serve as Pastor for his sixth year, beginning October 1st.

BRYAN, OHIO. The new carpet has been laid, and other improvements have been made, with a special service of dedication being held on July 26th. Brother Alvin Grumbling reports that comments on the improvements have been very favorable.

ELKHART, INDIANA. The morning message on July 5th, was given by Rev. Ralph Rarick, of Live Oak, California.

Brother Virgil E. Meyer, Pastor of our Nappanee, Indiana, church, was guest speaker over the Elkhart Brethren's Radio Hour (WTRC), on Wednesday, July 29th, in the absence of the Elkhart Pastor, Brother Robert Higgins.

ROANN, INDIANA. Everybody seems to be working at the Roann church, according to Brother S. M. Whetstone's bulletins. The Laymen have dug out the basement; the new basement walls are being poured. The women also are getting in for their share of the work around the church. Brother Whetstone says that in spite of the heat, a lot of work has been done, and he advises the members of the church to "look around" and see that which has been accomplished.

OAKVILLE, INDIANA. Sunday, August 2nd, was set aside as Cash Day, raising money for the local needs of the church.

The Pastor, Brother Bright Hanna, was the speaker on July 19th, at the Union Service at Cowan.

HUNTINGTON, INDIANA. Brother C. Y. Gilmer notes that one of their laymen, wanting to see the \$400.00 they had borrowed from the church treasury for their basement project, paid back, placed \$100.00 in cash on the offering plate at their recent Laymen's meeting. A few days later, another Layman gave \$100.00. Brother Gilmer's closing remark is that the Laymen now have \$400.00 in their Treasury; indicating that others responded to the call, and completed paying off the debt.

WABASH, INDIANA, COLLEGE CORNER BRETHREN. A special service for the ordination of new dea-

sons and deaconesses, was held Sunday evening, July 26th.

New officers for the Church and Sunday School, to take office on October 1st, were elected at a recent Church business meeting.

MUNCIE, INDIANA. Slide pictures of our Mission work in Kentucky, were shown in the Muncie church on July 27th, by Brother Elmer M. Keck.

Baptismal services were conducted by the Pastor, Brother E. J. Black, following the morning worship service on July 19th, with four being baptized. A similar service followed the morning service on July 26th.

Professor Delbert M. Flora, Dean of Ashland Theological Seminary, was guest speaker in the Muncie church on August 2nd.

MILLEDGEVILLE, ILLINOIS. In lieu of Sunday evening services during July and August, the Pastor, Brother H. H. Rowsey, has arranged to take services around to the different homes, as requests may be made. He uses the slogan, "If you cannot come to church, the church will come to you." Groups of young people, or adults, will conduct these services. One of the programs available, under this arrangement, is a recording of a radio broadcast of music and message made by Brother Rowsey.

Church visitation is being emphasized on Wednesday evenings during July and August. Instead of meeting at the church, the prayer meeting group and other members of the church are making calls in homes.

Professor Arthur P. Petit, Director of Admissions, at Ashland College, was guest speaker in the Milledgeville church on July 12th.

On August 5th, Brother E. M. Keck presented his Kentucky Mission pictures in the Milledgeville church.

The Sunday morning service on August 16th will be conducted by the Gideons.

The average Sunday School attendance for April, May and June, was 167; average offering was \$40.48; average number of visitors, 9; with an average of 62 Bibles each Sunday.

WATERLOO, IOWA. The Laymen's Annual Dinner was held July 22nd, with their wives as guests. Rabbi Harry Cohen, of Waterloo, was guest speaker.

Charles Huff, a member of the Brethren Youth Ambassador's Quartet, brought the morning message on July 26th. Waterloo is Brother Huff's home church.

Rev. Andrew Hofer, Associate pastor of the First Presbyterian Church of Waterloo, was guest speaker on August 2nd.

UDELL, IOWA. On Monday, July 6th, Rev. Charles Munson, National Brethren Youth Director gave a message and showed pictures of the youth work of our Denomination in the Udell church.

New members were received into the church on July 19th.

The evening of the 19th, the Udell young people who attended Camp Blackhawk, took part in the service and told of their camping experiences.

Rev. and Mrs. Kenneth Solomon, missionaries in wait-

ing for Argentina, presented a program of slides, singing in Spanish, and inspirational messages on July 21st.

Kentucky Mission pictures were presented on August 4th by Rev. and Mrs. Elmer Keck, of Jones Mills, Penna.

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This

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That

By the Editor

"The FAITH of the GOSPEL"

Dr. Yoder's new book, "THE FAITH OF THE GOSPEL," has recently been published by your own Publishing Company.

It will be found helpful to all: in daily devotions, in Bible Study Classes, for new converts, and for prospective members for the Brethren Church. In fact, we believe that this book will be found valuable in every phase of church work and Bible study. We urge its use in Bible Study Classes in all Brethren Churches.

Size of the book is about 8¾ by 5½ inches. It contains 61 pages, printed in easy-to-read type. You will find this book easy to read, easy to understand, and very interesting and helpful.

Cost of the book to you is low due to the efficient operation of your Publishing Company. Single copies of the book are 65c, and to encourage Bible Study Class use of the book, we are offering the book to you at 55c each in lots of one dozen or more.

Order from The Brethren Publishing Company, or stop in at our Book Store at Conference time, or see the Editor on the Conference grounds. You will appreciate having one or more copies of this valuable book by Dr. Yoder.—W. S. B.

FOOD FOR THE FAITHFUL

Again this year we are giving you an opportunity to express this Christian grace of giving. An opportunity which if taken, will express your appreciation for the services that have been rendered in the past by those Faithful Servants who are now residing at the Brethren's Home in Flora, Indiana.

Bring the food to Conference. Please do not bring perishable articles, for they cannot be handled properly.

A fine expression of gratitude was received for last year's Food for the Faithful. Food is a necessary item at the Home, and there is never too much of it. "Inasmuch as you have done it unto the least of these my brethren, ye have done it unto me."—Matt. 25:40.

—George Solomon.

Brethren Youth Crusaders

Devotional Topics

Clarence S. Fairbanks

Topic Writer

TOPIC FOR AUGUST 16, 1953

BEING CHRISTIAN AT HOME

SCRIPTURE READINGS: Col. 3:15-21; Eph. 6:1-4

DURING THE PAST FEW WEEKS we have been thinking together about the different steps that we take from young adulthood toward the establishment of a Christian home. This evening we want to think about some of our attitudes toward each other in the home itself. Do we carry out the principles of Christ in our dealings with each other? Are our words and deeds in the home consistent with what we proclaim before our fellowmen in Church, Sunday School, and Christian Endeavor?

1. In the order of things, as St. Paul saw them, the husband or father was the head of the home. Although women have been given more equal rights in almost every phase of life, it still remains true that father is the head of the home. Upon the father is placed the great responsibility of providing the material needs and spiritual atmosphere for the Christian home. In Eph. 6:4, St. Paul counsels the fathers to "provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." The parent then is not to be too harsh and critical. He is not to do things that will hinder the Christian growth of his children. He is expected to provide an atmosphere of Christ. Certainly his actions and attitudes will be those of a Christian at all times.

2. Our attitudes toward our parents. In Eph. 6:13, Paul tells us to "obey your parents in the Lord: for this is right. Honour thy father and mother; which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth." Children should obey their parents, and Christian parents should take a firm hand to see that they are obeyed. There are entirely too many parents who think that it is all right for their children to make up their own minds about Christian principles, who would never think of allowing their children to decide about their food and clothing. Certainly the immortal souls of our children are more important than the body which some day must come to an end.

Children must obey their parents in the Lord. Some children rise above their parents in spiritual things. Children are not commanded to obey their parents in spite of the Lord or against the Lord, but in the Lord. Should our parents ever ask us to do something that we know is against the Lord's will, then there is only one course of action. We must, in all Christian humility, follow Christ. But this is a very rare occasion and the rule for children is that they should obey their parents in the Lord.

3. Our attitude toward brothers and sisters. The Christian should show an attitude of love towards the other members of the family. If there is any one rule that

should be followed in the home, it is the rule of love. Love will make itself felt in kindness and consideration for each other.

Teasing is one of the common problems of the home. Brothers delight in teasing each other and their sisters and the same may be said of sisters. From the time that children learn to talk and think, they learn the fine art of teasing. Teasing is natural and to limits should be encouraged. It is a way of having fun with each other, it helps us to develop mentally, and prepares us to face the rough give and take of the world. It is true that if teasing is allowed to go too far and becomes malicious it may permanently injure personality. While it is a good thing to have fun together, we must also put into practice the rule of love, kindness, and consideration.

4. Our attitude towards elders. There used to be a proverb that ran, "Children are to be seen and not heard." That may have been a little too harsh and we have gotten a long way from it. Still, it seems that in every proverb that has lived, there is an element of truth that should be preserved. While our elders are discussing topics of the day that they consider important, children should not interrupt, unless by the attitude of our elders we are asked to do so. This is merely a rule of courtesy that we would like to have observed when we are in the middle of a discussion.

It is not too much to ask young people to show respect to their elders. We should show respect for their opinions and for their person. There are many things that we can learn from those who have been here much longer than we have if we will only take the time to think about what our elders have to say.

5. Our attitudes toward our friends who come to our homes. One of the places that Jesus loved to go was to the home of Mary and Martha. I am sure that he enjoyed the good food that Martha provided for him, but the main reason for loving to be in that home was not food, but fellowship. We may have our differences with each other in the home, but when friends are present is no time to try to settle them. Jesus would not encourage Mary to sit and listen while Martha did all of the housework, but neither would he enter into a family dispute. We must have disagreements in the home, but we should never try to have our friends settle them for us when they come for a friendly visit. Let us talk together, work together and play together with our friends. In short, let's have Christian fellowship.

QUESTIONS FOR DISCUSSION

1. Do you think that children should obey their parents? Why? Why not?
2. Do we ever get old enough that we do not need to obey our parents?
3. What do you think of the saying, "Children are to be seen and not heard?"
4. Can you love your child too much? (See article in "Woman's Home Companion"—July, 1950. p. 76.)
5. Why don't children obey their parents? See "Ladies Home Journal"—July, 1951. p. 112.
6. Can teasing hurt a child? See "Parents' Magazine"—Aug., 1951. p. 29.
7. What's the matter with parents? See "Ladies Home Journal"—Mar., 1952. p. 30.

Prayer Meeting Studies

By C. Y. Gilmer



A GOODLY HYMN

A goodly hymn can lift the soul
To higher, nobler things;
Can make the broken spirit whole,
And put the heart on wings.

A goodly hymn is like a prayer
In robes of jewelled grace;
It lifts us from our dark despair
Till we can see God's face.

—Joseph Baldwin Haston.

THE MUSICAL NOTES of the scale are a perfect thing which man did not create but he discovered. Music goes with Holy Spirit anointing (Eph. 5:18, 19). To be filled with the Spirit is to have music in the soul (Col. 3:16). To the newly converted, God gives a new song (Psalm 40:2, 3). Psalms, hymns, and spiritual songs are the natural result of every great spiritual revival (Exodus 15:1, 2; Judges 5:1, 2). There will be jubilant song in the millennium (Isaiah 26:1; 35:9, 10). There will be a new song in Heaven (Rev. 5:9; 14:3). There they will sing the song of Moses and the song of the Lamb (Rev. 15:3, 4).

Elisha could find the will of God better when he heard sweet music (2 Kings 3:15). When King Saul was anointed king, he met a company of the prophets playing musical instruments, and the Spirit of the Lord came upon him (1 Sam. 10:5-10). Later when Saul was troubled and downcast with an evil spirit, the boy, David, was brought before him to play beautifully upon the harp, and the evil spirit departed, and Saul was well (1 Sam. 16:14-23). There is power in Spirit-filled music to bless the heart (2 Sam. 22:1-7), to bring people to noble decisions and to faith and joy.

The fullness of the Spirit goes with glad gospel songs (Psalm 28:7). The right kind of singing produces the attitude of heart in which the Spirit of the Lord can come upon His people in power (Psalm 32:7). The fullness of the Spirit encourages the best in sweet music (Isaiah 51:3). Spiritual music helps in holy decisions—hence the invitation hymn to help people trust Christ for salvation, to re-consecrate, to lay all on the altar of living sacrifice (Isaiah 35:10). There are the holy songs of joy in salvation (Isaiah 38:20), prayer songs (Psalm 139:23), songs of praise and thanksgiving (Neh. 12:46), and songs of doctrine and warning (Deut. 31:19, 21, 22). We should want the singing in our services to be pleasing unto God (Psalm 69:30). If we love the Lord, our song will be to Him and for Him (Psalm 57:9; 59:17). People need the help of the Holy Spirit to sing, just as the preacher needs His help to preach (1 Cor. 14:15). Special music is good, provided the singers are filled with the Holy Spirit (2 Chron. 35:15).

In all our church music let us remember that God is our inspiration, and not mere knowledge, beauty, show, force, and power (Job 32:8; 34:32). After all, it is God that "giveth songs" (Job 35:10; Psalm 77:6). God's whole universe is directed by His inspiration and we sing by His inspiration.

"Songs in the night" He giveth to His own,
And of the bed of pain will make a throne.
Girded with faith and praise and fervent prayer,
The weakest on his couch may fearless dare,
Satan's strongholds pull down, his nobles bind,
And captive souls their liberation find.
This honor is to all His saints, then sing
Upon your bed; high praises to Him bring.
Rich the reward of him who wills God's will,
And underneath His loving hand lies still,
Bids faith arise to kiss the chastening rod,
Like Job, to silence Satan before God.
If then, the Ministry of Suffering be,
By His good grace, entrusted unto thee,
Rejoice. "Perfect through suffering, His Great Son
Was made, and so for us, perfection won.
And lo, when He His gracious work was done,
We shall be like that Well-Beloved One.
Night over-past, songs of redeeming love,
Day without end, we'll sing in Heaven above.

—Helen Howard Lemmel.



Lesson Comments by Fred C. Vanator

Lesson for August 16, 1953

CHRIST PRE-EMINENT

Lesson: Colossians 1:3-6, 9-20

THE LAST NINE WORDS in verse eighteen of our lesson study this week are the most important ones, and upon these we will tie our meditation—"that in all things he might have the pre-eminence." So we ask ourselves, "What does pre-eminence mean?" Eminent means "high in station" and "independent of other authority," according to the dictionary. When we put the prefix "pre" before it we find that this adds the idea of being "before, as in time, place or rank." Therefore we conclude that we are to look at Christ and see that His position is high above all others, before and above all others in time, place and rank. And, since the very definition itself tells us that one that is eminent is, in the best sense of the word, "independent of all other authority," and we add the prefix "pre" to that thought, it then carries the evident idea of "before, as to time, place or rank" and establishes Christ's everlastingness.

When we look at it thus, it adds meaning to the words of Jesus when He said, "Before Abraham was, I am." And when we remember the words of the Apostle John in his gospel, "All things were made by him, and without

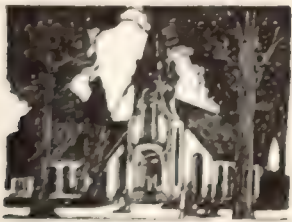
him was not anything made that was made," and that "in him was life," and that that "life was the light of men," we begin to realize the grave necessity of giving to Him the pre-eminence He so richly deserves, but far too often fails to receive.

Let's go back to our key phrase, "that in all things he might have the pre-eminence." What does that "all things" cover in your way of thinking? "All things" means just that. There can be no corners of the human heart which are shut away from Him and dedicated to self alone and locked away from Christ's entrance. When we dedicate our lives to Him, whether it be a dedication to full time service in the ministry or in missionary work, or just the living of a consecrated life of a lay member of the church, it must be a total dedication if Christ is to have the pre-eminence—the rule over all things in our lives.

Such dedication must begin with "faith"—faith in Christ—and the "love" which follows this must flow or rather overflow unto all mankind. Then follows the fruit bearing and this cannot come to fruition unless it is watered and mulched by a desire to be filled with all wisdom and spiritual understanding. The result is that we are "strengthened with all might, according to his glorious power." This is sure to lead to a life filled with a desire to "give thanks unto the Father," for all He has done, for He has made possible our deliverance 'from the power of darkness'; "translated us into the kingdom of His dear Son"; redeemed us "through His blood"; and "forgiven us of our sins."

There is every reason in the world why the Christian MUST make Christ pre-eminent and when this is done freely, not withholding anything or putting anything above Him in our lives, He permits more to be put back into our lives than we have voluntarily taken out for His sake. In other words, He replaces the dross of human desire with the gold of spiritual attainment.

Someone has put it this way: 'Since Christ is before all things, He explains them. Since in Him all things consist, He holds them together, He controls them. We can be assured that the world is not going to pieces. We are secure in it if we are in Christ, and all that we do for Him will endure forever. Give Him the place which He should occupy in your life.'



News From Our Churches

LOST CREEK, KENTUCKY

In a recent edition of the Evangelist it was suggested that the names of very old members of the Church be sent in. We have one very old member of the Church here, has been a faithful member for forty-six years now, and is ninety-six years, and about 6 months old. Her name is Mary Jane Hayes.

We have now had our D. V. B. S., the Work Camp, the annual Youth Camp, and the July 4th program. All have been very successful. The D. V. B. S. was handled by

all local help. One of Riverside's former students, Mr. Margie Landrum Strong, left pressing work in her home in Lexington to come and help in the school. Mrs. Clara Jackson of Lost Creek, was another helper, along with my daughter, Ada Irene, and Mrs. Drushal who also helped somewhat. The Sunday morning program by the children was very interesting and brought out a large congregation.

The work camp was also a very grand success of only two days' working time. There were seventeen young people who responded to the call, working Friday and Saturday, doing painting work mostly. They did a very good job of it, getting much done. Miss Margaret Lovery was with them as matron for the girls, and Rev. Kenneth Solomon was in charge of the boys. On Friday night, all went to Rowdy for the midweek prayer service there, and had the strange experience of making much of the trip home without headlights on the bus. On arriving back here, thanks was given our God for a safe return.

The annual Youth Camp, though not so large in numbers as some other years, was yet one of the very best camps ever held here, because of the working of the Holy Spirit in its midst. Two life work recruits came forward. The Camp was under the very efficient management of the Rev. Woodrow Brant of Vinco, Penna., and Rev. Solomon acted as camp evangelist. With the leadership of two such consecrated men, it could not be otherwise than successful. Two of our local workers, Mr. Hall and Mr. Stoddard also helped in the camp.

We are also very sorry to report the complete stoppage of work on the new building because of a lack of funds. Will you please join us in prayer that the Lord will cause the money needed to be in hand very soon. Thank you.

Our July 4th program was also very successful, the Lord apparently giving us good weather for the day, in the midst of much rain before and after that day. It is an all-day program, beginning about nine in the morning, with Bible reading and prayer, then some athletic contests, then public speaking, this year by Ed Fugate, a former Riverside graduate, Rev. Jackson, a local preacher, and a young Christian attorney from Jackson, Moss Noble. All gave splendid messages. Then the noon hour for lunch, and then in the afternoon ball games.

We had around 600 people out for the day. All passed off very orderly.

—G. E. Drushal.



WABASH, INDIANA, COLLEGE CORNER, INDIANA

Here is a report of a special service at the College Corner Brethren Church, Wabash, Indiana. At a recent quarterly business meeting of the church, the congregation called for new deacons, and an ordination service was held Sunday night, July 26th.

The Pastor officiated in the ordination. Rev. J. Milton Bowman of our Peru Church, delivered the ordination sermon. Rev. J. Edward Smith, Pastor of the Country Church of the Brethren, gave the prayer of Consecration.

The candidates elected were: Mr. and Mrs. Clifford Stout, and Mr. and Mrs. J. C. Draper.

After the ordination, the act of "Laying on of Hands" was given. Taking part in this service were Deacons Herman Hood, G. Gordon Downey, and the pastor. At the close of the service, the Congregation extended them the Right Hand of Christian Fellowship."

—Ernest Minegar, Pastor.



BETHLEHEM—MT. OLIVE, VIRGINIA

The Bethlehem Brethren Church held an Anniversary Day and Home coming on the fourth Sunday in June. Speakers of the day were Robert and Jane Byler, Missionaries to Argentina.

At the close of the morning service, Miss Jean Long of the congregation, speaking for the church, presented the pastor with a large number of silver dollars which had been carried in a basket down the aisle by two very small girls.

A fellowship dinner in the church basement followed the service which marked the coming of John F. Locke to be pastor twenty-five years ago.

Rev. Robert and Mrs. Jane Byler spoke in the Mt. Olive Brethren church June 28th. Their program of pictures and music was greatly appreciated. At the morning service the same day, a very successful D. V. B. S., which registered over 80 pupils, gave a closing program.

The Board of Christian Education of the Southeastern District Conference met at Camp Pinnacles, July 13th. Another meeting is planned for September.

—John F. Locke.

Wedding Announcement

KECK-LAMBERT. Miss June Abbie Lambert, daughter of Mr. and Mrs. Harry S. Lambert, New Windsor, and John Martin Keck, son of Rev. and Mrs. Elmer M. Keck, Jones Mills, Penna., were married June 20th, in St. Paul's Methodist Church, New Windsor, Maryland. The double ring ceremony was performed by Rev. Edgar C. Soper, former pastor of the bride, assisted by Rev. Lewis Robson, present pastor of the bride, and Rev. Elmer M. Keck. Their new address is 1239 Cottage Street, Ashland, Ohio, the groom planning on re-entering Ashland College this fall after having spent the past two years in the armed forces.

—Elmer M. Keck.



HAYNES-SHIFFLETT. Harold Walter Haynes and Betty Ann Shifflett were united in holy matrimony at the home of the Bride's pastor on July 17th, 1953, at 3:00 P. M. A company of relatives and friends witnessed the double ring ceremony. The bride is a member of the Bethlehem Brethren Church. John F. Locke, pastor of the church, solemnized the vows for this young couple.

—John F. Locke.



LITTEN. Harve Monroe Litten, Trustee of the Liberty Brethren Church, near Quicksburg, Virginia, was born July 1, 1878, and died July 14, 1953. Funeral services were in charge of Elders John Dodson and John F. Locke, and were conducted from the Cedar Grove Church of the Brethren. Interment was made in the Cedar Grove Cemetery. Surviving are his wife and seven of their nine children, twenty-four grandchildren and 8 great grandchildren.

—John F. Locke.

* * *

PAUL. Mrs. Lulu M., 89, widow of George H. Paul, and mother of Charles M. Paul, assistant editor of the Huntington Herald Press, and Miss Edith Paul, Fort Wayne.

Sister Paul was a charter member of the Huntington Brethren Church and a life-time reader of THE BRETHREN EVANGELIST. In later life she was a member of the Roanoke Brethren Church, and lived in Fort Wayne. She passed this life, April 14, 1953. Funeral and burial services were conducted by Rev. C. Y. Gilmer and Rev. S. C. Henderson.

—C. Y. Gilmer.

* * *

GARRETT. John E. Garrett, son of the late William and Hannah Garrett, was born August 5th, 1869 in Henry County, Indiana, and died June 24, 1953 as a result of a head injury.

Early in life joined the First Brethren Church of Oakville, Indiana, later with his wife, transferred to the First Brethren Church, Muncie, Indiana, becoming charter members.

He served his church well as Treasurer, Trustee, Deacon and other offices.

Married Susie Swain in 1895, to which union three daughters were born, Mrs. William Bailey, Mrs. Carleton Green and Miss Edna Garrett, all of Muncie, all of whom survive.

Funeral services conducted by the undersigned.

—E. J. Black.

* * *

YOST. Idella M. Yost departed this life on June 20, 1952. She was 68 years of age and had been a member of the Oakville, Indiana, church for approximately 50 years. She had been a willing worker in this community and will be sadly missed. Funeral services were conducted by the undersigned assisted by Rev. S. Lowman, a former pastor.

—Bright Hanna.

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THE BRETHREN EVANGELIST

VOL. LXXV, No. 32, August 15, 1953

Official Organ of The Brethren Church

THE CHRISTIAN'S DAILY DOZEN

First, turn your heart to God for grace
Before you look on any face.

Next breathe a word of thankful greeting
To Him who watches while you were sleeping.

Now if you find this hard to do,
Invoke your will to help you through;

Just clinch your hands or turn your head,
'Twill drive the night mists from your bed.

Next say a verse or hum an air
To make an atmosphere of prayer.

At length, when mind is keenly turning,
Repeat some new verse you are learning.

Then it will surely clear your vision
To voice in words, the day's decision;

To talk with Christ about your work,
For heaven can never bless a shirk.

And now, prepared the day to meet,
Arise, and stand upon your feet.

Then, from the table while you are dressing,
Glean something from the Book of Blessing.

And, for the climax of all motion,
Fail not to kneel in sweet devotion.

So go you forth with smile to greet
The first and every heart you meet.

And all day long your soul will thrive,
And men will thank God you're alive.

—R. S. Cushman.

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Corner Brethren church, his home church, and where he also served as pastor for three years.

ST. JAMES, MARYLAND. Brother Freeman Ankrum says that the Deacons have set the time for their Evangelistic Meeting, to begin Monday evening, October 26th and to close Sunday evening, November 8th.

ASHLAND, OHIO, PARK STREET BRETHREN Union Evening Worship Services in Brookside Park were conducted Sunday evening, August 2nd, by the Park Street Church. The Pastor, Brother Clarence S. Fairbanks, spoke on the subject, "The Unseen Lord."

The three W. M. S. Societies united with the church on Wednesday evening, August 5th, for a shower for Miss Margaret E. Lowery, of Ashland, who is soon to go to Krypton, Kentucky, to care for our mission work there. A good attendance is reported.

LOUISVILLE, OHIO. Five new members were received into the church on July 26th.

A Debt Lifting and Mortgage Burning Service is scheduled to be held on September 13th.

Brother L. V. King has recently put forth a call for "Ambitious Men and Women to wash down outside woodwork to prepare for painting at the parsonage." We are certain that he had a good response.

GRATIS, OHIO. Brother William S. Crick tells of giving their Sunday School teachers a "vacation" from teaching some of these summer Sundays. In doing so also sending out the call for "volunteer supply teachers" to fill in. This is a worthwhile project—giving the regular teachers a rest, and giving prospective teachers some good experience.

DAYTON, OHIO. The Laymen's Public Program is scheduled for the morning of August 16th, with the Pastor, Brother Percy C. Miller, bringing the message.

HOWE, INDIANA, BRIGHTON CHAPEL. Brother Smith F. Rose was the "Chapel Time" speaker over radio station WSTR, the week of August 3rd.

UDELL, IOWA. Brother Francis Berkshire was guest speaker, Sunday morning August 2nd, in the Fairview Church of the Brethren, in Udell. A difference in the hours of worship made it possible for Brother Berkshire to speak in this church and in his own service of that morning.

Items of General Interest

OAK HILL, WEST VIRGINIA. The Sunday School picnic was held, following the August 2nd morning service, at Beckwith 4-H Park, sponsored by the Young People's Service League.

Brother Arthur H. Tinkel notes in his bulletin for August 2nd that "today begins our third year of service with you."

Brother Tinkel, during his vacation, preached twice in the Ardmore (Indiana) Brethren Church, where his son is the Pastor; once at Akron (Indiana), where he was formerly Pastor; and attended services at the College

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The Editor's Pulpit



Human Limitations

THE OTHER EVENING, in our Bible Study meditation, the thought came to us of the limitations of man. Even though man considers himself pretty powerful with all his advanced machinery and atomic bombs, and super jets, yet a sober outlook will convince us that man is not unlimited as to what he can do.

The most outstanding passage of scripture which bears this out is the 90th Psalm. These words, attributed to Moses, point out the fact that man is nothing without God. The tenth verse reminds us that, "The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labor and sorrow; for it is soon cut off, and we fly away." We are told also that the years, as we count them are like grass which flourisheth and is then cut down, and are no more.

We have often considered the folly of those who will build for this life as if they intended to stay on forever. Many times we have seen those who were such minded, cut off, and all for which they had lived, passed on to others. None of us, no matter how important we are in life, can add one second of time to our life. As James says in his epistle, chapter 3, verse 14, "Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away."

Again, Matthew 5:36 reminds us that no matter how powerful we are, we cannot make one hair white or black (except artificially), and in Matthew 6:27, we are told that we cannot add one cubit to our stature. These few examples definitely point out the limitations of man.

Wise is the man who realizes his limitations. For God can use such a man, or woman, or young person. A lot of good talent for the Lord has gone to waste because individuals have proceeded on the intoxication of their own abilities, possessions, and well wishes of friends. The Lord cannot use a person until that person realizes his limitations.

Our life is in the hands of God. All that we have, or all that we are, is to be given to Him, in dedication and service. Then He can use us to His glory, and to the advance of His work, even though we be lacking in many desirable qualities.

We have noted many times that the Lord does not always use the strongest, nor the most talented, nor the most promising people to do His work. He uses those who, in spite of their human limitations, are yielded to

Him. Paul says, "I can do all things through Christ which strengtheneth me." Here was the secret of Paul's victorious life for Christ. Not in his own power, but in the power of God, did he do all the wonderful things for God.

Far too much today, we feel, the church and the individual has not recognized their limitations. This has resulted in weaknesses in the church and in the individual. At the scene of the building of the great tower of Babel, the construction company put out their sign to the effect that they were going to build a tower unto heaven. Employment was at a record peak. Anyone who wanted a job could receive full time work. So the construction was started. Here was to be the master work of the ages—a tower to heaven. All went well until they reached their human limit. God said, "No" to them. Here was a people who thought to do more than they could. They trusted in their own strength, and we well see the result.

On the other hand, the disciples showed what could be done by a group of people who willingly recognized their own human limitations, and trusted in God. One of the last things Jesus told the disciples was that "Ye shall receive power, after that the Holy Ghost is come upon you." Jesus told them to not go forth until they had received that power. The Pentecost revival indicates what can be done through the power of the Holy Spirit in men's hearts. The conversion of the Ethiopian eunuch shows what can be done. How much right would Phillip, in his human limitations, have had to get up into the chariot of this high Ethiopian Treasurer? But in the strength of the Holy Spirit, Phillip was permitted to enter the chariot and to preach Christ.

WHERE DO WE STAND TODAY? Let us not be lifted up by the vanity of good organization, good churches, good plans. Let us rather realize that were it not for God's blessings, we would be as nothing. Let us realize that we are living our years as a tale that is told, and that we must live those years for Christ. All of our church organization, church plans, and operations are worthless, unless approved and empowered by God. A noted radio minister recently said that many people's religion is like a corpse laid out for a funeral—beautiful to look at, but containing no life." Thus is all our work for Christ if it is done only with human limitations.

Is yours a lifeless religion? Are you doing work in the church on your own strength? Is the lack of progress

(Continued on Page 7)

Word Pictures Of Christ In The Gospel Of John

Each of the chapters of the Gospel of John contain a word picture of Christ. Twenty-one Brethren ministers present, in this series of devotional articles the "development" of these pictures, chapter by chapter. We urge you to read each chapter, and each of the articles as they appear; thereby coming to a deeper understanding of our Saviour. His purpose, and His work.—W. S. B.

9. Christ, The Light Of The World

Rev. Herbert H. Rowsey

Text: John 9:1-25

IN THE NINTH CHAPTER of the Gospel according to St. John we see Christ, "The Light of the World," bringing physical and spiritual light to a man born blind. Just before performing this marvelous miracle He said to the disciples, "I am the light of the world." He had used similar words before. So had those who had predicted that He would come into the earth-life. Isaiah had said, "The people that walk in darkness have seen a great light." St. John says, "In him was life; and the life was the light of men." And here in the fifth verse of this ninth chapter Christ says, "I am the light of the world."

This chapter reveals that "The Light of the World" brought intellectual light to His disciples. Apparently they had concluded that all physical suffering resulted from sin, when they asked, "who did sin, this man or his parents, that he was born blind? Jesus answered, neither this man sinned, nor his parents." (9:2-3a). We are in the dark when we seek answers to many questions such as the disciples asked until "The Light of the World" brings light on the subject. There are those who feel that Jesus wanted to leave them in the dark on this subject. They conclude that Jesus was out of sympathy with the question when He said, "I must work the works of Him that sent me, while it is day" and then hastened on to the miracle of healing. But I believe that is reading too much into this passage of Scripture.

I believe "The Light of the World" was bringing intellectual light when He said, "Neither

sinned," and when He taught more fully on other occasions that all physical suffering does not come because of sin. He is so interested in bringing intellectual light for He so created us that "we can think God's thoughts after Him." But He plainly showed that intellectual speculation on why men suffer is not enough.

Here we find "The Light of the World" throwing a light down the pathway of service. In healing the man born blind He showed his early disciples, and us, that seeing human need should call forth service, not just speculation nor just sympathy. I have tried to imagine the life lived by friends who do not have physical sight. I have closed my eyes and tried to get around my study without the help of my physical eyes. By doing this I was enabled to more fully sympathize with my blind friends. But it was better for these friends when I turned from speculation and sympathy and sought to serve them.

"The Light of the World" sought to serve the blind man by bringing physical light. He had the power to do this, for he shared in the Creation. John tells us, "All things were made by Him and without Him was not anything made that was made." (St. John 1:3). He delighted in bringing light to lives darkened by physical suffering as He ministered among men in the days of His flesh. But He came to bring more than intellectual and physical light.

"The Light of the World" came to bring spiritual light. We see this spiritual light coming to the man born blind as a result of his contacts

with the Christ. First he reported his healing as coming from "the man that is called Jesus." (9:11). Then he said to others, "He is a Prophet." But during his conversation with Christ he was asked, "Dost thou believe on the Son of God?" (vs. 35). "And he said, Lord, I believe." (vs. 38).

There are those today who are saying, "He was a good man"; or, "He was a Prophet." But "The Light of the World" cannot bring light to our lives until we acknowledge Him as the Son of God and accept Him as our Saviour. Without Him we are lost!

I shall never forget the tragic story of the young lady who became lost from her companions in the darkness of a mountain cave. They went back into the cave and found her within a few minutes. But she said to them, "I am lost." They took her out into the sunshine and she looked at them and said, "I am lost." They took her to her home and as she looked into the faces of her loved ones she continued to say, "I am lost." They were compelled to put her in a mental institution and all she ever said were the words, "I am lost." If being lost but a few minutes in the darkness of that cave would cause that young lady to lose her reason, what horror it should reveal to us when we think of those lost in the darkness of sin. Such persons are lost from "The Light of the World," eternally separated from God and all that is good.

Sin is worse than any physical affliction known to mankind. It is worse than any contagious disease. It is worse than cancer. It is worse than polio or any type of paralysis. It is worse than any scourge or plague. For it brings spiritual blindness and darkness to human lives. But this darkness can be dispelled by "The Light of the World." He brings light and life which begins with what He calls "a new birth." Elsewhere in the Scriptures this transforming experience is described as a "passing from death into life." From the darkness of spiritual death Christ brings us into the light of the more abundant life. This life brings the highest happiness which human hearts can have and a peace which passeth human understanding. It brings the guidance of God in all the affairs of life. Christ said, "He that followeth me shall not walk in darkness."

We may never fully understand why physical blindness is permitted by a loving Heavenly Father. But we have seen marvelous manifestations

of the works of God in such lives. Recall the story of the man who said, "I never could see until I became blind." He meant that when he became blind he finally came to a realization of his spiritual blindness, and as a result found "The Light of the World."

One of the greatest scientists and discoverers of the secrets of the universe has said, "The greatest discovery I ever made was when I dis-

(Continued on Page 8)



Missionary Department

RADIO EVANGELISM—ARGENTINA

(The following paragraphs were taken from a letter to Rob Byler from Harold E. Stacey, who has charge of a radio program (Adelante Juventud) in which Rob took an active part. The Adelante Juventud, a half-hour program once a week, went out from a Uruguay station, sending Christian music and a message to a vast audience.)

... Adelante Juventud (our radio program) is going strong and enlarging every day with deep gratitude to the Lord. Many write expressing their pleasure in our program. I have made up a new structure to the programs which gives them a top quality. Letters immediately doubled their quantity; so that is the best proof of the acceptance the program has. We receive letters from all over Uruguay, southern parts of Brazil, Paraguay, Chile, Havana, Cuba and from all over the Argentine—from north to south. Many souls have been saved and a great many interested.



Last week we received another letter from a Roman Catholic nun. This one is a Mother Superior, who has quite a number of nuns under her care and also a hospital. She says in her letter which is written on official stationery and signed and sealed by her the following: "The patients of this hospital tune every Sunday to your radio program and would much appreciate if you would kindly send New Testaments as were offered with selected Psalms for the folks here."

A father of a young girl who was saved last year as a result of our radio program has also accepted Christ as his Savior, just three weeks ago after one of our program releases. Many letters keep pouring in from eager listeners.

Folks just ask the point-blank question: "I want to be saved; will you help me?" One mother writes: "I am praying to God that I, my husband and two little girls may all meet in heaven. Your program last Sunday reached the depths of my heart; please send me the New Testament so that I may be saved."

A girl from Santa Fe writes: "Having received Christ as my Savior, I feel ever so much better off now, and I say it from the depth of my heart. Will you help me to know more of the Lord Jesus? Please send me the New Testament."

Well, we feel that God is working. I feel that we are just at the beginning of great things. The seed sown is taking roots and souls are breaking down and giving themselves to Christ. Only Eternity will reveal to us all in that day the true results of this work for our Lord.

We have a potential audience in just this one station of well over twenty million souls, every time we go on the air. If only one in 1000 listens in, it means an audience of 20,000 souls. When and how are we to get together down in these parts a listening audience of this size except by radio? Never! Yet we are reaching them in the very heart of their homes, near the fireside, in bed, in the kitchen, etc.

We received a letter from a good Christian lady last month who lives about 800 kilometers away, who on her way home after their Sunday evening service was passing a bar. To her surprise she heard coming out of it the voice of a tenor singing in Spanish that old and well-known hymn, "The Old Rugged Cross." A number of men were drinking in silence, listening to the radio; it was our program "Adelante Juventud." She says they went home and prayed for the salvation of these men.

It is surprising where the station is reaching, yet coming in like a local station. It is wonderful! Keep praying. God is working! Many souls are being saved. Only Eternity will show us the fruits of this.

* * *

OUR GRATITUDE

We have been pleased with the way the churches have responded to the deputation work of Reverend and Mrs. Robert Byler, Reverend and Mrs. Glenn Shank and Reverend and Mrs. Kenneth Solomon during these summer months. The crowds in most cases have not been large, but a growing interest in the missionary program of the Brethren Church has been manifested in many ways.

The cooperation of the pastors in helping to arrange the itineraries of these missionaries and missionary candidates has been excellent. Some have accepted dates in the face of obstacles, and we wish to commend them for the fine spirit with which they have done so. Others, because of conflicts, were unable to accept suggested dates, but with regrets in every case. It is our prayer that this fine cooperation may continue for it brings blessings to our work.

* * *

MISSIONARY EMPHASIS

Is your church emphasizing missions at least once a month in the worship service? Sunday school? or mid-week service? Is there a systematic and well-planned program? Are there several people involved in the planning and execution of the program? Is it reaching all age groups within the church?

If your church does not have a missionary emphasis program, begin now to build one. It is no disgrace to begin in a small way—you will have opportunity to grow. By all means make a beginning!

The Faith of the Gospel

By Dr. C. F. Yoder

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of the
GOSPEL

By
Dr. C. F. Yoder

This book is outstanding in its treatment of those precious doctrines and ordinances so vital to our faith, as Christians, and as Brethren.

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THE BRETHREN PUBLISHING COMPANY
524 College Ave., Ashland, Ohio.

THE EDITOR'S PULPIT

HUMAN LIMITATIONS

(Continued from Page 3)

in your church due to the weakness of human limitations? This too often is the case, and it leads to closed churches, discouragement, loss of interest and failure.

What needs to be done in a case like that is to pray for the power of the Spirit. This is accomplished when men and women will yield themselves, forsake sin, and seek His will. Then the Lord can take the poor, lisping, stammering tongues and make great preachers out of them. It is amazing what the Lord can do with people who have human limitations. It is, of course, amazing to see what He cannot do with those who believe they have no human limitations. We would rather be one, with human limitations recognized, and in the Spirit of God, than one who felt he had no such limitations, and sought to work in the church without the Spirit. Wouldn't you?

So, let's seek the will and the power of the Spirit in our lives. It will, no doubt, take hours of prayer upon our knees, but we shall arise in power and strength to serve Him through the years of life.—W. S. B.

ITINERARY OF THE AMBASSADOR'S QUARTET

Quartet Personnel: Charles Huff, Ronald Ritchey, William Curtis, Glenn Grumbling

- HIGHLAND—Sunday morning, August 16th.
- CAMERON—Sunday evening, August 16th.
- AKRON—Sunday evening, August 23rd.
- VINCO—Monday evening, August 24th.
- SERGEANTSVILLE—Wednesday evening, August 26th.
- GEORGETOWN—Thursday evening, August 27th.
- WASHINGTON—Friday evening, August 28th.
- HAGERSTOWN—Sunday morning, August 30th.
- WAYNESBORO—Sunday evening, August 30th.
- ST. JAMES—Monday evening, August 31st.
- ST. LUKE—Thursday evening, September 3rd.
- BETHLEHEM—Sunday morning September 6th.
- MT. OLIVE—Sunday evening, September 6th.
- MATHIAS—Tuesday evening, September 8th.
- OAK HILL—Thursday evening, September 10th.
- TERRA ALTA—Friday evening, September 11th.
- LOST CREEK—Saturday-Monday, September 12th-14th.

Young Men and Boys' Brotherhood Program

Percy C. Miller
Month of September

Topic—"Thomas"

Scripture Reading—John 11:14-16; 14:5-8; 20:24-29; 21:1-2.

1. Although the name of Thomas appears on all the lists of the first disciples called by Jesus, and is always coupled with that of Matthew, the earliest mention of him with any distinctive detail revealing his personality is that given in the Gospel of John in connection with the resurrection of Lazarus. Here his devotion to Jesus is most intense but his insight into Jesus' power is limited.

2. Jesus had been summoned to Bethany by the news of Lazarus' critical illness. In Judea the hostility to him had grown into alarming proportions. Going as near Jerusalem as the village of Bethany, Jesus would incur very serious risks of being seized by the rulers. And, this would mean danger to his own life and probably also the lives of those who might be in his company. In the circumstances, as Thomas heard of Jesus' decision to go to Bethany, he realized the peril in which he would be put. But so strong was his loyal attachment to his Master and Friend that rather than see him face the danger alone he decided to go with him and urged his fellow disciples: "Let us also go, that we may die with him."

3. The next words of Thomas that are recorded show the same traits of character. They are in the form of a remark interjected almost at the very beginning of the farewell discourse of Jesus to His immediate circle of disciples. The crisis had reached the limit of its acuteness. Jesus felt that He must make as intimate a self-revelation as was possible. He spoke of His going from them. But relying on their knowledge of His life mission and plan He said, "Whither I go, ye know the way." Of course, there were others among them whom these words mystified. But it was Thomas that broke into the speech of Jesus with, "Lord we know not whither thou goest; how know we the way?" Again it was strong attachment to the Master, but dim insight into His mind.

4. But the most familiar of all Thomas' appearances in the story of Jesus' life is that which followed the resurrection of the Master. When Jesus made Himself known to the ten in their frightened seclusion, Thomas was absent. His absence, however, was not due to any desire to repudiate the company of his friends or the memory of Jesus. He was probably detained by some casual interference of pressing business. Almost immediately he returned to the group. And as they told him that Jesus had risen from the tomb, his positive stand was expressed in the words: "Except I shall see in his hands the prints of the nails, and put my hand in his side, I will not believe."

5. On the ground of this declaration Thomas has al-

ways been held up as the typical doubter. But as a doubter he was honest. He could not go back on what his reason demanded. Jesus found no fault with him for this. For there was no fault of character which Jesus condemned more severely than hypocrisy. Jesus rewarded the loyalty of the doubter by giving him the evidence he had asked for. And Thomas acclaimed Him as his "Lord and God." Underneath Thomas' intellectual faith there was a real foundation of faith, the faith of the person who is willing to take risks with Christ even though he can not give assent to what he does not see of the truth which is in him.

"Christ, The Light of the World"

(Continued from page 5)

covered Christ as my personal Saviour." That has been the conclusion of all who have found that Christ is truly "The Light of the World." We should allow this Light to illuminate our lives and shine through us to others. Then we will be fulfilling the words of Jesus when He said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

Truly the hymn writer expresses the sentiment of our souls when he says,

Fair Light of the World, Thy beauty
Shall steal into every heart;
It sweetly adorns with duty
Life's poorest and lowliest part;
Thou robest in matchless splendor
The simple ways of men,
And helpest them all to render
That light back to Thee again.

Mild Light of the World, before Thee
In homage we humbly fall;
We worship, we magnify Thee,
Lord Jesus, the life of all,
With whom there is no forgetting
Of all Thine hand hath made;
Whose rising shall have no setting,
Whose sunshine shall have no shade.

Clear Light of the World, illumine
This sin-darkened world of Thine
Until everything that's human
Is filled with a light divine;
Until every tongue and nation
From sin's dominion free,
Arise in the new creation
That springeth from love and Thee.

—Milledgeville, Ill.

Rev. Charles R. Munson

Called to Staff of

Ashland College and Seminary

At its meeting on June 10, 1953, the Board of Trustees of Ashland College approved the granting of a fellowship of \$2,000 to Brother Charles Munson for graduate study in Church Relations and New Testament for the academic year 1953-54. The fellowship includes the calling of Brother Munson to a full-time position beginning September 1, 1954.

Brother Munson is well-known in the Brethren Church as a dynamic leader of youth. He was graduated from Ashland College in 1947 with the degree Bachelor of Arts and in 1952 the Bachelor of Divinity was conferred upon him. As National Youth Director he has demonstrated his deep Christian convictions and unswerving loyalty to the Brethren Church. His popularity and genuine Christian sincerity among young and old alike fit him well for work among the future ministers of the Brethren Church.

Ashland College considers itself fortunate to have a person of Brother Munson's talents on the staff. We look forward to greater service to the church in the years ahead because of the service of men like him.

—Glenn L. Clayton.

Rev. Charles R. Munson has served as the National Brethren Youth Director for the last five years, having assumed this position with Brethren Youth, Inc., in September 1948. His work in this capacity is well known to all Brethren. Hundreds of young people, and youth leaders will be sorry to see him leave this position, consenting to seeing him leave only by the knowledge that he will be serving the church in another active and important field of service.

"Charlie," as he is known in the hearts and on the lips of the Brethren everywhere, has worked in excellent co-operation with the Brethren Youth Board, and they with him. This has resulted in the great advance which Brethren Youth, Inc., has made during these years. The record of his untiring efforts is well written in the hearts and lives of the Brethren.

Before coming to the Youth Board, Brother Munson served as Pastor of the Williamstown and Gretna (Ohio) Churches for a period of three years.

We wish him "God-speed" and pray God's blessing upon him as he enters this new field of service to Christ and the Brethren Church.

A successor to Brother Munson in the position of Youth Director, will probably be announced by the National Brethren Youth Board during Conference week.—(W. S. B. Editor)

INDIANA W. M. S. LEADS THE WAY

For some months now, we have been urging the Brethren to subscribe to **THE BRETHREN EVANGELIST**, believing that a reading people becomes a more united and a better working people.

Our ultimate goal, of course, is that **THE EVANGELIST** shall be in every Brethren home. To reach this goal, there must be the full cooperation of every church official and Pastor. It cannot be done from this end, except as we seek to turn out a paper which is interesting and helpful to the readers. The work must be done in the local areas.

Enthusiasm, plans, and effort must stem from the churches and church groups, whereby new subscriptions shall be secured, and churches shall go 100%. Reports coming in from many areas indicate that there is a de-

sire to reach this goal, and in some places plans are being effected to bring this to pass.

THE INDIANA DISTRICT WOMAN'S MISSIONARY SOCIETY has taken a step in the right direction. In adopting their District goals for the new year, at their recent Conference, they adopted as goal 4, "**THE BRETHREN EVANGELIST**" in the home of every W. M. S. Member."

We commend the Indiana District W. M. S. for their forward looking vision. We believe this is a step in the right direction, bringing us nearer to the final goal of a better working, more united church for Christ through our church paper being in every Brethren home.

CONGRATULATIONS! Indiana District W. M. S. members. May your faith and works be copied by the other Districts of our beloved church.—W. S. B., Editor.

"The Union Signal," W. C. T. U. Magazine, Honors Mrs. Miller Kyger

"The Union Signal," National Woman's Christian Temperance Union Magazine, gives recognition to the work of one of our fine Brethren women, namely, Mrs. Miller Kyger, Grottoes, Virginia. Mrs. Kyger is a member of the Mt. Olive Brethren Church, McGaheysville, Virginia, of which Brother John F. Locke is the Pastor.

Following is the article as it appeared in "The Union Signal:"

* * *

One day Mrs. Miller Kyger, Grottoes, Virginia, who is sponsor of the Rockingham County YTC, ordered the playlet entitled "The Blue Angel" from the WCTU Publishing House. Little did she know how many audiences would eventually see it. It seems that the Blue Angel is tireless about going places, and its flight has been a happy one. The angel may be blue, but the young people who have been producing it most assuredly are not! Originally they hoped to make some money toward the eventual purchase of a good sound motion picture projector and screen. Now that this is in sight, they will probably work for the purchase of films to be used in temperance education in various schools and churches.

The playlet has a Christmas setting; so a tree with lights on it is one of the necessary stage properties. However, Christmas came and went a long time ago, but Mrs. Kyger and her young friends are still putting up and taking down Christmas trees! "The Blue Angel" continues to be in demand. At the Mid-Year YTC Convention in Richmond it was presented. That was on March 20, and already fall dates are being booked. It begins to look as though the angel will have a long flight, or run. Literally thousands have seen it in some church or school in Rockingham, Greene, Augusta, or Shenandoah Counties. The demand for it has been so great that the hard working cast just can't seem to say "no" to requests. There is no doubt but what it does interfere with school work, as Ruth Bowman, who plays the stellar feminine part, has pointed out. Her father is president of Bridgewater College; so she should know! Every one of the players is outstanding in his or her role and deserves the highest praise.

Space doesn't permit us to go into detail regarding the plot, but it is exciting. It sets forth the honor and value of such temperance organizations as the WCTU and YTC. It portrays happy family life in a sincere Christian home and shows wholesome young people who are interested in worthwhile activities. It suggests worthy vocational ideals for doctors, newspaper men, homemakers, and scientists, and it points up the moral grandeur of a Christian.

The play has proved to be in itself a fine example of co-operation. Its players represent five different religious denominations. The 20 presentations have taken it into many churches, including Presbyterian, Episcopal, Evangelical United Brethren, and Church of the Breth-

ren. The largest audience of all saw the play in Mrs. Kyger's home church, the Mt. Olive Brethren Church.

Mr. and Mrs. Kyger have hauled a truckload of stage properties to every place where the play has been given. It takes a lot of work to set the stage, adapting the furniture to stages of all sizes, carting a stairway around, and so on and so forth! No work seems to be too hard for these players and the Kygers. To be sure, Mrs. Kyger is no stranger to work! She has two boys and a girl, all of pre-school age, and she helps her husband with a large dairy operation. She is a wonderful sponsor for a fine YTC. In fact, she may well be called an even-tempered, durable, and capable angel.

The success of this group may inspire others to raise money and have a good time simultaneously. If you decide to produce "The Blue Angel" with all it entails, you will find it will take you around a bit, but, it will also do a lot of good. Angels are like that, you know. Anyway, Christmas is coming; so why not give it some thought?

Comment: A splendid account such as this should really have a title. We didn't give it one, because we couldn't decide what to call it—"Deputation Team Work at Its Best" or "How to Make Money in One Easy Lesson."

Brother Locke, in commenting on this national recognition for Mrs. Kyger suggests in answer to the Union Signal's question as to a title for this article, the following, "A Blue Angel Can Travel," "A Blue Angel brings Movie Projector for Young People's Group," or "Angel, Why Do they call you Blue?"

It should be noted also, that two young men, Quentin Smith and Jon Locker, members of the Mt. Olive Congregation, play leading parts in this play.

We, too, are genuinely proud of Mrs. Kyger, and the work she is doing in the Y. T. C., and are glad to give our bit of recognition to her.—W. S. B. Editor.

NOTICE TO ALL SUNDAY SCHOOLS

Due to the increased Postage Rates it will be necessary to charge postage on Sunday School Literature and Supplies.

Postage charges will be included in your invoices and those paying in advance will be billed for the charges. After the first quarter of postage charges that amount can be included with the advance payment.

This will be effective with the October 1953 quarter.

PENNSYLVANIA DISTRICT**YOUTH WORKER'S CONFERENCE****VINCO BRETHREN CHURCH****AUGUST 29, 1953****9:00 A. M. to 5:00 P. M.**

A "Youth Leader's Workshop," similar to the one presented this Spring by the Ohio Brethren Youth Board, will be held in the Pennsylvania District on August 29th. It will be an all day meeting, and will be held in the Vinco Brethren Church, Mineral Point, R. D. 1, Pennsylvania.

The affair is sponsored by the Pennsylvania Brethren Youth Board, which Board was organized at the recent Pennsylvania District Conference.

The Youth Leader's Workshop invites all Sunday School Superintendents, Teachers, Pastors, and Youth Leaders, etc., to participate in this program, which will feature profitable instruction, inspiration, fun, food and fellowship.

The cost is \$1.00, which will include "brunch" and dinner, printed materials, helps, fun, fellowship, and spiritual gain. The hours are 9:30 A. M. to 5:00 P. M. Vinco is on Daylight Saving Time.

The same National Youth Leaders who prepared and presented the Ohio Youth Worker's Conference in May,

will travel to Vinco to conduct the instruction hours for this Conference.

There's absolutely nothing like this program, as attested to by those who attended the Ohio meeting, so make your plans, Pennsylvania youth leaders, and be in Vinco on August 29th.

The following, under the direction of Rev. Charles R. Munson, National Director of Brethren Youth, will present the instruction hours: Rev. W. Clayton Berkshire, General Secretary of the Missionary Board of the Brethren Church; Miss Margaret E. Lowery, Missionary under appointment to Kentucky; Rev. W. St. Clair Ben-shoff, Editor of Publications, Brethren Publishing Company; and Jerry Flora, Seminary Student in Ashland Theological Seminary. Rev. W. B. Brant, Pastor of the Vinco Brethren Church, is Chairman of the new Pennsylvania District Brethren Youth Board.

This is a National Brethren Youth Board project in cooperation with the Pennsylvania District Youth Board.

This 'n' That**By the Editor**

Every effort is made each week to prevent errors from creeping into the pages of **THE EVANGELIST**, but sometimes, even in spite of all that we do, errors have a slick way of staying undetected until after the paper is printed. Often the errors are not too important in that they do not change the thought, nor do they leave a wrong impression.

Occasionally, though, an error appears which we feel justified in correcting. Such a one appeared in Brother C. Y. Gilmer's article on General Conference, on page three of the issue of August 1st. Instead of the 25th anniversary of the Tunker movement, it should read "the 250th anniversary." Sometimes, we think zeros mean very little, but they do count, as in this case.

* * *

This week, we print a notice relative to the fact that henceforth, we must add postage costs to your orders for Sunday School supplies. The large Sunday School supply houses have added the postage to their orders, and since many of your supplies come from them, we must naturally add these costs to your bills. It is a trend of the

times, and seems unavoidable, and it leaves us little choice but to add the postage costs onto your bills.

WORLD-WIDE BIBLE READING

President Dwight D. Eisenhower is serving as the Honorary Chairman of the Worldwide Bible Reading program that is sponsored by the American Bible Society from Thanksgiving to Christmas. President Eisenhower heads a list of distinguished citizens who compose the National Sponsoring Laymens' Committee of the program.

This year is the tenth anniversary of World-wide Bible Reading. More than 150,000,000 little bookmarks, listing the daily Scripture passages from Thanksgiving to Christmas, and 30,000,000 responsive readings for Universal Bible Sunday have been distributed during this decade.

This reading program is a worldwide event, when millions of Christians in our own land and from forty nations abroad read the same verses each day.

Brethren Youth Crusaders

Devotional Topics

Clarence S. Fairbanks Topic Writer

TOPIC FOR AUGUST 23, 1953

CHRISTIAN GROWTH AT HOME

SCRIPTURE READINGS: Luke 2:51-52; 11:9-11

IN THIS FIRST SCRIPTURE READING we find a good example of spiritual growth in the home. No matter how important Jesus might have felt His work was at this time, He was obedient to His parents who instructed Him carefully in the ways of the Old Testament. As a result of this instruction, Jesus "increased in wisdom and stature and in favour with God and man."

The second scripture shows the duty of parents toward their children. No parent would think of "giving a child a stone when he asks for a loaf of bread, nor would he think of giving him a scorpion in place of an egg." Although the passage primarily teaches us the goodness of God, it also points up the fact that many parents are wise as far as the physical development of their children is concerned, but are totally unaware of the necessity to encourage their children to grow spiritually.

1. BIBLE READING. Every person in the home should be encouraged to read the Bible and frequent discussions about it should be held. The Passover Service in Israel was a very effective way of presenting the cardinal doctrine of the Old Testament to the young people, for the oldest son was required to ask of the meal, "What meaneth this?" Then would follow a detailed explanation of the origin of the feast. The table is still a good place to bring our questions about the Bible and about our faith. Parents should be grounded sufficiently in these matters to give a satisfactory answer. Certainly we should read and discuss the Bible in our homes.

Every member of the home should have his own Bible, from the time he is able to read. Young people should take great pride in reading their own Bible. They should be encouraged to mark it in such ways that will help them to better understand it. Young people should also be encouraged to read commentaries, books, and other articles on the Bible.

2. EVERY CHILD SHOULD BE TAUGHT TO PRAY IN THE HOME. It is hard to imagine that a child will learn to pray effectively anywhere else. It is true that some children learn to pray in Sunday School and Christian Endeavor, but the church cannot be expected to do as much in one day as the parents can do in seven. It is to the credit of the church that so many of its young people do pray, when prayers are almost never made or encouraged, at home.

Each member of the family should learn to return thanks for the meal, or as we often refer to it as, "Saying Grace." It is a good thing for even very small children to learn that God is the giver of every good and perfect gift and to be thankful for it.

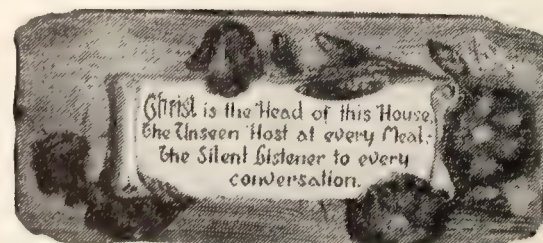
3. CHRISTIAN ATTITUDES TOWARD EACH OTHER. Christians can help each other to grow in the "Grace of our Lord" by taking a wholesome and helpful attitude toward each other. We cannot always be on the mountain top of Christian experience and sometimes we seem to get very discouraged. At times like this we should encourage one another. We should help each other to get over defeats and failures when they come. With Christian love toward each other we can help each other to grow and mature in Christ.

4. READING GOOD LITERATURE. Christians can develop and grow at home by reading and by encouraging other members to read good literature. There are a great number of good books and magazines that all Christians should read in addition to reading the Bible. Some of the great classics, such as "Pilgrim's Progress," and "In His Steps," should be read by every Christian. There are many modern books that will help us to see and understand more clearly the message of the Bible, such as "The Robe." Among the magazines that you will find helpful are, "The Christian Herald," "The Christian Endeavor world," and of course "The Brethren Evangelist." Keep up on your reading of Christian literature just as much as you do on the news of the world and you will be surprised how much it helps your family to grow in the Christian faith.

5. LISTEN TO AND WATCH GOOD PROGRAMS ON RADIO AND TELEVISION. On most of the large radio and television stations and on many of the smaller ones you will find a large variety of programs that are sponsored by Ministerial Associations that will be very helpful to your knowledge of the Bible and the ways that it can be of help to your family. Watch for these programs and when you find one that is especially helpful, don't forget to tell those who are responsible for it that it did help you. In this way you will help to keep this program coming into your home and you will also encourage others to put on the same type of program.

QUESTIONS FOR DISCUSSION

1. Should the children learn to "Say Grace" at the meal or should this be left for father to do?
2. List some of the books and magazines that you have found helpful in understanding the Bible, in maturing mentally and spiritually and show how they were helpful.
3. What radio and television programs do you find helpful so that you could recommend them to your friends? How have they helped you?
4. Do you have any problems with having a family altar in your home such as having a time when all the members can be present? How can these be met?



Prayer Meeting Studies

By C. Y. Gilmer



THE COMFORTING VOICE

I cried out to God, "I can't understand!"
He whispers back gently, "Leave all in My hands;
Have you ever called when I did not hear?
Quiet, My child, perfect love casts out fear."

I cried out again, "'Tis too much to bear;
My heart is crushed, Lord, do you not care?"
Gently but firmly He calls back to me,
"This is My will concerning thee—
Just rest 'neath My wing, I thee will enfold.
Remember, this trial is more precious than gold."

"Forgive me, Master, when I complain,
Forgive me and help me from murmuring refrain,
I would rest in Thee and find perfect peace;
In Thy loving arms my sorrows will cease."

—Olivia Cook.

NO DOUBT THE GREATEST COMFORT is that of sins forgiven (Luke 8:48, 50). It certainly is a comfort to have ALL iniquities and trespasses forgiven (Psalm 103:3; Col. 2:13). How good and merciful is God (Psalm 86:5)! The ground of forgiveness is the shed blood of Christ (Heb. 9:22). God's love made Christ's coming and death possible (John 3:16). There is comfort of assurance, blessedness of cleansing, peace of mind and conscience (Psalm 103:12; Isaiah 44:22). When God forgives He forgets (Micah 7:19; Psalm 79:8).

The result of forgiveness is spiritual joy (Psalm 51:12). There is not only comfort but also strength in the joy of the Lord (Neh. 8:10; Acts 13:52). There is joy in knowing that our names are written in Heaven (Luke 10:20). The kingdom of God is better than meat and drink (Romans 14:17). In dreary days we should remember that some day there shall come "a morning without clouds" (Isaiah 61:3).

There is no darkness so dense but that hope's star may be seen (2 Thess. 2:16). Hope rejoices against all trials and believes in spite of all odds (Romans 5:5). By hope we are saved, and anchored as heirs of eternal life (Romans 8:24; Col. 1:27; 1 Thess. 5:8; Titus 2:13; 3:7; Heb. 6:19). Christ is the Christian's hope for victory over daily trials (Romans 7:24, 25a), and final abundant entrance into Heaven itself.

Faith is a well-grounded assurance of things hoped for (Heb. 11:1). Here again we are dependent on Christ as "Author and Finisher" (Heb. 12:2). How glad we should be that we do not walk by sight but by faith (2 Cor. 5:7; Gal. 3:14)! If God ever fails you, you will be the first one He ever failed (Psalm 56:3). "Faith is the victory" (1 John 5:4).

Christ has promised to answer prayer made in His name (John 14:13, 14). From time immemorial God has

been answering the prayers of sincere men (Psalm 66:2). The Model Prayer contains the substance of complete prayer (Matt. 6:8-13). Answered prayer gives comfort of God's love, faithfulness, Christ's ascension, and the Spirit's intercession (Romans 8:26, 27, 34). Prayer must be accompanied with thanksgiving (Phil. 4:6, 7).

Like Paul, we may enjoy the comfort of Christian friends (Acts 28:15). God would have you know the comfort of being a friend (Luke 14:12-14). "A friend in need is a friend indeed" (Prov. 17:17). It costs something to be a friend, and of this cost Christ is the supreme example (John 15:13).

We are bidden to be comforted by the second coming of Christ (1 Thess. 4:15-18). This will save us out of the great tribulation (Rev. 3:10; Matt. 24:21). The Bride, which is the Church, should be looking for the Bridegroom (Rev. 19:7, 8). Christ loves us enough to return for us (John 14:1-4). His coming will end all earthly strife (Rev. 19:11-15). What a comfort it is to be ready for His coming (Matt. 24:44). Heaven's gates are open for you (Luke 12:32). The saints of all ages have rejoiced concerning the joys and hopes of Heaven (Col. 1:5).



Lesson Comments by Fred C. Vanator

Lesson for August 23, 1953

THE CHRISTIAN'S PRAYER LIFE

Lesson: I Timothy 2:1-8; Romans 8:26-28

FOR THE REMAINING LESSONS of the quarter we deal with some of the personal letters of Saint Paul. In these letters Paul deals with some of the problems that confront the individual Christian's prayer life.

First of all Paul tells Timothy, whom he addresses as his "own son in the faith," that a matter of primary importance in the Christian's life is his prayer time. In the first verse of our printed lesson, Paul admonishes Timothy to teach those under his charge that this matter of importance to every one is to be found in the making of "supplications, prayers, intercessions and the giving of thanks," and that the scope of such is not to be confined to a few, but that these are to be "made for all men," even from the highest to the lowest. And in verse eight Paul calls attention to the need of universal prayer—"that men pray everywhere, lifting up holy hands, without wrath and doubting."

So as we study this thought we will do well to consider the four parts of Paul's word concerning the elements of the prayers, or types of prayers, that are noted above.

1. Supplications. The prayer that asks the granting of a favor from God. Far too many of our prayers are confined to this phase of prayer life. Some one has facetiously said that "the average prayer characterizes the one praying as a member of the 'Gimme Club' for it consists

of a series of 'Give me this,' or 'Give me that,' till it becomes just a series of 'gimmies.' God wants His children to ask Him for the things needed, but He also desires that our prayers have other things embodied in them.

2. Prayers. Paul seems to differentiate between what we call "prayer" and his idea of it. Some way we have placed all things in relation to talking to God under the head of prayer. But Paul gives us to understand that when he says "Prayer" as he does here, he is speaking more directly about our communion with God—our conversation with Him—that is, speaking to Him and then pausing to listen for His answer. We believe that real prayer is a two-way conversation and we often miss the best part of our prayer life by not pausing to listen to what God has to say to us. So we feel that Paul is exhorting Timothy to have more conversation with God—that is permitting Him to get His message into the heart.

Intercession. We have been given to understand that Christ is seated at the right hand of God where He makes intercession for us. Paul gave us a great comment on the part we are to play in the cause of intercession when he said, in 2 Cor. 5:20, "Now then we are ambassadors for Christ, as though God did beseech you by us: We pray you in Christ's stead, be ye reconciled to God." Have you interceded in behalf of your neighbors, your friends, your community, your nation, the nations of the world?

4. The Giving of Thanks. Have you thought how necessary a part of your prayer life the giving of thanks must be? Jesus very aptly illustrated the failure to give thanks for favors shown so often, when He said, when only one of the ten lepers whom He had healed came back to give Him thanks, "Where are the other nine?" How do you feel when you have done something for someone and they do not even have the courtesy to say "Thank you?" How do you suppose God feels when He showers His blessings upon you and you fail to even pause long enough to say, "Thank you, God!"

The well rounded prayer life of the Christian must have all of these parts. Not one can be omitted.

A NEW GOSPEL FOR KOREA

A new Gospel is being published for Korea by the American Bible Society. It is an illustrated copy of the Gospel of John. This will appear in the Hankul orthography, which is approved by the Government and now being widely used in Korea. Five hundred thousand copies are needed, according to the request received by the Bible Society. The Society now has on the press a first printing of 332,000 copies which, it is expected, will be ready for shipment within two months.

General James A. Van Fleet, USA Retired, who spent so many months with the Army in Korea, is planning to present the first copy from the press to President Syngman Rhee in Korea, illustrating the good will of the American people.

The Bible Society has also supplied to Korea

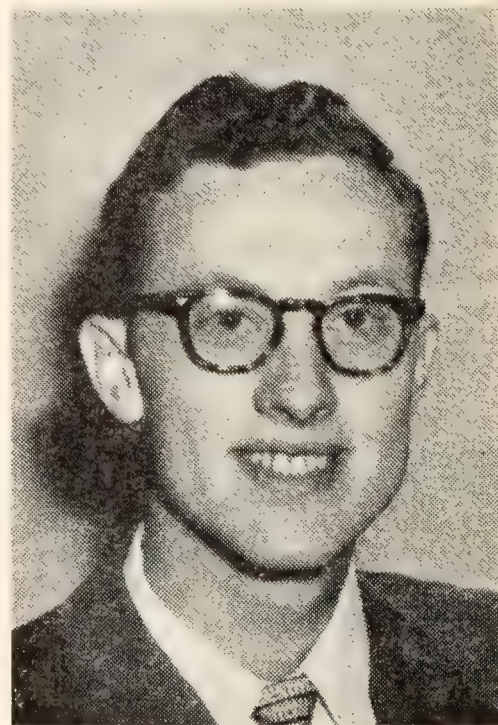
515,277 copies of the Illustrated Book of the Act in Hankul Korean.



News From Our Churches

MANSFIELD, OHIO

The Mansfield First Brethren Church wishes to announce that the new pastor is Harold Barnett.



HAROLD BARNETT

Brother Barnett began his ministry on June 10th, with the Mid-week prayer service. He gave his first sermon Sunday, June 14th. He is making his home in the parsonage, 508 North Bowman Street. He is living here alone until September 12th, at which time he will take his bride, Miss Doris King, of Lapaz, Indiana.

Miss King and Brother Barnett met while attending Ashland College, where Miss King will enter this Fall as a Junior, while Brother Barnett will enter Seminary.

Brother Barnett graduated from Riverside Christian Training High School of Lost Creek, Kentucky. During High School he worked out a certificate to teach in Sunday School from the Evangelical Teacher Training Association of America. He graduated June 1st, from Ashland College, with an A.B. Degree.

While in College, he became associated with the Brethren Youth Ambassador's Quartet, with which he traveled for four summers from the east coast to the Mid-west. He taught Bible School and helped supervise young people's camps in Indiana.

Rev. George E. Drushal, of Lost Creek, Kentucky, will perform the ordination services for Brother Barnett September 20th, at Lost Creek.

—Mrs. Mary Metcalf, Church Secretary

Talkativeness Murders

WHO KILLED LOVE?

Who Killed Love?

"I did," said Slander.

"I did," said Bitterness.

"I did," said Scorn.

"I did," said Hate.

"I did," said Revenge.

"I did," said Jealousy.

"I did," said Envy.

"Not so spoke Criticism, in a sharp cutting voice. "I am the slayer of Love. I did it. I, Criticism, killed love."

Talkativeness

"Talkativeness is utterly ruinous to deep spirituality. The very life of our spirit passes out in our speech, and hence all superfluous talk is a waste of the vital forces of the heart. In fruit growing it often happens that excessive blossoming prevents a good crop and often prevents fruit altogether; and by so much talk the soul runs wild in word bloom, and bears no fruit. I am not speaking of sinners, nor of legitimate testimony for Jesus, but of that incessant talking of nominally spiritual persons—of the professors of purifying grace. It is one of the greatest hindrances to deep solid union with God. Notice how people will tell the same thing over and over—how insignificant trifles are magnified by a world of words; how things that should be buried are dragged out into gossip; how a worthless non-essential is argued and disputed over; how the solemn deep things of the Holy Spirit are rattled over in a light manner—until one who has the real baptism of divine silence in his heart, feels he must unceremoniously tear himself away to some lonely room or forest, where he can gather up the fragments of his mind, and rest in God.

"See the evil effects of so much talk.

"First it dissipates the spiritual power. The thought and feeling of the soul are like powder and steam—the more they are condensed the greater their power. The steam that if properly compressed would drive a train forty miles an

hour, if allowed too much expanse would not move it an inch; and so the true action of the heart, if expressed in a few Holy Ghost selected words, will sink into the minds to remain forever, but if dissipated in any rambling conversation is likely to be of no profit.

"Second, it is a waste of time. If the hours spent in useless conversation were spent in secret prayer or deep reading, we would soon reach a region of soul life and divine peace beyond our present dreams.

"Third, talkativeness inevitably leads to saying unwise, or unpleasant, or unprofitable things. In lengthy conversations we soon churn up all the cream our souls have in them, and the rest of our talk is all pale skim milk, until we get alone with God and feed on His green pasture until the cream rises again. The Holy Spirit warns us that in the multitude of words there lacketh not sin. It is impossible for the best of saints to talk beyond a certain point without saying something unkind, or severe, or foolish, or erroneous. We must settle this personally. If others are noisy and gabby, I must determine to live in constant quietness and humility of heart; I must guard my speech as a sentinel does a fortress, and with all respect for others, I must many a time cease from conversation or withdraw from company to enter into deep communion with my precious Lord. The cure for talkativeness must be from within; sometimes by an interior furnace of suffering that burns out the excessive effervescence of the mind or by an over-mastering revelation to the soul of the awful majesties of God and eternity, which puts an everlasting hush upon the natural faculties. To walk in the Spirit we must avoid talking for talk's sake, or merely to entertain. To speak effectively we must speak in God's appointed time and in harmony with the indwelling Holy Spirit."

"He that hath knowledge spareth his words: and a man of understanding is of a cool spirit." Prov. 17:27 R. V.

"In quietness and in confidence shall be your strength" Isaiah 30:15. Eccles. 5:2-3.—Sel.

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Items of General Interest

ST. JAMES, MARYLAND. Brother Freeman Ankrum reports in his bulletin for August 9th, on the condition of Brother Dyoll Belote, the Pastor of our Linwood, Maryland, Brethren Church. We quote: "A visit to Rev. Dyoll Belote last Thursday, (August 6th) at his home at Linwood found him making a good recovery. He hopes to be back in his pulpit by October first. Mrs. Belote is to return from the Hospital Tuesday (August 11th).

The installing of the new heating system in the St. James church is being done this month.

The same bulletin carries the information that the Rally of the Southeastern District Woman's Missionary Society will be held in the Linwood Brethren church in October.

OAK HILL, W. VA. Brother Arthur H. Tinkel reports that their church building had a narrow escape on Friday evening, August 7th, when it was discovered that fire had started in and destroyed the refrigerator in the church kitchen. Extensive damage to the kitchen and serious smoke damage to the entire interior resulted. He says that "fire and smoke insurance will cover the damage," adding, "Let us thank Almighty God that it was not worse."

HAGERSTOWN, MARYLAND. During the Pastor's vacation, guest ministers occupied the pulpit. Rev. Mark Wagner, superintendent of Homewood; Dr. Scott Wagner, Pastor Emeritus of Zion Evangelical and Reformed Church; and Dr. J. Edward Harms, Pastor Emeritus of

St. John's Lutheran Church, preached the first three Sunday of August, respectively. Laymen, Rodger Geaslen, John Thompson, and John L. Carnochan, Jr., were in charge of these services.

WAYNESBORO, PENNA., WAYNE HEIGHTS. The Waynesboro Union Sunday evening Lawn Service, held on the lawn of the local Church of the Brethren, was conducted on August 9th by the Wayne Heights Brethren Church. Carrying chairs, ushering, receiving the offering, were done by the men of the Church. The choir took care of the music, and the message of the evening was brought by the Pastor, Brother N. Victor Leatherman.

Rally Day will be observed on September 27th. It will also be their next Cash Day, and likewise, it will be their "Second Anniversary Sunday."

Brother Leatherman also reports that the grading around their new church is under way, in preparation for seeding this fall.

BERLIN, PENNA. Miss Miriam M. Bird, Penna. District W. M. S. President, of Meyersdale, was guest speaker in the Berlin Church on Sunday, August 16th.

ASHLAND, OHIO. GARBER MEMORIAL. The Editor of Publications was guest speaker in the Garber Memorial Church on Sunday, August 16th.

The closing program for their Daily Vacation Bible School was held the evening of August 16th with a full house. Daily attendance averaged 40, with a record high of 50. A lot of hard work went into these two weeks which will surely bear fruit in this section of the city of Ashland.

DAYTON, OHIO. Brother Percy C. Miller reports that the newly purchased parsonage next to the church is now vacated. He adds that they hoped to move in soon. The new address is 23 West Hillcrest Ave.

BRYAN, OHIO. The Boys' Brotherhood Public Program was held the evening of August 9th.

ELKHART, INDIANA. The ladies of the W. M. S. have been having treasure hunts each week. In the bulletin each week is listed a series of Bible references in which a treasure is to be found. The ladies are to "dig" and then report to the Secretary. A record will be kept, and at the end of the year, the one who has found the most treasures will be rewarded. (Of course, we know that anyone who "digs" into the scriptures is going to be rewarded by what he finds therein, but here is a good plan to encourage Bible Study.)

The film, "The Great Life," a dynamic, spiritually appealing film, produced in Germany, was shown Sunday evening, August 16th.

WARSAW, INDIANA. Brother Harry Gilbert, from Elkhart, is supplying in the Warsaw pulpit during the month of August.

PERU, INDIANA. Rev. and Mrs. Kenneth Solomon, Missionaries in waiting for the Argentine, presented their pictures and messages in this church on July 23rd.

One new member was baptized on August 2nd.

BRIGHTON, HOWE, INDIANA. The Pastor, Brother Smith F. Rose, has announced plans to make recordings

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The Editor's Pulpit



Sinking Sand

THE KOREAN TRUCE HAS been signed, and the shooting has stopped.

Various interpretations will consider it a victory for the U. S. A., and the United Nations' forces—or will consider it a victory for Red China and the Communists.

WHAT DO YOU THINK?

Certainly, nothing was settled in Korea—There are no more people freed from Red Tyranny than before—and certainly there is considerable more suffering, heartache, misery, hunger and pain than ever.

There may be some who will rejoice in the fact that Russia has signed the truce. (And we are glad that the shooting has stopped. If the truce saves lives it is worthwhile.) Yet, a truce is not an armistice, nor a victory, nor a peace pact. Anyone who feels that all is done that needs to be done is due for a rude awakening.

We are truly on "Sinking Sands" in this issue. However repulsive the thought, however distasteful the thought, the facts of the case bear out that the United States is on dangerous footing in this matter. **The facts are these:** This is the first time in the history of America that this country was engaged in a war in which we were not the victor. Regardless of our air defense, and radar protection, we are told that our ground defenses are weak; meaning that an enemy bomber could come in low over one of our coastal cities, undetected and release death and destruction in a "sneak attack." Further, Russia has never honored a treaty or truce, merely using the breathing time to prepare for greater onslaughts of destruction. If space permitted we could enlarge on these facts, or even mention many more, but it is not our purpose to list all the reasons for our dangerous position.

These things are too dreadful to contemplate. We don't want to face these facts. And that leads us to what we believe is a major cause of our difficulty. That is indifference. The war in Korea has been too far removed from us, not in miles, but in concern. Except to those whose sons and husbands have fought and died, the war has been almost a dream. Frankly, Americans have been too unconcerned. This indifference cost the Czechslovakians their freedom. It has cost many other peoples their freedom.

While we have been in all our luxury, our wealth, our liberty, and our sophisticated ease of life, all Hell has been breaking loose around us in the world. We Americans, 7% of the population of the world, have been in-

different to the needs of others. We are truly on sinking sand.

ARE WE AFRAID OF THE FACTS? Do we ignore the fact that Americans are neglecting their worship of God and the unselfish support of missions and other church work? Are we afraid to face the fact that church contributions are slipping? Are we afraid to face the fact that drink is destroying our moral standard and the bodies of our men, women and children? Are we afraid to face the fact that God is punishing America for its sin?

Are we afraid to face the fact that we too often are not willing to forsake sin ourselves? Do we willingly admit that much of our worship is from the lip and outward appearance, rather than from the heart. Are we afraid to let God tell us what is really wrong?

Something truly is wrong, or we would not be oppressed by the satanic forces of Communism. In the days of Israel, when the people of Israel worshipped God and followed in His ways, no power or people on earth dared to stand against them, for God protected them and gave them peace in their land. But, when they turned from God to their own devices, and when they erected altars of sin instead of altars of Godly worship, then God permitted the enemies to over-run the land, destroy them and lead them captive.

Dear friends, there is a parallel today! Are we willing to face it? To face it will mean that we can not sit back in our homes at ease. It will mean that we can no longer worship at ease in Zion. However, face the facts or not—what we have said proves that we are truly on sinking sand.

YES, THERE IS SOMETHING WE CAN DO. God is calling America to repent. Right at this time we need regeneration, we need to pray, we need to confess our sin.

We grant that God offers peace of heart, and that in troubled days like this, we are to put our faith completely in Him. But don't forget that real peace comes when we have done what the Lord wants us to do. Perhaps we feel that one individual, one church, one Denomination cannot save a nation. Remember that God, for ten men, would have saved Sodom.

This scribe is convinced that the faithful prayers and Christian lives of many saints of God are even now saving America. But, unless more and more people shed

(Continued on Page 11)

Moderator's Address given at the 1953 General Conference of The Brethren Church

Rev. Percy C. Miller

LIFE'S DAILY DUTIES

"As ye go, preach."—Matt. 10:7.

HERE WE SEE JESUS did not send the apostles forth without an errand; no, "as ye go, preach." They were to be itinerant preachers: wherever they come they must proclaim the beginning of the gospel, saying, "The Kingdom of heaven is at hand." Not that they must say nothing else, but this must be their text; on this subject they must enlarge: let people know that the Kingdom of heaven, the Messiah, who is the Lord from heaven, is now to be set up according to the scriptures: from whence it follows that men must repent of their sins and forsake them, that they might be admitted to the privileges of that kingdom. It is said (Mark 6:12), "They went out, and preached that men should repent"; which was the proper use and application of this doctrine, concerning the approach of the kingdom of heaven. They must therefore, expect to hear more of this long-looked-for Messiah shortly, and must be ready to receive His doctrine, to believe in Him, and to submit to His yoke. The preaching of this was like the morning light, to give notice of the approach of the rising sun.

Now this was the same that John the Baptist and Christ had preached before. Note, people need to have good truths pressed again and again upon them, and if they be preached

and heard with new affections, they are as if they were fresh to us. Christ, in the gospel, is the same yesterday, today, and for ever, Heb. 13:8. Afterwards, indeed, when the spirit was poured out, and the Christian church was formed, this kingdom of heaven came, which was now spoken of as at hand; but the kingdom of heaven must still be the subject of our preaching; now it is come, we must tell people it is come to them, and must lay before them the precepts and privileges of it; and there is a kingdom of glory yet to come, which we must speak of as at hand, and quicken people to diligence from the consideration of that.

THE CALL TO SERVICE

Colossians 3:24 tells us, "Ye serve the Lord Christ." All Christians are agreed that we are to serve. Constant appeals from the pulpit and pew are heard calling us to service, until it has almost become a trite theme. Perhaps never were these calls more insistent than now. But a little inquiry will show us that many people are perplexed, and scarcely know what is meant by service, or what the service is to which they are called. This perplexity is partly the fault of the pulpit. If nine-tenths of the work of the Church is being done by one-tenth of its membership then it is partly the fault of the one-tenth, and also of defective notions of what constitutes service. What then is needed

when we speak of a call to service?

1. Our conception of service must be enlarged. We must recognize that the whole life means service. Theoretically we accept this, but in our exhortation to service often ignore it, or at least leave a different impression on the minds of our hearers. Service is too often regarded by them not as their vocation but their avocation. It is in the exceptional that it is to be rendered, and not in the doing of the daily task with religious fidelity. It means attending Church, prayer meeting, or some other special service; it is teaching in the Sunday School or helping in a church supper, but it is not thought of as life's everyday duties. In the endless variety of gifts and operations it is too often forgotten that these special services will not be of much worth unless the larger work of each day is also a service of the Lord Christ. Such a conception of service will put a great enthusiasm, an increasing joy into all our work.

2. Our service must be more intelligent and discriminating. We have learned that we must not only be good, but be good for something. We need also to learn that we must not only do good, but do good in a good way. An intelligent consideration of where and how we can best serve is imperative if we are to do our best. Discrimination is essential. Some things are more important than others. We can not do all that there

is to do or that we would like to do. We must learn to discriminate things that differ and approve the more excellent.

3. We must keep in view the purpose and result of service. But service is not for itself, nor for the purpose of giving the server something to do. Its object is to increase the abundance of life; to give others a hunger for the food with which we have been fed, in order that they also may serve.

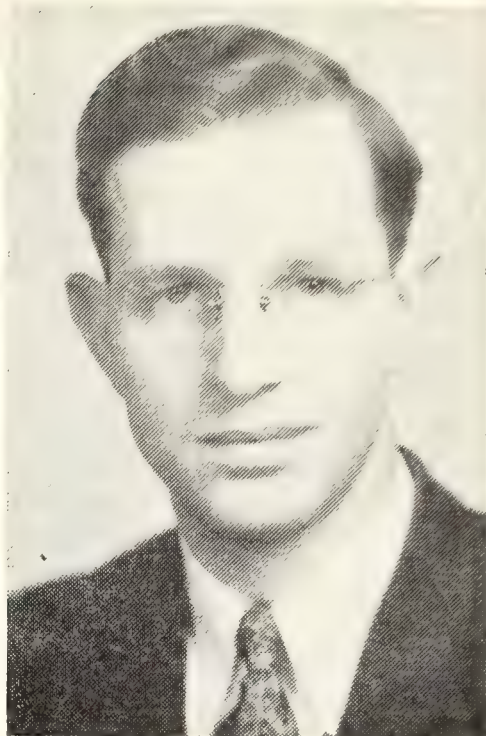
Service fails unless it disciplines the doer and helps the served. There is often too much condescension in our serving. See me, I am now going to serve some one, it often seems to say. It neglects the human element in its attempt to be scientific. It ought to make the served largely independent of service.

4. How may we recognize a call to service? It comes in a variety of ways; ordinarily, for most of us in some still, small voice. A teachable spirit, a yielded will, a listening ear, will always hear it. Everything then that enters into life becomes God's voice to the obedient servant. The form of the call will not be that of a waiting world saying to me, Come and help. But rather, am I ready for service because I have learned how to live my own life in the presence of God and mastered by Jesus Christ?

It is a call to heroic service, to self-sacrifice, to life-long service, to lose one's self in order to keep it. It is a call to serve the Lord Christ. As ye go, preach.

God is still calling men and women. The annals of missionary endeavor are a chronicle of those calls. The ranks of the ministry at home are its evidence. God calls men and women every day. One of the saddest things is that so few respond. Many are needed; too many fail to enlist. Many are called; few are chosen. So many names are written down, but after a while so many names are erased. Of old it was said, "Many followed no more after him." "Will ye also go away?" In this matter history repeats itself.

Now, let us look to the type of service required; sacrificial service is the type of service that God approves. This is service that costs something—service that is stained with blood, as it were—service that contains utter devotion to the Master.



PERCY C. MILLER

There are indeed many motives for such service. Gratuities for salvation stimulates our labor for the Lord; the eternal needs of others demand that we give our all. But not the least of the motives held out by the Holy Spirit is the hope of the coming of the Saviour.

Writing to young Timothy, Paul charged him "before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; Preach the Word; be instant in season, out of season." (II Timothy 4:1, 2).

At first it seems strange that the apostle should have mentioned the second coming of the Lord in connection with preaching. Yet he makes this the incentive for keeping at the task and never giving up, irrespective of the obstacles. The Word must be preached, always everywhere. Any place is a God-ordained pulpit. The curbstone is just as suitable as the hearthstone. Preaching the Word is the preacher's commission and believer's command. This, of course, means sacrifice—the sacrifice of feelings, of pride, of self, of time, and of money. The imminency of His coming calls for concerted action lest we be taken unawares and be found in the idleness of silence.

Christians are called witnesses, and their primary task is one of witnessing. They must go everywhere wit-

nessing. They must go everywhere witnessing and telling what they know of the Saviour and His salvation. This glorious doctrine of our Lord's coming does not cut the nerve of missionary zeal; rather, it strengthens it. His coming is the most valuable motive-asset the church could have for real sacrificial service. It makes for a going Christianity. The kind of Christianity that does not go will soon be gone. The knowledge of our Lord's return is the secret of intelligent missionary activity, and missionary activity is the only true outlet of the knowledge of His coming.

"Blessed are those servants, whom the Lord when he cometh shall find watching; verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them." (Luke 12:37). Jesus came to earth the first time to minister; and when He comes again, it will be to minister, for love delights to serve. This is the hope that is set before us and which inspires continued watchfulness.

Man's spiritual need has remained the same throughout the centuries. In every department of secular activity this world has traveled far since the time of the Apostle Paul. Everything mundane is different. Politically, economically, educationally, socially, even religiously, man has changed everything. But spiritually we are still on the same level, in exactly the same place where men were at the time of the Letter to the Romans. We may go back further than that.

On the basis of law, in our relationship with God, on the question of sin and salvation, this generation is at the same point as were Adam and Eve when they were driven from the Garden of Eden—sinners in need of the saving grace of God.

There are all sorts of mental distinctions, social strata, educational qualifications, monetary differentiations, political categories, and national barriers, but spiritually we are all alike. There is no difference in the provision of salvation. There is no difference in the way of salvation.

GOD'S BURDEN FOR US

At first it may seem strange for me to say that God wants us to have a burden. Generally we think of God as taking away our burdens, and that

is right. The cares of this life ought to be put aside as we have faith in God and trust in Him. But there is one burden which God wants us to have from the time we are saved until we draw our last breath or until Jesus comes, and that is a burden for lost souls. This is the great need of the hour. We have fine buildings, trained ministers in most places, music directors, and choirs. But still we fall far short of having a real burden for the souls of lost men. This lack of burden is hindering us in our missionary program. It is stopping us in our witnessing here at home. There are three things we need if we are to be soul-winners with a burden for the lost.

First, we must have "concern." What a lack of it there is today. How many people shed tears over souls? How many spend hours in prayer over souls? People seem to care little. I believe that the main business of everybody's church, whatever the denomination may be, and of every single work that we may have on this earth in the name of Jesus Christ, is soul winning.

You can go to heaven without knowing Greek and Hebrew, but you cannot go to heaven without knowing Jesus Christ. Sometimes we forget that. With all our fine programs we forget that men are lost, that church membership, baptism, or morality do not save.

Second, we must have "consecration," or you might prefer "separation." I am old fashioned; I believe in the separated life. We are not going to win souls as long as we compromise with the world. There are some who stop doing anything, and they are good, but they are just good for nothing. Separation is not just turning away, it is turning to, as you find in Romans 12:1,2. If you are going to be given over to the Lord and separated unto His task, turn away from the world. Look like a Christian. Act like a Christian. Behave like a Christian.

The story is told of a man who had a foul habit and went down the street in Chattanooga one day to win a man to Christ. "I'm interested," said the man whom he had gone to see. "I want to be a Christian, but when I trust the Lord, I prefer that somebody would talk to me who is not engaged in the same things that I do,"

and he pointed out a package of cigarettes in the pocket of the man who had approached him. The man who had been witnessing came crying to his pastor and said: I'm through, I'll never touch another one if it hinders me from winning a soul to Christ." That very day the man to whom he had witnessed was gloriously saved. He wanted to be a child of God, but he wanted folks to talk to him who were not engaged in the same things in which he was engaged.

But separation is not only turning away from worldly things. It is also having a hatred for the things of the world. There are some Christian people who do not engage in worldly things, but they have a little leaning that way. They do not take a stand. They say, "Well, I don't do those things, but it's all right if somebody else wants to do them." They are so broad-minded that they have no convictions whatsoever. I believe that the child of God needs to take a very definite stand for the things of God against those things that are wrong. He should let others know where he stands on these matters.

Third, we must have "Concentration." "This one thing I do . . ." Do you know why we do not win more people to Jesus Christ in our churches? Because we do not stay at the job. Because we are not seeing enough people. We run around in little circles, and we visit a few sick folks and shut-ins. We think that is all there is to serving God, and we let the outside go on their merry way. Too many folks in our churches can do nothing for God because they are tied up with everything else. They

belong to all kinds of clubs and organizations, and they have no time for anything else. They cannot attend prayer meetings or go visiting for God because they belong to too many organizations. Some preachers or leaders of churches become involved in too many things, and they cannot give their best to the Lord Jesus Christ and soul-winning. When we come to the end of life's way, the only things that will count will be the souls we have helped to win to Jesus Christ, and certainly not the organizations to which we belonged.

Renew your vows to the Lord and say, "God being my helper, today will be the day of beginning." Then ask Him to give you a burden for souls that will remain as long as you walk this earth.

THE CHURCH'S MISSION

St. Luke tells us that when Christ began His ministry, He returned from his sojourn in the wilderness in the power of the Spirit. It was in that power that He undertook and accomplished His marvelous ministry of reconciliation and redemption. After the descent of the Spirit of God at Pentecost, the disciples went forth to proclaim redemption through His blood, even the forgiveness of sins in the name of Jesus Christ. If the churches of the world are to proclaim this gospel of reconciliation throughout the world, they will have to seek and secure the power of God's Holy Spirit. We must remember, as we face this gigantic task, that the numbers and the machinery of which we have plenty will avail nothing without the help of the spirit of power.

It is as true today as it was in the days of the prophet: "Not by might nor by power, but by my spirit, saith the Lord of Hosts." As the church faces its mission of helpfulness, as it confronts its stupendous task, it will have to seek a fresh baptism of God's Holy Spirit. It must go to that same source of power to which the Master had access; and the church will find, as did Jesus, that in the power of the Holy Spirit the task will be easy and the burden will be light, and we shall come off more than conquerors in the battle for the truth and right.

When our Lord began His public ministry the first thing He did was to preach. Matthew in his account of the life of Jesus tells us that Jesus began His ministry at Capernaum



and from that time He began to preach and to say, "Repent, for the kingdom of heaven is at hand." All through His three years' public ministry, Jesus went about preaching the gospel of reconciliation.

Our Lord placed great emphasis upon preaching. It was by proclaiming the good tidings everywhere that men would learn of God's love to them. Paul in his epistle to the Romans emphasizes the important part preaching played in the spreading of the truth. He says, "for whosoever shall call on the name of the Lord shall be saved! How then shall they call on him in whom they have not believed, and how shall they believe in him of whom they have not heard, and how shall they hear without a preacher? And how shall they preach,

except they be sent; as it is written: How beautiful are the feet of them that preach the gospel of peace and bring glad tidings of good things."

So in the mission of the church special emphasis must be placed upon the value of preaching. Our church must follow in the footsteps of Jesus and Paul. We must preach the gospel of forgiveness through Jesus Christ our Lord. We must proclaim abroad the glad news of the forgiveness of sins through the finished work of Jesus Christ on the cross. We must tell men of the Father's love—that love which has been shed abroad in our hearts by the Holy Ghost. We must go with Paul's message, "God was in Christ reconciling the world unto himself." It is by preaching the gospel that the world will be reconciled

to God; we shall fail in everything else and our work will be in vain.

THE CHURCH THAT SUCCEEDS

"Thou shalt have good success." Joshua 1:8. The Church of Christ has as much right to look forward to spiritual success as any business has to expect commercial success. God promises His people success if they will but fulfill the conditions which make for it. The Church of Jesus Christ is facing the greatest opportunities of its history, and in this age the church that succeeds must be:

First, a church which preaches the truths of the gospel. We do not need a new gospel, but we need the gospel anew—the gospel in which the fun-

(Continued on next Page)

A Complete Report on the Kentucky Work Camp

Rev. Kenneth Solomon

The Kentucky work camp took place on June 12th-13th under the cooperative efforts of the Ohio District Brethren Youth Board and the National Brethren Youth Organization.

The group of young people was composed of members from the following churches: Ashland Park Street and Garber Memorial, North Georgetown, Dayton, West Alexandria, Gratis, and New Lebanon. The Youth leaders of our Denomination and the Drushals in Kentucky are very grateful to these young people who volunteered for the work camp this year.

These young people went to our Lost Creek Mission on Thursday, June 11th and returned home Sunday, the 14th. The work begun by these very industrious boys and girls was completed by the efforts of Mr. Hall and Mr. Stoddard (teachers at the mission), Rev. Drushal and myself.

Following is a list of what was completed in the work camp this year. Fifteen gallons of white paint were applied to the large girl's dormitory to transform it into a very attractive building. Four gallons of gray porch paint were used on the porch floor and foundation blocks. White plaster-board was nailed to the roof of the large porch to hide the barren, unpainted rafters. One room of the dormitory was papered. Ten gallons of dark varnish stain were applied to the floors in the boy's dormitory (Wheeler Home) after they had been sanded with an electric sanding machine. There were at least twenty rooms in which this stain was used, including the base boards, the two long hallways, stairs and large living room on the first floor.

This represents just one of the many worthwhile projects of the Brethren Youth of our Denomination. The future looks bright for the Brethren Church when we look



(An informal gathering one evening during the work camp in the Drushal home.)

at the enthusiastic ambition and consecration of our Brethren Youth. They are ever willing and eager to work for the church in any way possible if the leaders of our churches will supply the challenge and the need. Brethren Youth is on the march for Christ and the Church! Let's keep supporting this wonderful organization with our prayers and financial gifts. By the way, have you given to this year's Brethren Youth Project—the Gymnasium for Kentucky? The foundation has been completed, but to continue, the project needs your immediate financial support. Let's all build for the future with Brethren Youth.

LIFE'S DAILY DUTIES

(Continued from Page 7)

damental truths are emphasized and men once more are told that Christ came to save them; that through the shedding of His blood they can have remission of sin, and that above us is a God who loves and cares for all.

Second, the church that succeeds must live the truth that it believes. The truth preached from our pulpits must be lived by the people in the pews. Truths must be put into action. What the truth needs today is life and an opportunity to express itself in deeds.

Third, the church that succeeds must have a humanitarian love for the people. When Christ was here He fed the multitudes and cared for the people. The work which He did He left the church to carry on. Human interests must come before material interests. The people of God must have a saving love for the people that are lost.

Fourth, The church that succeeds must be a soul-winning church. The great thing after all for which Christ left His church in the world was to save the world. It is not only true that the individual who wins souls is wise, but the church which wins souls is wise. The church must reproduce itself; and the only way it can do this is through the new lives which are born again in the kingdom of God.

A TRAINED MINISTRY

It is obvious that if we are effectively to preach the gospel, if we are to stir up the consciences of men and win them for Christ, if we are to reach the wayward and the lost, if we are to evangelize the people of foreign lands, to have a highly trained and effective ministry will be necessary. Here we are following in the footsteps of Jesus Christ. He gathered round Him a band of men called apostles. For three years, Jesus trained them for service, and they became the first preachers of the gospel. They were sent out two by two "to preach and to say, 'The Kingdom of heaven is at hand.'"

Before Christ left them they were a band of effectively trained preachers, commissioned to carry the gospel

into every part of the world. Because they went everywhere proclaiming the good news, we today enjoy the benefits of the gospel. The rapid spread of the gospel during the life time of the apostles is indicative of the splendid training that these men received at the hands of Christ and also of their effectiveness as preachers of the gospel.

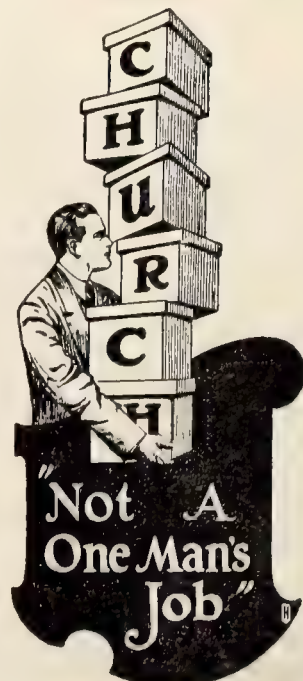
If our church is to do effectively the work that lies before us, we too must have a highly trained ministry—men who stand first in the realm of education, and in the realm of consecration, trained skillfully in the knowledge of God's Word, men who can expound the living word of God and bring forth from its great treasures the riches of His grace for help in every time of need. We shall have to train men so that they shall "show themselves approved unto God, workmen that need not to be ashamed, rightly dividing the word of truth." Our mission, then, of the church is to train and send forth men who will be worthy successors of the apostles, with a passion for preaching Christ Christ and Him crucified, who will give themselves in sacrificial deeds of service to win men for Christ. They will have a passion for souls, will go in the name of Christ, will seek to save those who have gone astray, and will gladly take up their cross and follow Christ. It is the way the Master went; should not the servant tread it still?

Are we, who are ordained to the ministry, pastors of churches or ministers of the kingdom? Why this question and why the contrast. Surely the pastor of a church is a minister of the kingdom; and a minister of the kingdom is a pastor of a church. Conventionally and usually, yes. But more deeply and vitally, maybe so and maybe not. In any case most of us pastors and ministers need to give ourselves "the once over" now and then in order to be sure that our work is in line with its best ideals.

In the first place, by way of reminder, the Church and the kingdom are not the same thing. Certainly no particular church can claim that distinction. The kingdom is a body of principles and of people; it is the rule of God in the hearts of men, and the men in whose hearts God rules. The Church is the organization whose one

presumptive business is to establish God's rule in the hearts of men and presumably made up of men in whose hearts God rules. But neither of these presumptions is wholly true to the facts—only partially and approximately so. Familiarity with any particular church is convincing on this point. The difference is like that between the nation and the government. The government is the instrument, more or less effective, of the nation. The nation is the body of principles and of people for which the government exists. Christ established the kingdom; the apostles established the churches. As ministers of the kingdom we are specially related to Christ; as pastors of churches we are in the "glorious company" of the apostles and their divinely dedicated successors in all branches of the Church. So much for the ideals.

Many of us, however, in practice if not in theory are identifying our functions as ministers and as pastors. Very likely our first idea of the ministry came from the pastor of some church. To be a minister was inseparably associated in our minds with being a pastor. That association has never been altogether differentiated. It is—and this is the worst part of the situation—the common idea in the mind of the average layman. From it grows the common notion of the pastor as the church's hired man; paid a salary to fill a position; owned by the particular congregation; responsible to it for what he preaches, how he spends his time and energy, and how successfully he



can make it "run." Both churches and ministers are hard boiled in the idea that he is "called" by that church and his main business is to "serve" that church. The whole thing is a diabolical perversion of the truth. It is a false point of view that has laid a yoke on the neck of the minister, thrown into gear of the church, and well-nigh caused the kingdom of God to be forgotten. To be pastor of a church is simply one way of being a minister of the kingdom.

If a man be a pastor—and conceives of his job as his particular kingdom task for the time being, he will perform it with a finer enthusiasm and a freer spirit than he can possibly put into it otherwise. He will have the kingdom motive for the job in hand. As pastor of that particular church he will never allow the church to dictate his preaching of his policies, though he will go the limit of good leadership and tactful management in bringing it to the standards he feels it should attain. He will confer and consult and cooperate and play the game of give and take as to plans but never as to principles. They are dictated by the kingdom. That church will not be his "field"; it will be his instrument for working his field which is the individual, the community, the State and the world. Though he may serve day and night, he is not a servant of that church; he is its leader. It will give him a dignity and authority to his messages and his life that will win him the respect of thoughtful people and assure him a spiritual influence far beyond the bounds of his own congregation.

Next thing that I would have the pastors, as well as the congregation, realize is that the church is a living thing. I can't go into detail concerning its origin, but it is quite certain that someone planted it. And no planted thing ever grew without watering. It needs watering and it needs to bear fruit. As we reckon time, the Church is a hoary institution. And yet, it is young when one considers the ideals which brought it into being. And like a young tree, it is tender, and it needs gentle and careful treatment.

It is remarkable how much it has stood. But just as God makes all living things tenacious, so the Church has clung to life. All the same it is



not beyond being damaged. Even now it is not as healthy as it ought to be. Many folk point the finger of scorn at it. To many an outside person its efficiency is gone. And we who are responsible for its life are not free from fault-finding. But it is a mean business. If I have nothing constructive to offer by way of helping to maintain the Church as the house of God and the gateway to heaven for many weary souls, why should I lift my finger of scorn against it? It is like a man criticizing his mother. For the church is our mother. She cradled us in her bosom, and when we are grown men and women she puts herself in our care. Love cures a multitude of sins, and a real love for the church will do much to keep her living and thriving and bearing fruit in the hearts of men.

Let me also remind you that the church is a universal thing. Paul can do his work in it, so can Apollos. It is a merciful thing on the part of the Creator that he made all of us different. How unbearable life would be were we all alike. We have different tastes, different appetites, different capacities, different temperaments. Living as we do in the kind of world this is, you have something to contribute to me, and I have something to contribute to you. We supplement each other. We can make each other's life rich and abounding, but we can do each other no good unless we recognize each other's individuality. You can't impose your individuality on me, and I would not be so presumptuous as to suppose that I can impose my individuality on you.

The Church is not a school of uniformity where all think and believe exactly alike. If God had made us over one mold we would be expected

to think and act alike. But since that is not the case it follows that in our religion one may be mystic, another practical, another intellectual. Only in one thing must we think alike, and that is, in the general direction of our lives, that direction which leads us in the way of service to God and our fellow men.

RECOMMENDATIONS

In this moderator's address I am not making any specific recommendations. I just recommend that this entire dissertation be given serious consideration in the hearts of each individual and in each church, that it may renown to the glory of God. It is true that many a church fails to reach its highest goal because of the lack of definite aims. Here are a few suggestions:

1. A New Prayer Spirit in Our Church. The strong Christian is the praying Christian. The strong church is always the praying church. This year cultivate the proper spirit in the heart, home and the church. As the Brethren comes to be a praying church, it will come to be a powerful church.

2. A New Interest in Bible Study. The strong man has a well nourished body. He wants his regular meals. Many a Christian is weak because there is for him so little of spiritual food. As we feed upon His word, we will become strong. A Bible Reading, Bible loving church is sure to be an efficient church.

3. A New Interest in Missions. The Bible is the greatest missionary book the world has ever seen. The praying, Bible reading church is ever a missionary church. Let the aim of our church be, "To make each church a Gospel center, a light in the community, and unto the ends of the earth." The world is our parish.

4. A New Interest in Boys and Girls, Men and Women. This includes both of those of our household of faith and also of the entire community. Reach the lowest one in the place and we will have taken a long step toward reaching and helping every other person within the radius of our influence.

"AS YE GO, PREACH."

—Dayton, Ohio.

Missionary Department

FROM THE BISCHOF'S AT THE LASSA STATION IN NIGERIA

(July 25, 1953)

Dear Ida and Clayton:

Thanks a lot for your letter, Clayton. We always enjoy letters from the office. We know how busy you all are with Doc and Jean getting ready to go out, Jane and Rob touring the country and the many other details that have to be looked after. By the way, we enjoyed the Missionary number of the *Evangelist* very much and thought that it was well prepared.

The work is going along quite nicely. That is, it seems to be. The only discouraging phase is the language, as it seems to go so slowly. Next Sunday I am to give my first sermon in Margi and it really has been a job figuring out phrases and the sermon. Many times they do not have words that mean the same as the expression one wants to bring out; so you have to change things all around.

I am busily teaching again this term. Ida, I suppose, with all the mistakes I have in my letters, you are wondering what I am doing teaching English. (Ed. note: Bob's mistakes in English are practically nil). I often wonder myself. However, it is just the beginning English and a "nasar" (white) knows a little more English than the African teachers. I have really been working the pupils so far this semester, but of course, that means that I have had to work grading papers.

(Letter from Bob will be concluded next week.)

* * *

YOUNG PEOPLE AT WORK

The Ohio Youth Board in conjunction with Brethren Youth, Inc., sponsored a work camp at Lost Creek, Kentucky, early in June. Because the buildings belong to the Missionary Board of the Brethren Church, we want to express our appreciation to those who had a part in the work camp. The most of the time was spent painting the girls' dormitory.

Reverend Kenneth Solomon supervised the painting during the two days of the work camp and remained the following week to complete the painting of the dormitory. He spent the next week helping in the young people's camp.

RADIO EVANGELISM—ARGENTINA

(Continuation of the letter from Mr. Stacy in Argentina, with whom Rob Byler works on the "Adelante Juventud" broadcast.)

... Many thanks for the spools of tape you have recorded and sent for our work here. They are worth a great deal to us. All you may be able to send down in the way of organ (Hammond or otherwise) will be a tremendous help.

I am training a children's group for radio programs. It is going to be good, from what I can see so far, and through the children we may reach the parents and grownups in general easier. Pray for this work; it is to be known as the "Children's Corner," another feature of "Adelante Juventud."

We were well pleased that your Board voted to help us out to the extent of \$500 per year. It's wonderful how God has provided. We have just increased our program ten minutes more which meant a substantial increase over what we were paying. We never have asked for one cent; we have placed it before the Lord, as you know, and He has, step by step, opened the way and provided what has been necessary. May I express, in the name of all the staff of Adelante Juventud, our gratitude for such immense kindness by helping to put the good news of Salvation to as many as possibly we can reach by radio.

We are looking forward to your return, and we feel pleased it will be around January next, for the sooner you can manage it, the better. Even if you don't give full time to the work of the radio, we hope that you will be able to devote more than you did before. I think that it will be satisfying to your Board to know that they have a man who is reaching every Sunday evening by radio an audience that no pastor here can and ever would be able to get together in such numbers.

We are beginning to send the first New Testaments to the jails this month. I purchased 3,000 last week, and the first lots are leaving by the end of the month to the jail in Santiago del Estero, for prisoners, guards and administrative staff—total 823 units for that jail alone. We need altogether 63,475 New Testaments to do all the jails; as the Lord provides the funds, we'll move ahead and do the work silently and efficiently. This is just another aspect of the work of Adelante Juventud.

Well, I feel that this is all for now. It is quite a mile-long letter, but you have all or nearly all the news I can put my finger on at present...

—Harold E. Stacey.

SEPTEMBER MISSIONARY BIRTHDAYS

David BylerSeptember 6th
1104 Grant Street,
Ashland, Ohio

Kenneth SolomonSeptember 11th
333 Samaritan Avenue,
Ashland, Ohio.

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"Before I wrote this book, I was constrained to write and to you to confess my need for the faith once for all delivered to the saints. (Gal. 1:6-7)."

Items of General Interest

(Continued from Page 2)

of the morning worship services to take to the homes of the shut-ins.

COLLEGE CORNER, INDIANA. The College Corner Church recently held a farewell gathering for the Pastor, Brother Ernest Minegar, and his family. Eighty-one members and children were present. Brother Minegar preached his last sermon for the College Corner Brethren on August 16th.

MILLEDGEVILLE, ILLINOIS. Dr. M. P. Puterbaugh is scheduled to speak in the Milledgeville Church on Sunday, September 6th.

WATERLOO, IOWA. The church has voted to install a new heating system in the church, since the old boiler is worn out. A Cash Day will be held in September to raise money for it.

LANARK, ILLINOIS. Brother J. D. Hamel, Moderator of the Central District Conference, has announced that the dates for their Conference this fall are October 8th to 11th. The Conference will be held in the Milledgeville church. More will be said relative to this later.

In the August 16th Bulletin from the Lanark church, Brother J. D. Hamel announces his resignation as pastor

of the church, to become effective after the last Sunday in October.

Brother Hamel has been called, and has accepted the Pastorate of the South Bend, Indiana, Brethren Church.

ITINERARY OF THE AMBASSADOR'S QUARTET

Quartet Personnel: Charles Huff, Ronald Ritchey, William Curtis, Glenn Grumbling

AKRON—Sunday evening, August 23rd.

VINCO—Monday evening, August 24th.

SERGEANTSVILLE—Wednesday evening, August 26th.

GEORGETOWN—Thursday evening, August 27th.

WASHINGTON—Friday evening, August 28th.

HAGERSTOWN—Sunday morning, August 30th.

WAYNESBORO—Sunday evening, August 30th.

ST. JAMES—Monday evening, August 31st.

ST. LUKE—Thursday evening, September 3rd.

BETHLEHEM—Sunday morning September 6th.

MT. OLIVE—Sunday evening, September 6th.

MATHIAS—Tuesday evening, September 8th.

OAK HILL—Thursday evening, September 10th.

TERRA ALTA—Friday evening, September 11th.

LOST CREEK—Saturday-Monday, September 12th-14th.

Brethren Youth Crusaders

Devotional Topics

Clarence S. Fairbanks Topic Writer

TOPIC FOR AUGUST 30, 1953

OUTREACH OF THE CHRISTIAN HOME

SCRIPTURE READING: Luke 15:11-24

AS WE READ THROUGH this never to be forgotten story that Jesus told so long ago, we wonder which of the two sons Jesus really had in mind, or is it the parable of the prodigal father? Perhaps it is all three. The young man who took his part of the inheritance and wasted it in riotous living is certainly not to be held up as an example for our young people. But neither should we emulate the elder brother who was selfish and unforgiving. Maybe the trouble was with the father. He may have been so busy with managing the affairs of the farm that he had no time to teach his sons that pride, selfishness, and pleasure are not the roads that lead to the abundant and happy life. Of course we cannot be dogmatic on this point, for Godly parents sometimes have children who never think of God and sometimes the greatest saints come from Godless homes. But the rule in the great majority of cases is that Christian children will come from homes where the parents take the time to train their children in the Christian faith and attend church services regularly with their children. So it may be well to ask ourselves, who is the prodigal in this story?

1. THE YOUNG PRODIGAL. None of us are going to spend much time in trying to defend the actions of this young man. He was young and desired to see the world no matter how much heartache and suffering he brought to others. His main concern was to be free from all the restraints of home and to enjoy a good time. So long as the money lasted, he thought that he was having "the time of his life." It was not long, however, until all of his money was gone and with it went all of the fair weather friends he had made.

There comes a time in the life of every young person when he must leave the protective care of his parent's home. This is good and natural. But the point here seems to be that the younger son was leaving home, not because he had matured, but because he was rebelling against the rules and regulations of the home. In so doing, he went out and wasted the best years of his life. Mistakes and attitudes that could have been very easily corrected at home grew until they required a major operation. On the other hand virtues and attitudes that should have been cultivated were stunted and never did come to full bloom.

2. THE OLDER PRODIGAL. There is not too much difference between these two young men. Both of them wanted to have their own way. The younger coveted a good time. Like Esau, he mortgaged the future for a pot of soup. The older one was like Jacob and was willing to capitalize on his brother's weakness. He did not covet a good time as did his brother, but he looked with long-

ing eyes over the fields he was cultivating for his father. When his brother left home with his share of the inheritance, he was happy for he knew it would not be long until the farm belonged to him.

Here in one great parable, Jesus gives two of the biggest sources of unhappiness in our world—the love of pleasures and possessions more than love of God and of our fellowman. That is one of the dominant philosophies of our world: get what you want if you can get it and don't be too concerned about its effects on others.

3. THE ELDER PRODIGAL. It has been already suggested that the father might have had a part in the attitudes and actions of his two sons. If our children are to follow in the path and faith of the fathers, our parents must not take lightly their responsibilities of Christian training in the home. They should see that the principles of the Bible are faithfully followed. They should make it a practice to worship with their children in church every Sunday.

4. PARENTS CAN HELP IN THE CHOICE OF A COLLEGE. In recent weeks we have pointed out some of the ways parents can help their children in choosing friends, life's work, and entertainment. Let us now point out that parents can help their children in the choice of a college. It is our conviction that more young people should look to their church college when they are making plans for their education. That means that more of our young people should attend Ashland College. The future growth of our church will depend, to a large extent, on how many of our young people attend our college. State schools and large universities are not concerned with the great doctrines of faith and many times are openly hostile to them. It should also be observed that more leaders for the democratic way of life have been trained in small Christian colleges in proportion to their enrollments than have been trained in the large universities.

5. THE GREAT NEED OF TODAY is for young men and women who are looking for ways in which they can help and serve their fellowmen. One of the really great texts of the Bible states, "By faith Moses . . . refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt." Heb. 11:24-26. It is always refreshing to read that passage after reading the Parable of the Prodigal Son. The church is calling for servants on every field—at home, in the ministry, and on the mission fields. Will you heed the call? Or will the noise of the crowd drown out the master's call, and the sight of gold and fields blind your eyes to the needs of the world?

QUESTIONS FOR DISCUSSION

1. Can you think of any other persons in the Bible who might be called prodigal sons or prodigal parents? Make a list of them.
2. How can you help serve the church and Christ in your community?
3. Who should be ministers and missionaries?
4. How do you feel about going to a church school? What are its advantages? Its disadvantages?

Prayer Meeting Studies

By C. Y. Gilmer



PREACH CHRIST, O MEN!

Preach Christ, O men—His blood, His saving power!
Never the need was greater in an hour
Than in this hour! Cry out His blessed Name.
O Preachers, Teachers, set the world aflame
For Christ, that those who walk earth's darkened roads
May feel His hand beneath their heavy loads,
May come to know Him as their Saviour, Friend,
Who will walk with them until the journey's end.

Preach Christ, O men! Their hunger is so great!
The days are swift—there is no time to wait.
You hold the bread of life within your hands,
And the living water for their thirst. The lands
Of earth cry out for what you have to give:
The living Christ—preach Him, that they may live.

—Grace Noll Crowell.

PAUL WAS CONVERTED to the right kind of a ministry (Acts 26:14-19). There is no substitute for God's plan which is the preaching of His Word (1 Cor. 1:21). Preachers are to preach Christ and not themselves (2 Cor. 4:5). To preach one's speculations or opinions is to preach one's self (2 Peter 1:20). The pulpit and class room are no places for doubts and theories (2 Cor. 4:13; Acts 4:20). Paul, the incomparable preacher, preached "Christ and him crucified," and surely we need to walk in his steps (1 Cor. 2:2). This world's cry in its sin is to "see Jesus" (John 12:21). There is only one magnet that will draw men from sin (John 12:32). To preach Christ only in His humanity without regard to His deity is to have no gospel (Isaiah 43:11; 9:6). Faith in a dead man cannot save us (1 Cor. 15:17). We preach Christ, the anointed Messiah, the God-appointed Deliverer, the divinely-sent Saviour (1 Tim. 3:16). To preach Him as the world's perfect example is not enough (John 1:29; Matt. 16:16-18). To preach Him without His sacrifice is to strip Him of His Saviourhood (Heb. 9:26, 28, 32). Jesus is the world's Saviour because of His essential humanity and His essential deity which made Him our Kinsman Redeemer (Heb. 2:14-17).

Jesus Christ is to be preached as absolute Lord of our lives (John 13:14). We practice trine immersion in baptism because of the Lordship of Christ (Matt. 28:18, 19). This same Lordship makes us missionaries to the ends of the earth.

Christ's authority involves one's individual and free approach unto God for belief (Mark 16:16), repentance, and baptism (Acts 2:38), to pray for one's self (1 Tim. 2:8), and to give for one's self (1 Cor. 16:2). The Lordship of Christ involves separation of church and state (John 18:36). Let Caesar's dues be paid to Caesar, but consciences and souls are made for God alone (Matt. 22:21). No institution nor spiritual potentate dares come

between a soul and its divine Lord (1 Tim. 2:5). If Jesus is Lord, obedience to Him is vital (Romans 6:10). Under His Lordship we need not fear death (Rev. 1:17, 18), nor what man can do (Romans 8:31).

Having salvation, we follow our Lord's example (1 Peter 2:21). "He went about doing good." We are to do good in His name (Col. 3:17). We are to do all He commanded (Luke 6:46). Great believers are great doers (James 2:14, 17, 20). A Christian is debtor to whoever needs him (Romans 1:14, 15). The evangelism that teaches converts "to observe all things which I have commanded you" is the only right kind. "For Jesus' sake" is the only right motive. That means death to self, self-will, self-preference—a constant crucifixion of self (Gal. 2:20).

To preach Christ is to be summoned to courageous endurance (2 Cor. 4:1). No lazy man should ever be a preacher (2 Tim. 4:5). The true preacher is a man of purity, honesty, and integrity (2 Cor. 4:2). Let all who teach and preach be the right kind of men!



Lesson Comments by Fred C. Vanator

Lesson for August 30, 1953

STANDARDS FOR CHRISTIAN LEADERS

Lesson: I Timothy 4:7-16

IN THIS LESSON, which covers three portions of Paul's First Letter to Timothy—3:1-13; 4:7-16 and 5:21-22, although only the passage from the fourth chapter is to be found in the printed portion—we find Paul setting forth the qualifications for the office of an Elder (3:1-7) and also those of the deacon (3:8-13). In the other two passages (4:7-16 and 5:21-22) there are to be found the ideals or "standards" for those who assume such positions.

May we pause here to say very quickly that there should be no difference in the standard or ideals of Christians, whether they be pastors, deacons, or just lay members of the church. This we tried to show in a previous lesson.

This lesson can easily be divided into a natural outline, and in so doing we can find also a program for Christian living or a "standard" which we can set up, a standard which should be followed by any Christian without ever overburdening him. Really these four steps which we are going to set forth should be the logical pathway over which each person must travel in order to be a Christian.

1. Live a godly life. This is the foundation upon which the other three must rest. To live a godly life does not mean that we must have all the attributes of God—that we are to become a god of sorts. It does mean however, that we must be filled with reverence and love for God and willing to conform to the laws and commandments which God has laid down for us to follow. Of course this

is no "easy" task that can be performed without thinking. It is not something which we can do automatically. We often say that one does not become a good auto driver until he can drive without thinking about it. But the fact is that he must "think" about his driving even though the processes have become rather automatic. The one who does not think—does not keep his mind on his driving—is a dangerous fellow to meet on the road. It is so with the Christian life: we must put our mind to the course God has laid out or disaster follows. We must follow after God.

2. We must be good examples before men. Whether we know it or not there is always some one who has picked us out as an ideal or example. To that one what we do is the thing they want to do; what we wear becomes their fashion; the way we talk becomes their example of good usage, and so on. If we are Christian by our own testimony, then our standard of living as a Christian becomes their standard. What sort of an example are you?

3. We must learn to cultivate the gifts God has given us—the talents with which we have been endowed. Paul tells Timothy to "give attendance to reading, to exhortation and to doctrine," and not to neglect the gift which came upon him when "hands were laid upon him." In other words one should be prepared at any moment to give testimony concerning his own life as it relates to God.

4. Be eternally on the job. Not an altogether elegant expression, but to the point. Someone has commented on this passage by saying that it just means "Keep on practicing these things; keep on in them." Concentrate on the vital elements of Christian living and so make them such a part of you that you will not be happy doing otherwise. It has been said that "the character and fidelity of leaders are the foremost factors in their usefulness." This applies not alone to leaders, but to each and every individual Christian.

THE EDITOR'S PULPIT

SINKING SAND

(Continued from Page 3)

their indifference and their sin, going to their knees in humble prayer, God will need to ask the faithful to stand by as He brings sudden destruction as punishment for sin.

Brethren, America is on sinking sand. Getting more drunken by the hour, going more and more hopelessly in debt each day, our enemies tricking us into a truce; all presents a dismal picture, which if you don't want to face it, will cause you to criticize this Editor for printing it here. The facts are real, though, and we challenge anyone to prove that they do not exist.

WHAT CAN WE DO ABOUT IT? God will honor our prayers. So, let us pray. God will honor the Christian life, so let us purify our lives, our homes, our business relations, our social activities. God will honor our gifts. So let us give to the support of our church, our Denomina-

tional enterprises. God will honor our cooperation and love one for another as Brethren. So, let us work together for the common cause of the preaching of the gospel of Jesus Christ, and the winning of lost men to Him. The God will honor us, and the threats to our national security will be removed.

ALL IS NOT LOST! Even in the eleventh hour, we can rise to be "people of the hour" by setting the pace to get America off the sinking sand. God is greater than all the forces of Satan. We firmly believe that God is waiting for more and more people to call upon Him.

Are you willing to be among the faithful in this hour of America's need? God is faithful, dear friends, but He can't be fooled.

We are not pessimistic in presenting this Editorial; we are concerned. Won't you help to enlist others to pray and live so that we might be worthy of that which God can do to get us off the sinking sand?—W. S. B. Editor

Doctrinal Statements

By the Late Dr. J. Allen Miller

V. BAPTISM: IT IS IMMERSION IN WATER

We must note in the first place that Jesus Christ Himself instituted baptism. It stands at the very threshold of the church. Commanded by Jesus, Matthew 28:18-20, and diligently observed by the apostles as shown throughout the Acts,—certainly this should make us cautious dealing lightly with this command.

Let it be noted then that in every instance in the Acts where men were received into the church it was by baptism. And of especial significance is the fact that it was everywhere the baptism of believers in Christ. This is either clearly stated or implied. A study of the typical cases in Acts will show that men were commanded to repent, to believe, and to be baptized. See Acts 2:37-38:12; 16:15; 18:8.

Let us put all special pleading aside and take the word at its simplest meaning. What does the word **Baptism** mean? It is a Greek word and its only primary meaning in Greek is to **dip**, to immerse. The word never means to sprinkle or to pour in the original language. This meaning is supported by every reference to baptism in the New Testament. To baptize is to immerse.



HUNTINGTON, INDIANA BURNS PARSONAGE MORTGAGE



THE PARSONAGE

Since our last report six have been added to the membership of the church, five by baptism and one by letter. Rev. and Mrs. Grumbling of Bryan, Ohio, held our revival prior to Easter. Rev. Grumbling preached, led the singing, and gave "Bible magic" lessons; and Mrs. Grumbling was pianist and gave Gospelgraph messages. The average attendance for fourteen services was seventy-three. Each service was of a very high order.

On March 13th, the Huntington Brethren Youth entertained the youth of the southern churches of the Indiana District. Over 100 were in attendance. Our local youth raised \$100 for the Lost Creek school project. We had seven to attend the Shippshewana camps.

For the first six months of the calendar year our attendance has made the following averages: Sunday school, 108; morning worship, 86; evening worship 61; Brethren Youth, 11; prayer meeting, 24.

Sunday, May 3rd, we had the mortgage burning service for the parsonage indebtedness. Brother Walter Lichtenberger, secretary of the Indiana District Mission Board gave the message. He urged that the church always keep a project before it as an incentive to greater effort. The State Mission Board had given some assistance toward the parsonage fund prior to our becoming wholly self-supporting on September 1, 1951.

The moderator of our congregation, Earl E. Kreiger, gave an excellent talk on "A Look Backward and a Look Forward." Those who took part in the mortgage burning were Archie Smith and James M. Newman, former trustees; Arthur Stahl, Chairman of the Board of Trustees; Walter Woehler, president of the Laymen's Organization; Mrs. Floyd Teusch, president of the Woman's Missionary Society; James E. Maxton, superintendent of the Sunday school; the moderator; and the pastor. Special music was

furnished by our men's chorus and male quartet. There was "open house" at the parsonage all day. The parsonage had been re-decorated inside and some improvements had been made.

The parsonage is located directly across the street from the church entrance, and is on a corner lot. It was purchased April 30, 1949 for the sum of \$6,500. The interest and improvements since the purchase have amounted to \$1,200. On the whole of this expense the local congregation contributed \$6,700. The Indiana Mission Board contributed about \$1,000 on the purchase price.

Two recent outside speakers have been Rev. Eugene Beekley with his slide lecture on Holy Land travels, and Rev. Virgil E. Meyer, who presented the building needs of the college. The Huntington Church is holding quarterly cash rallies for raising money for the college building program. We have two other money-raising projects at this time. One is a station wagon fund, and the Laymen are undertaking the placing of new type (insulite) ceiling on the basement auditorium.

Our Bible school had an enrollment of 82, and an average attendance of 66. 182 were present for the demonstration program. A love offering at this service of \$105 was lifted for Sister Letha Swain, our children's division superintendent, who has been ill since Christmas.

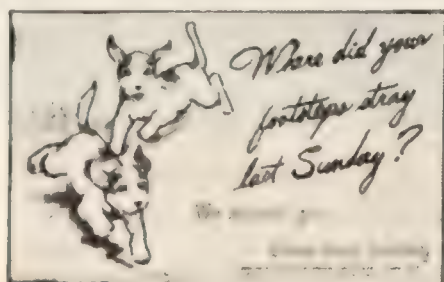
Mrs. Eugene Beekley gave a much appreciated talk at our Mother-Daughter banquet in May. 85 were present. Mrs. Gilmer is giving a series of talks on Brethren History and Missions at our morning worship services. Much interest in this kind of information is being shown. Truly we need to have our appreciation of our Brethren heritage renewed from time to time.

—C. Y. Gilmer, Pastor

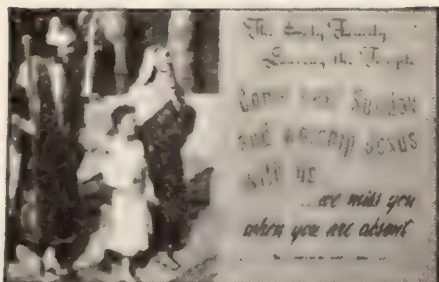
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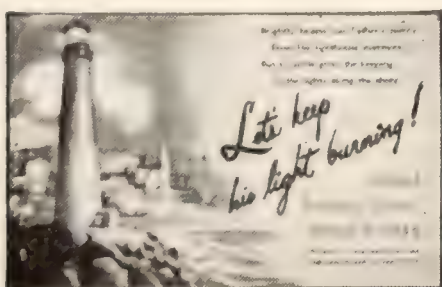
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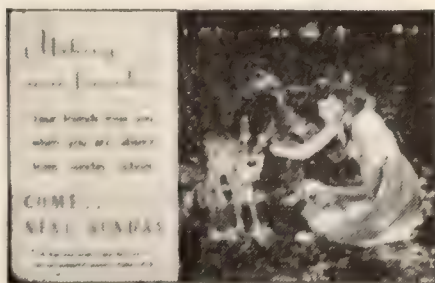
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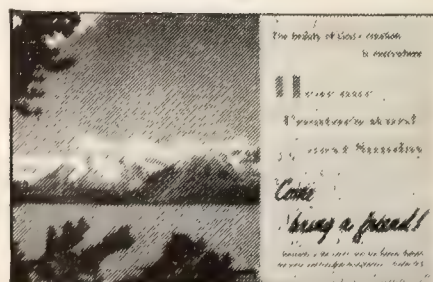
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Items of General Interest

JONES MILLS, PENNA. Brother Elmer M. Keck announces that a Revival Meeting will be held at the Jones Mills Brethren Church September 7th to 20th. The Evangelist is Rev. William S. Crick, Pastor of our Gratis, Ohio, church.

JOHNSTOWN, PENNA. SECOND BRETHREN. The Second Brethren young people won the attendance banner at the Cambria County Brethren C. E. Union Rally held on August 4th, in the Vinco Brethren Church.

Brother Bruce C. Shanholtz was the speaker at the Moxham Union Sunday evening service on August 2nd.

JOHNSTOWN, PENNA. THIRD BRETHREN. Brother E. M. Riddle tells us that the church redecoration program has been completed. A Special Rededication Service, with a nice attendance and program, was held on Sunday, August 16th.

GRATIS, OHIO. From Brother William S. Crick's bulletin we learn that the Miami Valley Brethren Youth Rally will be held in the Williamstown Brethren Church, Williamstown, Ohio, on Sunday afternoon and evening, September 13th.

A "Youth Talent" Service in which "any and all of our young people who have musical talent, or who are taking lessons," are invited to participate," is planned for the near future. The offering will go to the local Brethren Youth Group toward their projects.

BRYAN, OHIO. A summary of the 1952 "Memorial Card Fund" of the Bryan Church, indicates total receipt of \$204.61. The money is obtained from those, who instead of buying flowers for deceased loved ones, send a card and give the money to the fund.

Benevolent work done with this money includes gift to the College Chapel Fund, Bryan Brethren Radio Hour, Brethren's Home, Dr. Yoder, College Building program, chickens, coke, fruit, juice and flowers for the sick.

FLORA, INDIANA. A new Baldwin Electric Organ was used for the first on Sunday, August 16th, with a special dedication service being planned for September 6th, according to the Pastor, Brother C. A. Stewart.

ROANN, INDIANA. In Brother Whetstone's request in his bulletin for men to come and help with the improvement work at the church there is the promise that the "job will soon be done."

This 'n' That

By the Editor

(Editor's Note: This being the week after General Conference, and also in the peak of vacation time as far as Pastors are concerned, we do not have very many church bulletins from which to glean the news.

We are urging Pastors, that, as they begin their fall season of church work, they include the regular sending of their bulletins to this office. It will help to keep your church "In the News." Remember, if it's news, we'll print it!"

While we're on the subject of news, we might enlarge on what we mean by "news." "News" is not the regular meetings of local societies or organizations. It is not the regular Sunday services, for most of the churches have Sunday services and regular meetings of organizations. "News," as we interpret it, is "something special," as when a local group presents a public service, the Pastor gives a special address, new members are received into the church, or some class, group, etc., does some special bit of Christian work in a special way.

A Post Card, or a Bulletin (with news in it) will put your church in the Interesting Items column, and will tell other churches that you are really on the job in the work of the Lord. SEND IN YOUR NEWS TODAY!

* * *

The Editor has knowledge of a fair number of Pastoral changes to take place in the next few months—this seemingly being the year when "the fruit basket is upset," meaning when there is an unusual number of changes. As these changes become "official" we shall let you know about them.)

NOTICE

You can spend the coming winter in Florida in a furnished apartment, at small expense, if you can drive a car. One or two people. Write or phone: Dr. G. C. Carpenter, 1122 Grant St., Ashland, Ohio.



The Editor's Pulpit



Afterglow, Or Torch?

GENERAL CONFERENCE IS OVER for another year. The crowds have gone home, and life has more or less settled down into the usual routine. If you did not get to Conference this year, you were missed, and you missed much, for it was truly a wonderful Conference.

In a large sense, we are living in the afterglow of the music, the messages and the meetings. Each one who attended the Conference retains memories of the week. The afterglow is as a camp fire that has burned itself almost to ashes, and there remains but little except thoughts of the warmth and of the brightness of the fire.

Yes, we have attended another General Conference of the Brethren Church—and now, we expect some mysterious force, or “other people” to take over and carry on the work of the Church for another year. **Is this our attitude?** Are we content to relax, and be at ease in Zion, trying to keep warm and spiritually alive in the afterglow of an experience which is now past?

If this is our attitude, then **OUR INDIFFERENCE IS SHOWING!** If we are willing to let others carry the load of Denominational promotion and progress, to let others carry the financial load, then the spirit of Conference has died with the darkening of the afterglow. All the cost of holding the Conference, of travel, and other expenses, is lost. The net result is as if a man were to build a fire on a cold dark night to keep from freezing, and keep it going an hour or two, to then let it go out, and thus to freeze before morning, anyway.

If we are content to let the inspiration, the challenge, the vision of Conference fade into an ever darkening afterglow, then our Church locally, and otherwise, will come face to face with a chilling, freezing, situation, ever darkening in this cold night of the darkness of sin. Even the valiant efforts of hard working local and denominational leaders alone cannot long continue to refuel and fan a dying fire into flaming activity. It requires the co-operation of everyone.

WHAT ABOUT IT, BRETHREN? As you sit in your easy chair in your comfortable home, reading these words, what about your church?

There never was a finer church. The Brethren Church is a Bible believing, and Bible practicing Church, in theory. It was founded because men and women believed the Bible to be the infallible Word of God. Brethren pioneers gave up homes and loved ones to create for us a church in which we could believe and practice what the

Bible teaches. As we are writing these words in the afterglow of Conference we are led to think of our church as a divinely appointed witness of the Gospel.

To this appointment we must be true! We must be sure that from our pulpits there shall go forth the true message of the Gospel. We must be sure that in the pew there shall be a heart-hungering reception of the true gospel message. We must be sure that we keep ourselves free from entangling alliances that would becloud our heavenly vision, or befuddle our gospel preaching mission.

THE BRETHREN CHURCH, while not classified among the largest Denominations in regards to size and numbers, yet nevertheless, it has the greatest message in the world, and we must truly preach it and live it! To be true to God, we dare not meddle with its message, its doctrines, or its practices. We must know what we believe, we must clarify it in our own minds, and then we must be true to it, keeping ourselves free and unspotted from the world, in the practice thereof.

Out of the afterglow of this recent Conference, let us light our torch of service, and go forth to serve. Let us, by the breath of the Holy Spirit of power, fan this afterglow into a torch of flame that will ignite the world for Christ!

What is it going to take to wake up the Brethren Church to a fulfillment of its present God-given mission?

What is it going to take to get us to teach and train our young men in our local churches, to listen for the voice of God, and, if called by Him, to further train for the ministry of the Church? We face a shortage of ministers. Ministers come from young men in local churches who feel the call of God, and who answer that call. How long has it been since your church contributed a capable young man to the Brethren ministry? Where do you figure the ministers needed to serve your churches are to come from if they do not come as recruits from your local churches? Had every Brethren church contributed just one young man to the Brethren ministry in the last ten years, our pulpits would be filled, and mission churches could be established one right after another. The situation is serious, brought about by our indifference, and as we watch the afterglow of our Conference, let us think about it. But then let us do something about it, too.

What is it going to take to arouse us to a peak of missionary zeal and giving that will never witness the

(Continued on Page 10)

Moderator's Address given at the 1953 Ohio District Conference

Rev. Smith F. Rose

"THE FORGOTTEN PRESENCE"

EACH YEAR WE EXAMINE ANEW the work of our conference and try to improve both the organization and the method of our work for Christ. I was especially impressed with the message which Rev. Clayton Berkshire brought us last year as moderator of this conference. He encouraged us to make better use of the means we have at hand in our churches for the service of Christ. He pointed out that we needed to get the most out of our existing organization and services. In a definite way this message is an outgrowth of his message. It seeks to stress the power which can help us to be more effective in carrying out the things which he suggested.

I am certain that every moderator receives a different point of view by virtue of his office. The work of the churches in the conference becomes a personal responsibility. He delights in the sense of achievement as the progress of the past year is noted. He feels keenly the disappointment which comes when he realizes how much more could have been accomplished had it not been for "The Forgotten Presence." This is the presence of the Holy Spirit in the individual Christian's life and in the life of the church.

The work of the Holy Spirit has been a mystery to us. We have spoken vaguely of His work. We have been unsure of what He could and would do for us. Sometimes we appear to be in the same state as the disciples of old who were asked, "Have ye received the Holy Ghost since ye believed?" Their answer was, "We have not so much as heard whether there be any Holy Ghost." This is due largely to our failure to study concerning the person and work of the Holy Spirit as recorded in the Scriptures. Jesus taught clearly that He had to go away before the Spirit could come. The visible presence of Christ must be replaced by the invisible presence of the indwelling Holy Spirit.

You may ask, "Who is this Holy Spirit?" In asking this question you need not be embarrassed for there are many who would also like to know. He is the third person of the Holy Trinity—Father, Son and Holy Spirit.

He may be called, God the Spirit. He appeared in Genesis 1:2 where it says, "And the Spirit of God moved upon the face of the waters." In Old Testament times He was spoken of as coming upon men to give them abilities they could not have had otherwise. The super-human strength of Samson was an example of this. The outstanding example, one which involved a great number of people, was the empowering of Bezaleel and Ahoiliab with the wisdom and skills necessary to build the tabernacle. They were given the ability to teach these to others in whose hearts the Lord put wisdom and understanding. (See Exodus 35:30—36:4).

Yet this power was dependent upon the obedience of the one so blessed. Samson allowed Delilah to know his secret and when his locks were shorn, breaking his Nazarite vow, he became as weak as other men. The Spirit of the Lord (mentioned in Judges 13:25) left him. It is tragic to see Samson pictured in Judges 16:20, "And he wist not that the Lord was departed from him." Is your recognition of the presence of the Holy Spirit in your life sensitive enough that you would know if He left you?

The place of the Holy Spirit in the new birth is described by Jesus as he talks with Nicodemus as recorded in the third chapter of John's gospel. The Spirit is compared to the wind. Strangely enough the word for wind is the same as the word for spirit or breath in the original language of the New Testament. The action of the Spirit compares to that of the wind in that, though unseen, its results are easily noted. So this unseen Spirit works out the will of the Father in the believer's life, subject to the believer's cooperation.

In John 16:7-15 Jesus speaks more definitely of the ministry of the Holy Spirit. In verse 7 He says, "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." His ministry is described in verse 8, "And when he is come, he will reprove the world of sin, and of righteousness, and of judgment." Further in verse 13 the teaching ministry is noted, "Howbeit



SMITH F. ROSE

traditional religion and a yearning for the true teaching of the Word of God.

Our own Brethren Church was born in that period of dissatisfaction when organized religion seemed to emphasize the outward, to the neglect of the inward spiritual aspects of Christian faith. Today we see the rapidly growing "holiness movement" which appears to be a re-emphasis of the place of the Holy Spirit in the believer's life. While we could not follow many of their interpretations and practices, we should restudy the doctrine of the Holy Spirit and allow Him to be the power in our lives and in our churches as we witness for Christ. He dare not be any longer only a "Forgotten Presence" but must be the very power of God in our lives!

We need to remember that the Lord's work is done as stated in this scripture, "Not by might, nor by power, but by My Spirit," saith the Lord. So, we in the Brethren Church must allow God's work to be done in this way and must cease from our dependence upon human influence, human organization and the mere weight of numbers. We should let the Holy Spirit work through us as He will.

Many churches recognize the coming of the Holy Spirit into the individual life by the service of confirmation. (Acts 2:38-39). It is the Spirit who makes us alive in Christ. (John 6:63). Our bodies become the temples of the Holy Ghost. (1 Cor. 6:19). It is proper then to hear Paul's appeal that we present our bodies as a living sacrifice unto God. (Romans 12:1-2). The believer has the inner witness of the Spirit. (Romans 8:16-17). Sin is no longer to rule the life. (Romans 8:12-13). Our prayer lives are strengthened by the intercession of the Spirit. (Romans 8:26-27). The fruits of the Spirit may be expected in the life that yields to His dominion. (Galatians 5:22, 23). Paul encouraged believers to be filled with the Spirit. (Ephesians 5:18). We need to guard against grieving. (Eph. 4:30-31), or quenching

(Continued on Page 10)

ITINERARY OF THE AMBASSADOR'S QUARTET

Quartet Personnel: Charles Huff, Ronald Ritchey, William Curtis, Glenn Grumbling

HAGERSTOWN—Sunday morning, August 30th.

WAYNESBORO—Sunday evening, August 30th.

ST. JAMES—Monday evening, August 31st.

ST. LUKE—Thursday evening, September 3rd.

BETHLEHEM—Sunday morning September 6th.

MT. OLIVE—Sunday evening, September 6th.

MATHIAS—Tuesday evening, September 8th.

OAK HILL—Thursday evening, September 10th.

TERRA ALTA—Friday evening, September 11th.

LOST CREEK—Saturday-Monday, September 12th-14th.

when he, the Spirit of truth, is come, he will guide you into all truth: . . ." (A careful reading of the entire passage will be helpful). At His ascension Jesus said, "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses . . ." Acts 1:8. We are reminded also that Acts, Chapter two, tells us the story of the coming of the Holy Spirit and of its results in the lives of the early disciples. The growth of the Christian Church had its beginning at Pentecost with the coming of the Holy Spirit into the lives of men.

Some call this time in which we live "the age of the Holy Spirit," for it is the time of His earthly ministry in the hearts of men. It is by His power that the work of Christ is furthered in our day. Since man is prone to understand better those things which he can see, he tends to lean upon the human instead of the spiritual. Therefore great deference is shown to the strength of numbers. Thus the authority of the visible church becomes of more importance than the leading of the indwelling Spirit of God. So much of church work and Christian service today are done in the strength of the flesh and not in the guiding and empowering of the Holy Spirit.

This explains the low spiritual ebb to which organized religion has come in our time. There have been many such times in human history. The old creeds said much of Christ, less of the Father and seldom went beyond a mere mention of the Holy Spirit. It was not surprising then that the church went to the lowest place spiritually during the Dark Ages. This was the picture of the church generally for a long time and traces of such religion are still with us in some quarters. Yet in the darkness of those years there were those faithful ones who became the martyrs of their time because of their testimony to the power of God in their lives. These scattered groups of believers left such a witness that, by the time of the reformation, there was a growing dissatisfaction with

Missionary Department

HATS OFF TO AKRON



The Missionary Board is gratified and happy, as the whole denomination should be, when a mission church attains its majority or reaches the position where it can support itself. Such an achievement has recently been announced concerning the Brethren Church at Akron, called the Firestone Park Brethren Church.

This consecrated group of Christians has grown to the extent in seven years—since they were organized—to the place where they have their own place of worship, their own parsonage and are assuming all of their pastor's salary. (Incidentally they always send in fine missionary offerings also.)

We are proud and happy that these people have worked so diligently that this has been possible. We predict for them great joy and satisfaction as a result of their industry and consecration. The Missionary Board is happy to be relieved of this obligation both because of the self-sufficiency of the Akron Church and because the Board will thus be able to transfer that help to another needy area.

Our prayers and best wishes follow you, the Firestone Park Brethren Church. May many others follow your excellent example!

MULVANE, also

Is worthy of commendation, because of the fact that their mission support is voluntarily being reduced. We rejoice in their willingness and ability to help themselves. Doubtless in the near future still others will follow their example.

* * *

DAILY GIVING

The Thanksgiving and Easter seasons, for many years, have been the times when missions have been emphasized in the Brethren Church. Because of this, many folks have become accustomed to giving only at those times, failing to recognize that they could give daily to missions if they cared to.

We would like to explain that the Missionary Board of the Brethren Church will receive with grateful appreciation your gifts at any time. You may send them in weekly or monthly, and send them individually or through your church. Oh yes, you will give more to missions, possibly as much as ten times more. But then, that is what you want to do, isn't it?

* * *

FROM THE BISCHOF'S AT THE LASSA STATION IN NIGERIA

Letter from the Bischofs at Lassa—continued

. . . Bea has been taking care of Mrs. Bowman. She had an operation last Monday and is staying at our house until she can go back to Gulak. We have a good hospital here, but it isn't set up for caring for white people as hospitals are at home. Each African, when he comes to the hospital, must bring someone to cook for him. Thus when a white person comes, we must care for him, after the operation, in our homes, as otherwise it would be too hard to carry food all the time to the hospital.

Our six months language examination arrived in this last mail. We will probably take it next Saturday after the Bowmans leave. It will be mostly on grammar and the writing of sentences into the Margi from English, and from Margi into English.

. . . I would make this suggestion about the training of missionaries when they come to this field: The wife and even the husband should be qualified teachers. It is not as necessary for the husband, as most of his work will be done with outvillage groups. But it is necessary that one of them, if at all possible, be a certified teacher. You see, when we build schools, on the one-family stations and have a qualified teacher, the salary of the teacher will be paid by the government. Of course, the mission still pays the salary of the missionary, but the pay given to the teacher by the government is put into a special fund called Junior-Primary Development Fund. This fund is used to build primary schools in outvillages. We have two such schools that were built this past dry season in this section. Also, in order to have a school of any size you must have a certified teacher at the head. For the future training of those who want to be missionaries, it would be good if they were urged to take educational courses and a major in education during college years, and then become certified teachers. After all, you can get most of your Bible classes in Seminary.

Would you send Wanda Beal's address? I would like to write to her regarding the work and the plans she might have to come here, giving her advice as to what she should bring with her.

. . . Best wishes for a fine conference and may the Holy Spirit guide in all the work.

Sincerely yours,

Bob.

Rev. Clarence Stogsdill

accepts Position as the new National Brethren Youth Director



At the Saturday evening Brethren Youth General Conference session, it was announced that Rev. Clarence Stogsdill has been chosen, and has accepted the position of Brethren Youth Director.

Brother Stogsdill succeeds Brother Charles R. Munson, who has faithfully served as Brethren Youth Director for the past five years. Brother Munson has resigned from this position after having been called to the Staff of Ashland Theological Seminary.

Brother Stogsdill has faithfully shepherded the Trinity Brethren Church, at Canton, Ohio, for the past several years. He is the Moderator of the Ohio District Conference of Brethren Churches, and served as Executive Secretary of the recent General Conference of the Brethren Church.

He is interested in youth and in the Brethren Church; we speak for him a bright and successful future in his work with the young people of the Brethren Church. (W. S. B.)

Spiritual Meditations

Rev. Dyoll Belote

THE "THOMAS" FAMILY

"Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side . . . And Thomas answered and said unto him, My Lord and my God."—John 20:27, 28.

In judging Thomas as a doubter, might it be possible that we do him an injustice? By temperament Thomas was skeptical of events, and his surrender to the proof which Jesus offered him when He appeared among the apostles, was all the finer. You will recall that when Jesus was minded to go to raise Lazarus from death, Thomas feared what would happen to the Master, but he said, "Let us also go, that we may die with him." So when it came to the resurrection, Thomas was not eager to believe. He said he would not believe until he saw with his own eyes. This was not proud, obstinate unbelief. It was rather, it seems to me, a questioning, skeptical kind

of mind. Such a mind comes to faith, not by a quick leap, but by slow processes and exposure to new facts. Obstinate unbelief rejects facts, looks for loop-holes. Thomas had an honest mind. When he saw the pierced Hands and the gashed Side, his doubt melted before facts. And perhaps we may think that under like evidence we, too, would have exclaimed with the apostle, "My Lord and my God." Jesus' statement to Thomas upon his acknowledgment of conviction reminded Thomas—and should remind us—that there is a blessing connected with the acceptance of the Biblical account of the Master's resurrection; "Blessed are they that have not seen, and yet have believed."

Paul in writing to the brethren at Rome declares "So then faith cometh by hearing, and hearing by the word of God." We cannot see His hands and Side, but there is little excuse for not accepting the Biblical account, for we have the word of God, which gives us the facts of the resurrection of our Lord. Reading the Word for ourselves, and listening to the preaching of the Word, we will be blessed of God to the conviction of our soul as to the truthfulness of the account and our doubts will vanish like those of Thomas, and we shall exclaim "My Lord and my God," and the blessings belonging to those who have not seen shall be ours.

Program For
**THE LAYING OF THE
 CORNER STONE**
 of the new
FOUNDERS' HALL

ASHLAND COLLEGE

August 21, 1953

4:00 P. M.

~~~~~  
 President Glenn L. Clayton, Presiding



Invocation ..... Clarence S. Fairbanks,  
 Pastor, Ashland Park Street Brethren Church

Special Music

Scripture ..... Vernon D. Grisso  
 Pastor, Tucson Brethren Church

Special Music

Depositions

The Brethren Church ..... Moderator Virgil E. Meyer  
 Ashland Committee for the Development

of Ashland College ..... Don Cooper

City of Ashland ..... Don E. Beattie,  
 Editor, Ashland Times-Gazette

Ashland College Alumni Association

Harry Dotson, President

Missionary Board of the Brethren Church

W. Clayton Berkshire, General Secretary

National Sunday School Association

Walter C. Wertz, President

National Brethren Youth.. Charles E. Munson, Director  
 Brethren Publishing Company .. W. St. Clair Benshoff,  
 Editor of Publications

Ashland College Student Body ..... Phil Lersch,  
 Past President

Ashland College Board of Trustees ..... Myron Kem,  
 President

Ashland College Building Committee .... A. E. Schwab,  
 Chairman

Ashland Theological Seminary .. Delbert B. Flora, Dean

Special Music

Prayer of Dedication ..... Spencer Gentle,  
 Pastor, Waterloo Brethren Church

**THE LAYING OF THE STONE**

Benediction ..... Virgil E. Meyer,  
 Pastor, Nappanee Brethren Church

(This program was presented on Friday afternoon of  
 Conference, in the presence of a great number of Con-

ference Delegates and friends. The Brethren Youth Or-  
 chestra, under the Direction of Jerry Flora, provided the



special music for the occasion. As each of the Depositions was made, well chosen words were given by the depositor.

Summarizing their words, we find an optimistic outlook for the future of Ashland College in the Brethren Church, and in the Ashland Community.

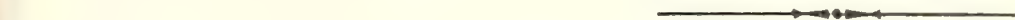
Depositions included The Bible, The Brethren Annual, Brethren Adult and Youth Quarterlies, The Brethren Youth Magazine, copies of The Brethren Evangelist, containing news of the burning of the old Founders' Hall,

plans for the new building, and the General Conference Edition of last week's issue, containing this program. Brethren Missionary literature, College and Student publications, Alexander Mack's book on "Rates and Ordinances," and several copies of the Ashland Times-Gazette.

After the Depositions were made, the box was sealed, placed in position, and the Cornerstone of the New Founders' Hall was laid in place. Following the Benediction, the group joined in singing the Doxology. (W. J. B.)



# HIGHLIGHTS OF THE 66TH SOUTHEASTERN DISTRICT CONFERENCE OF BRETHREN CHURCHES



The Sixty-sixth Conference of the Southeastern District of Brethren Churches was held in the First Brethren Church of Hagerstown, Maryland, on June 23, 24 and 25, 1953. The total number of churches represented was thirteen with a total delegation of twelve ministerial delegates and seventy-nine lay delegates. As usual, the peak of the Conference was reached on the Wednesday session when there were approximately 120 persons present.

The first session of the Conference was held on Tuesday evening, June 23, 1953. After devotions led by Rev. Delbert Flora, of the Ashland Seminary, and greetings from the moderator of the Hagerstown Church, the Vice-moderator of the District Conference, Rev. Cecil Bolton, Jr. gave his challenging address, entitled "Be Ye Not Conformed, But Transformed."

On the following morning, the Conference session opened with devotions led by Rev. Freeman Ankrum, pastor of the St. James Church. Following this, Rev. Edwin Boardman of the Seminary, gave an inspirational Bible lecture based upon Daniel. The business session of the morning was held which resulted in the election of the following officers:

- Moderator .....Rev. James E. Ault
- Vice-Moderator .....Rev. Milton Robinson
- Secretary .....John L. Carnochan, Jr.
- Treasurer .....Isaac Litton

It is worthy of note that the last two of the above officers are laymen.

Following the business session were the first of the Departmental Meetings, which consisted of Ministers and Laymen, Woman's Missionary Society, and Sisterhood groups.

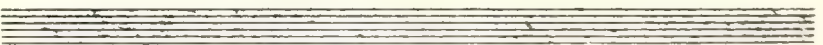
The Wednesday afternoon session was devoted primarily to business. Committees were appointed, elections held for District Boards, as well as nominations for National Boards. (The results of these, too numerous to be here mentioned, will appear in the Conference number of the Evangelist). A resolution was passed by the Conference extending to Rev. and Mrs. Dyoll Belote the sympathy of the Conference. Substance was given to this motion by the giving to the Belotes of an offering amounting to

over two hundred dollars. For such an offering to come from an assemblage of some seventy-five persons indicated the fine Christian spirit which pervaded this Conference.

Inspirationally, the Wednesday evening service highlighted the Conference. After devotions led by Rev. Joseph Shultz, the retiring Moderator, Dr. John Locke, gave a fine address, "The Purpose of the Church," in his usual excellent style. (This address will be published separately). A motion picture entitled, "Piercing the Shadows" and sponsored by the District Woman's Missionary was then shown. At the conclusion of the regular program, Rev. Flora gave a showing of his slides made from pictures of the Holy Land illustrating the life of Christ.

This Conference was concluded with the session on Thursday morning. During this business session, the various committee reports were given, among them the report of the Resolutions Committee and the decision to hold the Conference next year at the St. James Church on June 22, 23 and 24, 1954. Remarks were made by Rev. Clayton Berkshire soliciting the continued support of the District in the Mission Program of the Church. The acceptance of the treasurer's report and the adoption of the secretary's minutes marked the closing of this session. As the final conclusion to the Conference program, Rev. Boardman gave another inspiring Bible lecture.

John L. Carnochan, Jr., Secretary.

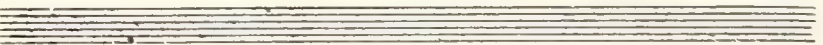


## ATTENTION

### MINISTERS AND YOUTH DIRECTORS

Have your Brotherhoods send in all project money and "Pennies for the Lord" from this past year IMMEDIATELY. Send them to Jerry Flora, 811 Grant St., Ashland, Ohio.

National Boys' Brotherhood President.  
Charles Huff.





# THE EDITOR'S PULPIT

## AFTERGLOW, OR TORCH?

(Continued from Page 3)

dying afterglow of a well presented missionary program, having to be cut back because of a lack of funds and workers? The establishment of new mission points is awaiting but the sufficiency of men, women and funds. How long these open doors and opportunities will remain ours is something to think about as we watch the dying embers of a Conference afterglow that was not kept burning by our support.

If space permitted, we could enter into every avenue of our Brethren Church work, and raise the same question. However, consider the work of the College, our youth, our benevolent work, our publication work. Ask the question, "What is it going to take to make this particular division of our work a burning torch in the hands of God to witness for Him?"

So, we ask that you, as you reflect on the dying afterglow of the 1953 General Conference of the Brethren Church to think a little. Will we sit by and watch the inspiration and enthusiasm of it die to the same old coldness experienced year by year? Will Conference, by Thanksgiving or Christmas time, be completely forgotten, leaving us with the same unsolved problems of ministerial shortages, possibly retrenched plans for mission advancement, and a lethargy that breeds discouragement, inward friction and loss of the Spirit's power?

**BRETHREN!** Let us look to the Lord of Hosts for power. Let us seek His righteousness. Let us cease toying around with "definitions of sin." Let us cease trying to rationalize our conduct with what we think the Bible says. Let us do what the Bible does—call sin, sin. And if it hits between the eyes, let's face it, confess it at the throne of mercy, and receive the forgiveness which is possible through the blood of Christ.

Then let us pray for the power of the Holy Spirit in our midst. We should pray for one another as Brethren. We should sorrow at another's sorrow, and rejoice in another's happiness. Brethren should love one another with a fervent Christian love that will see the moving forward of the work of the church, rather than the furthering of individual plans or programs.

Out of the embers of the afterglow of this late Conference let us each as Brethren light our torches, and with a light from heaven, face the issues which confront us, praying always in faith believing, and with all supplication, dedicating ourselves to the great work of the Church.

If each delegate shall do this, likewise igniting those who did not attend Conference, then, there will be no afterglow. Instead there shall be, (and for this we earnestly pray) a great flame of power and eternal light that shall rise even higher and higher throughout the year, making "The Church with the Greatest Message for the Greatest Mission to meet the Greatest Need," a power whose works shall be known around the world and even unto the eternal throne of God. Let us, by the

power of the Spirit, take this afterglow of our General Conference, and let it blaze high into the heavens, in the greatest year of service the Brethren Church has ever seen. W. S. B. Editor.

## "THE FORGOTTEN PRESENCE"

(Continued from Page 5)

(1 Thess. 5:19), the Holy Spirit as He seeks to work in our lives.

We must remember that the power of free choice rests with every believer and he must choose to yield to the Holy Spirit, if he expects the fruits of the Spirit's blessed indwelling ministry to be evident in his daily life. As you yield more and more to the Spirit, you can expect to be more and more used of the Lord. Full service requires that you be filled with the Spirit.

This is the ideal of every Christian life which desires to be used to the honor of the Lord Jesus Christ. Is this your desire? Or is the Holy Spirit still "The Forgotten Presence" as far as you are concerned? May you receive Him fully into your heart and life and may He guide and empower each one of you in the service of your Master!

—Howe, Indiana, Rt. 2.

## The FAITH of the GOSPEL

By

Dr. C. F. Yoder

"Beloved, while I was giving all diligence to write unto you of our common salvation, I was constrained to write unto you to contend earnestly for the faith once for all delivered unto the saints" (Jude 3).

Price: 65c each, plus 10c postage and handling; \$6.60 per dozen, plus 25c postage and handling. Order from The Brethren Publishing Company, Ashland, Ohio.



# The Pastor's Page

By Rev. D. Richard Wolfe

This page appearing for the first time in the *Evangelist* is just what it purports to be, a journal of information and ideas. Primarily it will present a list and review of new books of a religious nature of special interests to preachers. But, from time to time, other materials may appear as space and occasion permits. If you have any suggestions or remarks they will be appreciated.

\* \* \*

**CRITICISM AND FAITH** by John Knox. Abingdon-Cokesbury Press. 126 pp.; \$1.75.

Having read Dr. Knox's *CHAPTERS IN A LIFE OF PAUL* (Abingdon-Cokesbury, 1950) I anticipated great things from this latest book, and I certainly was not disappointed. Many of us have asked the question "what happens to our faith when the critical scholar picks the Bible apart like the leaves on a daisy and then proceeds to tell us that this Book is not all that we have imagined it to be?" Such is the concern of Dr. Knox.

His book is built around the answer to 2 questions, and I am sure they are the same questions that have been uppermost in our minds. (1) Can scholarship seriously impair faith? and (2) Can scholarship significantly aid it? (Pg. 9). The answer to the first question is a very emphatic NO! "Religious faith is a complete and final commitment . . ." to an "historical event . . ." and "Any historical proof that the (event) did not take place simply inconceivable, for the basis of our assurance of it is not documentary but experimental—the actual presence within the life of the (Church) . . ." The event is, of course Jesus Christ.

Answering the second query the Author suggests that since the Bible is the historical record of that Event the "constructive contributions of the historical method can enrich our understanding of the Biblical record and increase our perspective of the Biblical material. Here is a book that quiet many of our misgivings on this subject.

\* \* \*

**THE BIBLICAL FAITH AND CHRISTIAN FREEDOM** by Edwin Lewis. Westminster Press, 244 pp. \$3.50

This book is also concerned with the problem of the Bible and what "modern" influences have done to it. His approach is much the same as Dr. Knox, and his "Point of View" is refreshing. He begins by assuming that the Bible is the "Word of God," regardless of what the scholars and historians have said about it. It is also God's disclosure of Himself to Man. "The intent of the disclosure is a human response: God would enter into fellowship with his creature man to make out of the creature a son."

Concerning Biblical knowledge which may be gleaned by study, both of the Word and about the Word, Dr.

Lewis says "Biblical preaching is Biblical knowledge set on fire."

The question of freedom in Biblical interpretation is answered like this: "The principle in the case is perfectly clear . . . faith in Jesus Christ as God's final self-disclosure, his Living Word, will involve that whatever is seen to be incompatible with this faith, whether in thought, in belief, or in action, will be laid aside, and whatever is seen to be called for by this faith . . . will be accepted and submitted to."

\* \* \*

**GOD'S ORDER: The Ephesian Letter and this Present Time** by John A. Mackay. Macmillan Co. 214 pp. \$3.00.

This book comprises the Croal lectures delivered by Dr. Mackay at the University of Edinburgh in January, 1948. The vitality and insight with which Dr. Mackay writes is well known to the readers of *THEOLOGY TODAY*, and he approaches the Epistle to the Ephesians with the same freshness that is so characteristic of his other writings.

The heart of God's Order is in the person of Jesus Christ, and the new creatures in Him. Some of the chapter headings are striking: "Walk in the Light," "Copy God," "Learn Christ," and "Be Filled With the Spirit," give an indication of the scope of the book. While this is not necessarily a commentary it is one of the finest expositions of Ephesians in print.

\* \* \*

**THE GOSPELS: Translated into Modern English** by J. B. Phillips. Macmillan, 243 pp.; \$2.75.

Those who are familiar with *LETTERS TO YOUNG CHURCHES* (Macmillan, 1947) will certainly welcome this translation of the Gospels in the same vivid and virile style of writing. While these two books are more interpretations than translations, in the strict sense of the word, they, nevertheless present the Epistles and Gospels in very appealing fashion.

Notice a few translations: "Blessed are the meek—" becomes, "Happy are those who claim nothing, for the whole world will belong to them!" Such colloquial phrases as that found in John 3 where Nicodemus questions a man being born of the Spirit, are rendered in a style as contemporary as the daily newspaper: "How on earth can things like this happen?" Assuredly, this volume will become as popular as the earlier book and merely whets the appetite for more.

Note: All of the above books may be ordered through the Brethren Publishing Company.



# Brethren Youth Crusaders

## Devotional Topics

Clarence S. Fairbanks Topic Writer

TOPIC FOR SUNDAY, SEPTEMBER 6, 1953

### LOYALTY TO THE CHURCH

SCRIPTURE READING: Acts 1:4, 8, 12-14; 2:1

SEPTEMBER IS LOYALTY MONTH in our church so we are going to think together about our loyalty to the Church, the Sunday School, Brethren Youth Crusaders, and Prayer Meeting during the month. This evening we will discuss the topic, "Loyalty To The Church." Most of us will agree that we ought to be more loyal to the church than we are, but how can we bring about a greater loyalty on the part of our members?

**1. BY GETTING TOGETHER.** Jesus commanded his disciples to assemble themselves in the Upper Room and wait in Jerusalem until the Holy Spirit had come upon them. The Apostle Paul exhorts us, "not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." Heb. 10:25. America was settled by people seeking religious freedom—the freedom to worship as they pleased. They never would have come to wilderness America in order to be free to stay away from Church.

A few years ago King George V and Queen Mary paid a visit to one of their cities. On the following Sunday one minister looked over the tiny group of people who had come to worship God and then in a slow monotone made this prayer: "O Lord, who from everlasting to everlasting art God; yesterday the King of England came to our city. Months before he came they painted the shops and houses. Days before he came they decorated the place with flags and bunting. Hours before he came they themselves lined the streets and when the moment of his arrival was made known, they raised their hands and voices because the King of England had come to their town. Thou King of Kings and Lord of Lords, Thou didst promise to meet with this Thy people at eleven o'clock of this Sabbath morn and they have failed to keep the appointment. Forgive them, Lord!" (How do you feel about this prayer?)

**2. WE CAN BRING GREATER LOYALTY TO THE CHURCH BY WITNESSING FOR IT.** Acts 1:8. Worship is never an end in itself. Worship is holding our life open to God until we hear the words that were spoken to an Isaiah of old, "Who will go for me," and we, in turn, speak the words of Isaiah, "Here am I, Lord, send me."

Recently I read the account of a Protestant church in downtown New York City that was sold to the Communist Party which invested \$3,500 in modernizing the building. The Communists painted the walls, refinished the floor, and replaced the furniture with comfortable chairs and equipment. Then, on a certain Sunday morning, they announced the Grand Opening. The former church was

crowded with a host of interested people who filled the former sanctuary to the doors. The opening meeting began at 9 o'clock and did not end until 1:00. The great crowd waited expectantly throughout the entire session. As a conclusion to the ceremony everyone was asked to buy a one-dollar packet of materials and go out and win others for the cause they represented. The gathering ended with the singing of a Communist hymn, and hundreds of people went away to tell others about the exciting and victorious opening meeting which they had shared. (Has the Christian Church less to offer than the Communist Party? Do we really believe that Jesus Christ is more important than Karl Marx?)

**3. WE CAN PROMOTE GREATER LOYALTY TO THE CHURCH THROUGH PRAYER.** Acts 1:14. There is no force on earth so great as the power of prayer. When people worship, work, and pray together in God's house, they are bound to be loyal to His Church and their enthusiasm for the church will become contagious. Dr. William L. Stidger used to like to use the illustration of an old colored minister whom he came to revere for his genuine spiritual power. He used to talk about his stubbornness, but how, when he prayed, he would lift his face and reach out his hand and talk as if God were a Person and he had hold of the lapel of God's coat. Then, Dr. Stidger said, on the wings of imagination he carried his congregation into the fellowship of the Lord and the service seemed to move to a higher level of spiritual power. That is the kind of prayer that brings loyalty to the church.

**4. TAKE AN ACTIVE PART IN THE WORK OF YOUR CHURCH.** It only stands to reason that you will be more loyal to an organization in which you have some active part. When you are asked to do something in the church or one of its organizations, do not refuse and say, "Oh, I just couldn't do that." Maybe you can. People do not usually ask others to do things in the church that they know cannot be accomplished by the person asked. You might be surprised how much you can do if you only try. Do not bury that talent the Lord has given you. Use it and you will be amazed how many more talents the Lord will give you.

### WHICH ARE YOU?

Are you an active member, the kind that would be missed?  
Or are you just contented that your name is on the list?  
Do you attend the meetings and mingle with the flock?  
Or do you stay at home and criticize and knock?  
Do you take an active part to help the work along?  
Or are you satisfied to be the kind that just belong?  
Do you ever go to visit a member who is sick?  
Or leave the work to just a few and talk about the clique:  
There's quite a program scheduled that I'm sure you've heard about,  
And we'll appreciate it if you, too, will come and help us out.  
So come to the meetings often and help with hand and heart,  
Don't be just a member, but take an active part.  
Think this over, member, you know right from wrong,  
Are you an active member, or do you just belong?



## QUESTIONS FOR DISCUSSION

1. Why do people think that attending worship services unimportant?
2. Why do most of our church members fail to attend services regularly?

## Prayer Meeting Studies By C. Y. Gilmer



### THE SPARROWS

have found great solace in the sparrows  
That chirp their tuneless songs upon the air;  
Their little, drab, inconsequential flittings,  
Their busy stirrings are a cure for care,  
As I recall the gentle words of Jesus  
To His disciples on that far-off day,  
Are not two sparrows sold for a small farthing,  
And are ye not more valuable than they?"

And "Not one falls except the Father sees it."  
I draw strange comfort from these simple words,  
For often through gray days I am companioned  
By these watched over, numerous small birds.  
It comforts me to know that day and night,  
I, too, am kept within the Father's sight.

—Grace Noll Crowell.

**A**NXIETY IS NOT THE WAY for a Christian (Phil. 4:6, 7). Lack of peace means lack of faith (John 4:27). Jesus taught that a Christian ought not to be anxious (Matt. 6:25-34). "The Gentiles" in Matt. 6:32 are the unconverted people. So if you are a born-again Christian you are forbidden to fret (Psalm 37:1, 7, 8). What is the good of being a Christian if you have to worry? Where is your inner peace? Do you not think God will take care of you (Psalm 37:3-5)? Does your brand of Christianity match Matt. 11:28-30? To be saved is to have peace in Jesus all the time (John 4:14.)

Prayer about everything is the cure. Jesus can solve every problem (Psalm 50:15). We have no business in matters that we cannot pray about. We have to be willing to let Jesus carry our burden (1 Peter 5:7). We cannot trust Him when sins are in the way (1 John 1:9). "Keep the way clear; let nothing between" your soul and your Saviour.

The God Who created the universe knows how to care for us (Mark 4:35-41). Mankind has enjoyed six thousand years of benefits from His care (Psalm 142:4, 5). Know the comfort of His care (Psalm 55:22). Know the "good cheers" in the Bible: the good cheer of victory (John 16:33); the good cheer of forgiveness (Matt. 9:2); the good cheer of assurance (Matt. 14:27); and the good cheer of protection.

"Child of My love, fear not the unknown morrow,  
Dread not the new demand life makes of thee;

Thy ignorance doth hold no cause for sorrow  
Since what thou knowest not is known to Me.  
Thou canst not see today the hidden meaning  
Of My command, but thou the light shall gain;  
Walk on in faith, upon My promise leaning,  
And as thou goest all shall be made plain.

One step thou seest, then go forward boldly,  
One step is far enough for faith to see;  
Take that, and thy next duty shall be told thee,  
For step by step the LORD is leading thee.

Stand not in fear, thy adversaries counting,  
Dare every peril save to disobey;  
Thou shalt march on, all obstacles surmounting,  
For I, the LORD, will open up thy way.

Wherefore, go gladly to the task assigned thee,  
Having My promise, needing nothing more  
Than just to know, where'er the future find thee,  
In ALL thy journeys I go before.

—Unknown.



## Lesson Comments by Fred C. Vanator

Lesson for September 6, 1953

### THE CHRISTIAN'S USE OF POSSESSIONS

Lesson: I Timothy 6:6-19

**H**OW MUCH OF WHAT I HAVE really belongs to me? This is the gist of a question which was asked the writer some years ago, after he had preached a sermon on the relation of man's earthly possessions to God's right to dictate the use of them. I answered it by asking another, "How much of YOU belongs to God? and how much of your earthly possessions have you received because God has given you health and strength and an ability to obtain it?" He saw the point as was exhibited by the manner in which he handled his earthly possessions from that time forward.

We find in this lesson an application of the principles of stewardship, not alone of possessions, but of life itself. Paul says that the first lesson to learn is that "godliness with contentment is great gain (verse 6). He goes on to remind Timothy that as individuals, at our birth we brought nothing in to this world, and it is certain that at the end of our earthly life we carry nothing out of it in the way of material possessions. It is, therefore, clearly to be seen that that which comes into our possession in the interim between birth and death must be used in such a manner that we can give a good account of it before the Lord. Jesus admonished men not to "lay up treasure upon earth" that can rust out or be stolen, but to "lay up treasure in heaven," where moth and rust cannot destroy or thieves break through and steal."

One of the greatest urges to the obtaining of great



wealth is to be found in a discontented mind and spirit. The continual "want" of something that seems utterly beyond the possibility of securing has led more than one person off into the pathway of disloyalty and theft, and has landed that individual behind prison bars. More and more is needed the lesson which Paul so well expresses when he says, in Philippians 4:11, "Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content . . ." To Timothy he says, if we have food to eat and clothes to wear, "let us be therewith content." We must take it that Paul means by this that we should be content if we are provided with the necessities of everyday living. It is our desires beyond this that gets us into trouble.

Then Paul points out that the richer a man gets the more apt he is to fall into the temptations which will end in "foolish and hurtful lusts," and he puts his finger on the source of it all by saying, "The love of money is

the root of all evil." Let us say immediately that it is not wrong to be rich and have many possessions as long as the individual is in control of them. But far too often the possessions control the individual. A man once said "When I had \$10,000.00 I owned it; but now that I have \$100,00.00, I find that it owns me."

Paul says that those who are "rich in this world" should be charged not to be "highminded," nor "to trust in uncertain riches," but to trust in the living God who gives us so richly all things to enjoy," and that they "do good and be rich in good works," and that they thus will be able to "lay up in store for themselves a good foundation against the time to come," and that thus "they may lay hold on eternal life."

The one great thing that we should all remember is that riches or "great possessions" may be either constructive or destructive. Yours is the choice.

## Divine Guidance

Mrs. Edna Nicholas

WE USUALLY THINK of God's guidance as related to the spiritual welfare of the soul. However, a Christian should feel His promises are related to the concerns of this life, as well as the spiritual, in which we seek His help and guidance.

Very often, we mistake the divine for the human, and forget God's hand is guiding our way. Many times we do not understand our conduct—we give it no thought except to say, "It was to happen so." God's children are not victims of chance. Would we not be happier to feel that God's angels are near, and that we have been led by His hand?

"I will go before thee," (Isaiah 45:2). This promise was not only given to King Cyrus, but to all who put their trust in Him.

We are accomplishing a journey—we may take it with God, or without Him. If you have this promise in your heart, if you depend wholly on Him in faith and trust, you are then assured of Divine guidance. "I will go before thee."

"I will lead them in paths that they have not known," Isaiah 42:16. We are all needy children—we are not self-sufficient.

We need a guide through the unknown paths of life. This promise is an encouragement to all who follow the guidance of the Father—He promises to lead those who are conscious of their

need. Because we are weak, He is our strength; because we are blind, He leads us; because we are nothing, He supplies our needs.

"Fear not; I am with thee." Isaiah 41:13. The grasp of the hand is evidence of close and present friendship. The Father's presence is so near that in faith we can grasp His hand. His touch gives a feeling of security and helps to maintain a steadfast obedience to the will of God.

The promises, "I will hold thy hand," "I will help you," "I will go before thee," "I will make crooked paths straight," "I am your God," are sources of inspiration in dark hours. Claim His promises in faith and trust, and patiently await their fulfillment. We should feel triumphant faith, that says definitely to God, "Thou didst promise, 'I will wait for its fulfillment.' Man is an impatient being, he fails to await the fulfillment, and misses the blessing. He who waits for God is not mis-spending his time—such waiting is true living.

Our great need is prayer for Divine Guidance in everyday life. "Ask, and it shall be given you." "Seek and you Shall find." We need to persevere in prayer—we need to recognize our entire dependence on our Father.

Walk in the light, as He is in the light. Sin spreads a mist between you and God—one indulged sin may so cloud the sky that to see what He is doing is impossible.

As the ship's sails carry a vessel into the harbor, so prayer carries us to the throne of God. His promise cannot be broken. "Whatsoever ye ask—in my name—It shall be done unto you."

—Elkhart, Indiana.





## What's Doing in the Churches



### OAK HILL, WEST VIRGINIA

This church is still pressing onward in the Lord's battle. We are slowly but surely gaining more ground than we lose. Several representatives from the church at large have been with us during this past year. Many have expressed themselves at being surprised that such a fine church is to be found here in this Southern coal field area in the mountains.

The mining situation has not hurt our church materially to speak of. In fact, all treasures are either steady, or show an increase. Our greatest battle is the same as every other church has, whether it realizes it or not, one of spiritual growth. Happy is that minister when he sees his people realizing their spiritual needs and turning to the Source of help.

We are now engaged in a complete redecorating and repair undertaking, forced upon us whether we so desired or not. Friday evening, August 7th, Brother Harold Hall, our Sunday School Superintendent, and the Pastor, stopped at the church to get a few song books to take to a cottage prayer meeting and found the entire building filled with a heavy smoke. The refrigerator in the kitchen had caught on fire that morning, also setting the kitchen afire, then exploding and perhaps extinguishing the fire until it only smoldered all day long until found, at 7:15, that evening. (Would it not be wonderful if the coldest member of the church could be set afire and bring good results to pass. It could happen.) An electrical circuit was burned which stopped our electric clock at 8:50 A. M.

The entire building was damaged with a layer of sticky, gummy smoke. We are thankful to God that His Hand is shown in all this and that out of apparent tragedy, something better is being realized. The damage is estimated to be between \$1200 and \$1500. This is fully covered with insurance.

We believe the Oak Hill Brethren Church has an increasingly better future. A large field of opportunity exists here.

**GATEWOOD BRETHREN**—The Gatewood Brethren held their first (open air) service in their new building, Sunday Morning, August 9th. They had been conducting their services in a local school house, but had to leave that, as the school term is drawing near. Their building is not ready, at all, but can be used in a rugged way. The roof and windows will be completed in a week or two. They are meeting in homes for cottage prayer inspirational services. Their former pastor, Rev. Cecil Bolton, Jr., recently moved to his new home in the East. These

people are bravely facing a real problem, but we believe they will succeed. They will be needing a pastor who can receive most of his living for some time from some other source, until the church is able to go on full time. Remember them in your prayers.

Arthur H. Tinkel, Pastor.  
Oak Hill Brethren Church.

\* \* \*

### HIGHLAND BRETHREN, MARIANNA, PENNA.

A revival was held in the Highland Brethren Church, near Marianna, Pennsylvania, by the writer, during the week of June 14th to 21st. As a result of the meetings, five were baptized and three await baptism. Pray for us that many more may be saved.

J. E. Faust, Pastor, R. D. 1, Irwin, Penna.

## » » » » Our Poet's Corner « « « «

### ALARUM!

They would lead us to a faithless brink,  
The secularists, the modern sages, who  
think  
They understand the "signs of the  
times,"  
They deplore, but accept evolving sinful  
climes;  
They ignore the handwriting on the wall:  
Nineveh, Babylon, Greece, Rome, all  
Have known and felt the annihilating  
stroke.  
Nor are we safe with their intellectual  
yoke  
Of pity, respect, acceptance, for that  
called sin.  
Ruin comes surely to a nation when  
within  
The hearts of men evil is nurtured, not  
feared;  
Evil must be abhorred, not revered.  
To our convictions of Right and Wrong  
let us cling;  
No salvation do the modern sages  
bring.

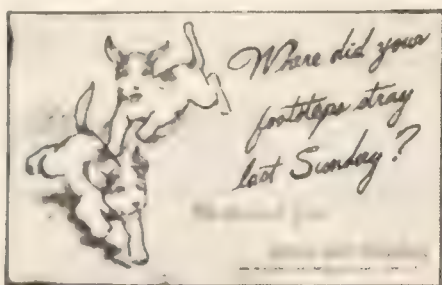
—Esther Kendig Black.



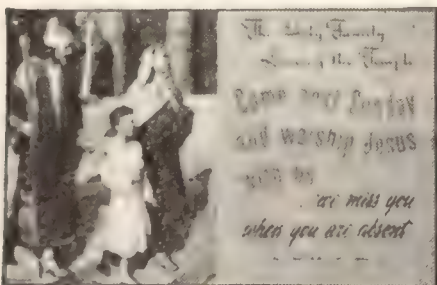
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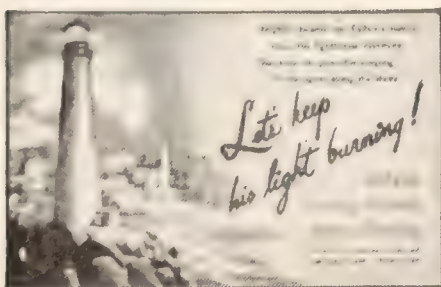
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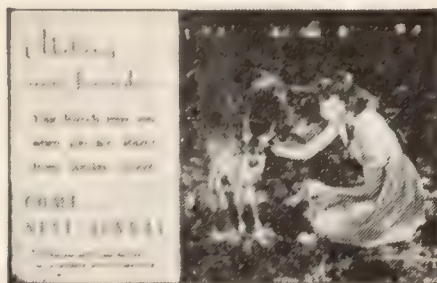
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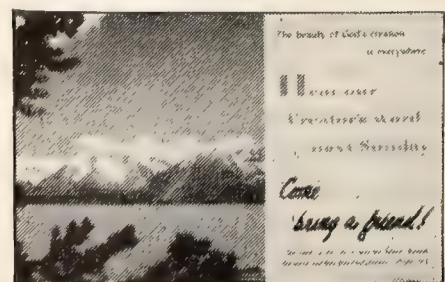
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# THE BRETHREN EVANGELIST

VOL. LXXV, No. 35, September 5, 1953

Official Organ of The Brethren Church

## THE SANDS OF TIME ARE SINKING

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The sands of time are sinking  
The dawn of heaven breaks  
The summer morn, I've sighed for—  
The fair, sweet morn awakes;  
Dark, dark hath been the midnight  
But dayspring is at hand  
And glory, glory dwelleth—  
In Immanuel's Land!

O Christ, He is the fountain  
The deep, sweet well of love,  
The streams of earth, I've tasted—  
More deep I'll drink above;  
There, to an ocean fulness  
His mercy doth expand;  
And glory, glory dwelleth  
In Immanuel's Land!

With mercy and with judgment  
My web of time He wove  
And aye, the days of sorrow,  
Were lustered by His love;  
I'll bless the hand that guided  
I'll bless the heart that planned—  
When throned where glory dwelleth  
In Immanuel's Land!

Anna R. Cousin.



## THE BRETHREN EVANGELIST

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## Items of General Interest

Latest report on Jeannette Solomon, who recently underwent several major operations at the Samaritan Hospital, in Ashland, Ohio, indicates that she is getting along just fine, and that the many prayers in her behalf are surely being answered. Jeannette is in very fine spirits which according to the Doctors, is very much in her favor. We will want to continue to remember her in our prayers; also her husband, Kenneth Solomon, and other members of her family.

WAYNESBORO, PENNA., WAYNE HEIGHTS. Brother N. V. Leatherman, in reporting on the grading around their new church says in his bulletin, "Not one thing was easy about the grading of our church property. Practically the whole lot had to be blasted." He further indicates that the grading is shaping up nicely, and that the parking lot is beginning to take shape.

(Those who are familiar with this section of the country where the limestone rock lies not too far beneath the surface of the ground will understand something of the real problems when it comes to excavating and grading. Rather than the rock, though, we can visualize the nice, green lawn and parking lot to be realized next spring, the result of the continued hard work of these faithful Brethren. W. S. B.)

Rev. Palmer M. Slenker, head of the Quincy Orphanage

Press (Evangelical United Brethren Church), Quincy, Penna., was guest speaker in the Wayne Heights Church on Sunday, August 23rd.

BRYAN, OHIO. Sunday, September 20th has been set as the day for their Youth Retreat. Brother Alvin H. Grumbling has arranged a full day of program and inspiration. Featured for the day is the Brethren Youth Ambassador's Quartet.

SOUTH BEND, INDIANA. Wednesday evening, August 26th was designated as a "GO SOUTH FAREWELL" for the Pastor and wife, Brother and Sister M. A. Stuckey. It was an evening of worship and social fellowship in which the entire church was invited to fellowship.

Brother Stuckey delivered his final message to the South Bend Church on Sunday, August 30th.

Brother and Sister Stuckey, in writing to the Editor, had this to say, "It is with regret that we leave this fine group of loyal and devoted Christians at the South Bend church. We have had two wonderful years here and have enjoyed the fellowship of the finest congregation one could hope to find in this country. We are thankful for the Lord's blessings and the leadings of the Holy Spirit in the work that has been accomplished. A full report of

(Continued on Page 10)

## COMING EVENTS

Here is another new column in *The Evangelist*, designed to convey to you the announcements of "Coming Events" in our churches. This is a service which we believe will prove profitable, both to those churches sponsoring the events, and to those of nearby communities who will want to attend the events. We encourage pastors to send in their notices of revival meetings, home comings, special speakers, communions, etc. A 2c card will do the trick.

BE SURE that information reaches us AT LEAST three weeks ahead of date of event—sooner, if possible. We will continue to run an announcement until the *Evangelist* of the last date line prior to the event. This is your column. If you notify us, the information will appear here. W. S. B.

DAYTON, OHIO. Open House for the new parsonage recently purchased at 23 W. Hillcrest Ave.,—Sunday afternoon, September 20th, 2:00 to 4:00 P. M., and 7:30 to 9:00 P. M.—Percy C. Miller, Pastor.

AKRON, OHIO. Homecoming Day—Sunday, September 27th. FIRESTONE PARK BRETHREN features Rev. W. Clayton Berkshire at morning service, special anniversary program at 2:00 o'clock, and Evangelistic Service at 7:30 P. M., with message by Rev. W. St. Clair Benshoff. Rev. J. G. Dodds, Pastor.

JONES MILLS, PENNA. Revival Meetings—September 7th to 20th—Rev. William S. Crick, Evangelist, Rev. E. M. Keck, Pastor.





# The Editor's Pulpit



## Perfect Trust

**H**OW'S YOUR "TRUST" TODAY? By that we mean, "How is your outlook, or your perspective on life?" God's Holy Word is full of instances where men and women walked by faith, or who trusted in God, when all else failed them. We have great need today for a stronger trust in God.

### WORRY VS. CONFIDENCE

Not that we do not trust God. It is not our intention to say that Christians everywhere are minus that perfect trust in God which is so essential to a happy Christian life. What we do mean is that people are anxious and worried when there rather should be a confidence and a trust. We recall an experience in which a certain person was facing a rather unpleasant experience in which a decision would have to be made which would, in a sense, cause the other person some hurt feelings. It was not too pleasant to anticipate, but for the welfare of others concerned, it has to be done. The person making the decision said, "Well, I've prayed about it, and I am sure God will work it out all right."

This person had learned the secret of a perfect trust in God. The words of the Lord through Isaiah (Isaiah 30:15) come to mind: "In quietness and in confidence shall be your strength." How wonderful it is to know that He works all things out right to those who put their trust in Him. But, we note also, in this verse that it also says, "But ye would not." Herein lies the secret of so much unhappiness, wrinkled brows, nervous tension, etc., among Christians. We say we believe in God, but then we rush around as if everything depended upon our own frail human powers.

### PSYCHOLOGICAL

Sometimes we think that this matter of belief is largely psychological. We believe that God will be our strength, and will work things out for us, and then we are optimistic, confident, and happy. Or, we have no faith in God's power to work things out, and then we are literally lost at sea. To prove our point, we recall a story in which a traveler, walking along a country road, came to a bridge which to him did not look very safe. He was afraid to venture forth upon it. Doubts, fears, and frustrations confronted him, for he really wanted to get to the other side.

As he was pondering his desperate and hopeless situation as to the bridge which he thought unsafe for cross-

ing, he heard the sound of an approaching vehicle. Far up the road there was coming at a rapid rate, a ten ton truck. Desperately the traveler endeavored to stop the driver, but the driver paid no attention to him, and roared on across the bridge—an everyday experience for this trucker.

We can imagine the dismay of this frustrated foot traveler who was afraid to venture forth on a bridge built for ten ton trucks. Laugh, if you want to, but Christians often are that way. We have the eternal God, through His Son, Jesus Christ, as our helper. Underneath are the everlasting arms. And yet, so many times we fret and fuss as if God had taken away His promises. If such be our status today, let's get deep into the Word of God and read again the precious promises of His care and love.

### "CHILLED PLANS"

Take this matter of launching out in church work for instance. How many, many times have good plans and programs of progress been presented to local church boards, which would require a certain amount of "going out on a limb," and some member of the Board has chilled the plan with, "Well, we don't know if it will work," or "Where would the money come from," or "It just can't be done," or "Nope"; or a dozen equally discouraging comments—all representing a lack of trust in the eternal God.

### CLOSED CHURCHES

Just recently, in looking over a copy of *The Brethren Evangelist* which was printed during the first decade of the present century, we discovered the names of a lot of Brethren Churches that were thriving at that time, which today—are not. This has been true through the years. Perhaps some of these days we will seek to count up the number of Brethren Churches which have been organized and which now are defunct. It may be amazing. This process of closing church doors continues even to the present time, not only in the Brethren Church, but in other denominations.

As we speculate as to what caused the closing of each Brethren Church through the years, we realize that each one had its own tragic story. Each church that closed did not close the day on which the last service was held. Each church that closed, began to close when, in their

(Continued on Page 10)



# Moderator's Address given at the 1953 Southeastern District Conference

Dr. John F. Locke

## "THE PURPOSE OF THE CHURCH"

**WHAT IS THE CHURCH?** What is the purpose of the church? Is the church attending to its own business? What are we, and what are we supposed to be doing? We shall do well to seek answers to these questions. Much of the church's confusion, and lethargy, and failure, can be traced directly to the hesitancy of the people who make up the church of today, to ever pause long enough to seek answers to such simple questions as these: what are we, and what are we for?

There is the ancient story of the man who ran out of one station in London and hurled his bags into a horse drawn cab and ordered the cabbie to ply the whip and drive with all speed possible, which the cabbie did. After lurching along the cobbled street for some blocks, the passenger yelled, "How soon do we get to Trafalgar station?" Where upon the cabbie reminded him, with fine British restraint, that this was the first mention he had had of where his passenger wanted to go! I see in this more than a faint resemblance of what goes on in the life of the church—there is the plying of the whip, some activity, and there are some passengers who ride quite awhile before ascertaining where they are really going, having boarded the vehicle in the first place without any clear idea of what they expected. Now, I grant you, the drivers who fail to find out where the passengers are to be delivered are responsible. Everything cannot be blamed on the trustful riders. But let us depart from the illustration lest it take us for a ride!

The church is not just an organization, although organization is necessary. The church is not a club. Christ didn't die to establish a comfortable club. Some who joined the church thinking that was what it was, need waking up and reconversion with a new commitment of life.

The church is not just architecture. A great many people seem to be confused here. The amount now being spent on church buildings and improvement programs in all denominations, is staggering. We seem to mean to

be comfortable and to worship in delightful surroundings.

The church is not just a financial enterprise. Many church men talk like bank directors, and with much the same outlook and sympathies.

### I. THE CHURCH, AN ECCLESIA

The church is an ecclesia—a comradeship of people who love Jesus Christ and are determined to live His way forever. The purpose of the church is to give Jesus Christ to the world. Its mission is to bring men to Christ and keep them there! Too often we have put a period too early in that sentence. We say, "the purpose of the church is to bring men to Christ," and forget all about keeping them there. The church's ministry in the world is one of salvaging and of nurturing, evangelism and education.

First, the unsaved must be brought in, and then brought to, the fulness of Christian stature and knowledge of which each is capable. The first business of the church is to save souls. Our Evangelistic purpose is to bring the Gospel of Salvation to all sinners and to prevail upon them to be converted—to repent and confess Christ. To bring men to Christ is the first and foremost reason for the establishment of the church and its Divine preservation until now. Sometimes these facts are obscured and the church suffers.

In the year 1271, Pope Gregory X received a request immediately upon his ascension of the throne of St. Peter. It came from the ruler of the greatest empire the world has ever seen—Kublai Khan. The rule of the Mongols extended from the Ural Mountains in the Himalayas, and from the China Sea to the Blue Danube. This was the message the mighty Khan sent by Nicolo and Maffeo Polo, Marco Polo's father and uncle:

"You shall go to your High Priest and shall pray him on our behalf to send a hundred men skilled in your religion—and so I shall be baptized, and all my barons and



great men will be baptized, and then their subjects will receive baptism, and so there will be more Christians here than there are in your parts"

Thus Kublai Khan foretold a great mass movement of his hordes into the Christian fold. But the opportunity passed, for the Pope was preoccupied with European politics, and the religious at Rome were enjoying the comforts and magnificence of the Vatican, not to mention its wine cellars, well stocked with costliest wines. Nobody wanted to go on a missionary journey and miss the elegance and luxury which the home base provided. It was 1289 before a later Pope, Nicholas IV, dispatched a mere handful of missionaries, most of whom turned back. As one historian remarks, "So passed what may be described as the greatest might-have-been in the history of the church." For one thing, the Mongol or Turkish stock, accepted Islam as their national faith. The Turk might have been a blessing instead of a curse in the Near East, if his ancestors in the thirteenth century had chosen Christianity. We have passed up similar opportunities.

Evangelization of the world becomes a sideline in a decadent, comfortable, lethargic church. But in every heroic age of Christianity, it has been the main business. The first order of business for the church of today—our church—is not to be comfortable, but to comfort, and to bless mankind with the great good news. See how evangelistic the church of the first three centuries was. Then the church was filled with an outgoing concern, a love that seeks and saves the lost.

However, after the Roman world was reached by the Gospel, and the Galilean had conquered, there came the long centuries of the Middle Ages, "some of them dark, many of them dull." Even then there were revivals of the missionary spirit such as the preaching of St. Francis of Assisi. Then came the Reformation, and Protestants, who at first had to use up most of their energies in self-defense, then settled down into self-regarding, such as expressed in the proposal offered at the General Assembly of the Church of Scotland (1796): "to spread abroad the knowledge of the Gospel among barbarous and heathen nations seems to be highly preposterous . . . whilst there remains at home a single individual without the means of religious knowledge, to propagate it abroad would be improper and absurd."

There are a few people who act today like they concur with that statement; they really belong in 1796. The modern Missionary movement is the biggest event since Pentecost. Today we realize that Missions are the life of the church, the expression of essential Christianity. Whenever the church revives, it becomes again Evangelistic—preaching the Gospel to every creature. For as Ferro has so well said: "Jesus' whole life was spent to make men at one with God, to reconcile them to One who cared the most deeply for them."

To be a Christian (therefore), ought to mean far more than to believe in Jesus credally, or walk in His way morally. It must mean a willingness to suffer and to share, to give not only of what we have, but our own selves even as God gave Himself. Love becomes stern, realistic, objective . . . The Church which does not suffer, does not care for the world—THE CHURCH THAT DOES NOT GIVE ITSELF FOR THE WORLD IS BY



JOHN F. LOCKE

THAT VERY FACT NOT CHRISTIAN. By that Standard, the church must be judged."

## II. THE CHURCH, A FELLOWSHIP

The Purpose of the Church is to create a fellowship in which people may find out what Christianity is, and consequently, develop Christian personalities and learn Christian ways of worship, work and living. Celsus, who hated the Christians, refers to their humble occupations, "Workers in wool, and leather, laundrymen, and persons of the most uneducated and rustic character." But they belonged to a fellowship which made them kings and priests. When a person was a member of the church he found a new dignity.

Now the tanner, or wool worker, or laundryman, entered a new world. They were no more slaves, but sons and daughters of God. They received a religious education. In the Didache, or "Teaching of the Twelve Apostles," a booklet which was used to prepare people for baptism at the beginning of the second century, we read the first statement and get a glimpse of what these new converts were taught. Listen to this:

"There are Two Ways: One of Life, the other of Death. The Way of Life is . . . then follows the three commandments of our Lord: "Thou shalt love God who made thee . . . Thou shalt love thy Neighbor as thyself," and the Golden Rule, stated in its negative form.

Christianity then, was not so interested in how your life began, as it was in how it begins anew. The stress was not laid on correct theology, but on the experience which is prior to all theology. The Didache gave the convert the Ten Commandments with additions, expansions and illustrations, so that these converts from the pagan, heathen world would not fail to understand what a Christian is, and how he behaves. They believed that what saves a man also changes him.

Listen to this bit of warning: "Thou shalt not be extortionate, nor a hypocrite, nor spiteful, nor arrogant. Thou shalt not take evil counsel against thy neighbor. Thou shalt hate no man, but some thou shalt reprove, and



for some thou shalt pray, and some thou shalt love better than thine own soul."

The new life was to be lived by a humble, patient, trustful child of God. They were taught a lofty view of the Christian minister . . . "My child, night and day shalt thou remember him that speaketh the word of God to thee . . ." The new community was to be a real thing . . . "Daily shalt thou seek the faces of the saints."

The church was, and is, the extension of the spirit of Jesus. Jesus showed what God is, and what man ought to be, if he lived in the kind of fellowship for which God made him. There is something precious about this fellowship which we have with each other in Christ. The early pagan society said of this Christian fellowship of the first centuries of the church, "Behold, how they love one another." This fellowship of the Church ought to be, in a real sense, part of the outreach of the everlasting arms of God. In times of sorrow and crisis, and in times of joy, the fellowship of the church ought to be real and strong.

One of the great weaknesses of our local churches right now, is this lack of real fellowship and sense of community. The attitude of many today seems to be that if one has sat through Sunday School and morning church service he has done God quite a service, and certainly noting more is required until another Lord's Day rolls around. Where it is more as the Quaker said:—

Someone unfamiliar with Quaker practices came and sat with the congregation awhile in silence and then asked, "When does the service begin?" The answer was, "The service begins when the meeting ends." It certainly does! The world needs this fellowship that leads to God. It needs Christian individuals with real depth and power who will become centers of creative and redeeming fellowship wherever they are. "We need men today," says Ferre, "whose will to live has been freed from the will to power, to success, to superiority, to social recognition, to possession and to pretense; and has found its peace and power in the will to love, the will to fellowship, the will to self-giving service, the will to do God's will and be His children."

How shall these things be accomplished? Organization is required, of course. Man cannot live without a backbone but we do not wear our backbone, out in front. The organization deserves to be kept in the background. Today the creaking of the ecclesiastical machinery sometimes makes so much noise that it is very hard to hear the still small voice. In any age of spiritual uncertainty and moral laxity, we need organization, not for organization's sake, but to help people to know Christ and to witness for Christ.

William James said the greatest revolution in his lifetime was the discovery that by changing the inner climate of the mind, we can alter the outer aspect of life." What happens in us is more important than what happens to us. It is the church's obligation to see that the right things happen in those which make up its body.

### III. THE CHURCH, A WITNESS

It is the purpose of the church to bear witness to the revealed truth about God and His will. We must get the supernatural back in its rightful place in our thinking in this age of science. "Be still, and know that I am God."

Let those words be heard above the explosions of our frightful bombs, and the roar of the thunder Jets. Michael Pupin, himself a great contributor to our scientific progress, said, "I don't believe in God, I know Him, and it's the only thing really worth knowing." The world needs to be told of the four great facts of our Christian faith: that Christ has been born of the Virgin, that He died for our sins, making atonement, that He arose from the Grave, triumphant over man's last enemy, and that He has sent the Holy Spirit to spiritualize man and lead him in all truth.

Humanity needs the Gospel of the four Great Days of our faith: Christmas, Good Friday, Easter, and Pentecost. Humanity: **Exalted, Redeemed, Glorified, Spiritualized.** Christianity is God's truth to man in the fullness of time. It's up to the church to tell the world, and share with the world this rich treasure of our faith. Jesus came into a world needy like our own, full of political wrong, economic wrong, ecclesiastical wrong, but **He came preaching the Gospel of God.**

His only concern was God. God, put into the center of life, will transform all of life. We do not purify the well by planting rosebushes near it. We must do what Jesus did . . . go to the very heart of the matter and preach the Gospel of God. The proclamation of the revealed truth about God will become a supremely creative force in life. A low view of God leads to a low view of life, and we wonder if God has been insulted. The high view leads to the higher life. A man filled with the Gospel of God sees to it that wrongs are righted. The early Christians were accused of turning the world upside down. What they really did was to turn it right side up. It has been wrong; they set about to right it.

### IV. THE CHURCH, AN INSTRUMENT OF CHRIST

The church as the instrument of Christ must awaken and quicken the conscience of society as to what is right and what is wrong. Why is war wrong? We know, if we have been with Him and heard Him. War is a robber of life. He came to bring life, peace, joy. War brings death, misery, fear. War is never Christian. A lawsuit is never Christian. If all men were Christian, these things would not occur. If because of the hardness of our hearts, war

(Continued on Page 8)

## ITINERARY OF THE AMBASSADOR'S QUARTET

Quartet Personnel: Charles Huff, Ronald Ritchey, William Curtis, Glenn Grumbling

BETHLEHEM—Sunday morning September 6th.

MT. OLIVE—Sunday evening, September 6th.

MATHIAS—Tuesday evening, September 8th.

OAK HILL—Thursday evening, September 10th.

TERRA ALTA—Friday evening, September 11th.

LOST CREEK—Saturday-Monday, September 12th-14th.



# Missionary Department

## THE TEN DOLLAR CLUB

What happens to the money that comes into the Missionary Board office for the Ten Dollar Club; This is a question that has been asked by some of our Brethren people and one that is easily answered. Every dollar turned in for the Ten Dollar Club is spent for church extension. So far, all money sent in has been used for the building of the Tucson Church and the Wayne Heights Church. Money that is coming in currently is being paid to the Wayne Heights, Penna., Church.

Members of the club are obligated to pay only when a call is issued by the Missionary Board. This does not prevent members giving an additional amount at a later date, if they wish, while the same call is in effect. The additional amount will be applied to the work for which the last call was issued and will not be construed as a paid in advance membership.

\* \* \*

## OUR TASK

Christ has set before the church the task of encircling the globe with the Gospel—"Go ye into all the world." It is a world-wide task including all the things and agencies necessary to give a full and comprehensive presentation of Christ and His redemptive work to men everywhere.

The approach Christ made to this world task is indeed interesting and illuminating and should not be overlooked by His churches today. His method was from His homeland out. His entire earthly ministry outside of one brief visit to the Coast of Tyre and Sidon was confined to His own people. He organized and projected a mission movement designated through the missionaries whom He appointed to preach the gospel of the kingdom to His own people as a preparation for the world task He gave them.

Not only so, but the New Testament churches followed this same method. In The Acts of the Apostles we find that the approach made by the first New Testament church to the task of world evangelization was from Jerusalem—the homeland of Christ—and to the uttermost parts of the earth.

There is a well-defined and deep-seated reason why Christ gave His entire ministry to His own people and why the Holy Spirit led the first New Testament church to confine its ministry for twenty years to Jerusalem, Judea, and Samaria. It is twenty years from Pentecost to Antioch.

This is the reason: people cannot give what they do not have and they cannot keep on giving what they do not keep on having. It was necessary, therefore, if the religion of Jesus was to become worldwide, for it to be permanently anchored in the life of His own people. The approach of the world kingdom task which Christ has assigned is and must always be from the homeland of

the people who have the gospel out to the uttermost parts of the earth.—From the writings of J. B. Lawrence.

\* \* \*

## THINGS NECESSARY TO SUCCEED

There are some things necessary if the Brethren Church would succeed in her worldwide task. Among these are motives, money, and men for the task. Our churches must be inspired to go to the uttermost parts of the world with the gospel. The treasuries of our agencies must be supplied with sufficient funds to send out the workers whom the Lord calls into the various mission fields. The very best of our young men and women with the very best training that we are able to give them must answer the call of Christ and dedicate themselves to the task of preaching the gospel to those who do not have it. We must have motive, money, and men.

But motive, money, and men are produced as the fruit of the denomination's life. These things do not grow and ripen spontaneously. They have to be grown. There must be a tilling of the homeland life before we can expect the fruit of motive, money, and men with which to carry on a great world program for Christ.

\* \* \*

## NEW SOURCES OF REVENUE

There are only three ways to develop new sources of revenue: first, the organization of new churches; second, the baptizing of new converts; third, the enlisting of unenlisted Brethren. The Scriptures point out clearly that we are to give adequate attention to these three things. Gratifying results are guaranteed.

\* \* \*

## PROJECTS ARE STIMULATING

Does your church, Sunday School, and other auxiliaries have missionary projects upon which to work? You can see new life, new interest and new zeal in the people of your church if you will get them working on missionary projects. The Missionary Board will be happy to suggest projects for your organizations. You may also select your projects from the lists published in *The Evangelist* from time to time. Write and tell us your selections.

\* \* \*

## MISSIONARY EMPHASIS

Is your church or Sunday School emphasizing missions in a definite way at least once a month? If not, why not make some plans now to launch a missionary education program by October 1st? If you have a missionary emphasis program already under way, plan now to make it more effective, reaching every member of the church and Sunday school.



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## THE PURPOSE OF THE CHURCH

(Continued from Page 6)

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or divorce are necessary, let us not reduce the meaning of the word Christian, or the message of the Church.

Let the church condemn all evil. Let us not hide the truth that has been revealed to us as Christ's will, and the Christian ideal, excusing ourselves by saying His way is too difficult. We dare not water down the truth; it is the church's business to say that there is right and wrong, and to point out which is which. The alcohol beverage traffic is a case in point. Here is a ghastly business depriving men of health, reason and home. We dare allow it no rest, for it is wrong. We could destroy it if we would. They would destroy us if they could.

### V. THE CHURCH'S RESPONSIBILITY

It is the church's responsibility to save humanity from the corrosion of hopeless pessimism by continually demonstrating the meaning of the kingdom of God. We, who own Christ as our King, and look for Him from heaven, have a hope that purifies and sweetens life. Let us indoctrinate the members of the church with the faith that saves and gives steadiness to life, creativity to our thought and ideals for our conduct. Let us give light, direction and Hope. Hope is so very necessary in a world so sown with fears and beleaguered with doubts. In making God known and effective in the hearts of men we give them a hope that maketh not ashamed and will surely see them through until the day dawn.

The church and churchmen have encased and embalmed and enshrouded religion in high-sounding words, but the New Testament was written in colloquial Greek. 1900 years ago no one would have expected it to live. Now, no one now knows the classical Greek of that day except a few scholars. The New Testament church lived because it had the Gospel of God. Let us nurture, edify and build up, those who are born again—by Bible study—to know God's will; by prayer and worship—to choose God's will; and by opportunities of Christian service—to do God's will. Let the church be the instrument of God in rescuing human beings from worldliness and self-centered incapacity. Let the church regain again the sense of the all-demanding majesty of God. The apostolic Church had that. "It seemed good to the Holy Ghost and to us," they could say. Let us ask God to show us what He wants done.

I began with questions, and so I close.

Can we call ourselves Christian if we fail in Evangelism, by personal witnessing here at home, and by supporting and expanding missionary work abroad?

Is the church being the church, if it takes in children of 10, 11, 12 and 13 years of age, and then lets them depart in droves a few years later? What is the matter with our fellowship and our teaching? Let's plug these awful leaks!

Are we making the Gospel plain to the common man, or are we letting him get along as best he can in confusion, despair, and the sin of our age?

How can the church's educational program be strengthened to achieve the purposes of the church?

Let us keep on asking ourselves searching questions about the Church we love, lest we become satisfied with ourselves and thus become offensive to God. May the Conference year ahead find us making real progress in working, witnessing, loving and teaching. May the church grow in numbers and in spirituality, and in the richness of its fellowship. Let us seek to stop the leaks in our membership by being what the Church, by the grace of God can be!

—Maurertown, Virginia.

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## AS THE TWIG IS BENT

A little girl with shining eyes,  
Her little face aglow:  
Said, "Daddy, it is almost time for Sunday school,

Let's go:  
They teach us there of Jesus' love,  
Of how He died for all  
Upon the cruel cross, to save  
Those who on Him will call."

"Oh, no," said daddy, "not today,  
I've worked hard all this week  
And I must have one day of rest,  
I'm going to the creek;  
For there I can relax and rest  
And fishing's fine, they say,  
So, run along, don't bother me—  
We'll go to church some day."

Months and years have passed away,  
But daddy hears that plea no more:  
"Let's go to Sunday school."  
Those childhood days are o'er;  
And now that daddy's growing old  
When life is almost through,  
He finds the time to go to church,  
But what does his daughter do?

She says, "Oh, daddy, not today . . .  
I stayed up most all night,  
I've got to have some sleep  
Besides, I look a fright."  
Then daddy lifts a trembling hand  
To brush away his tears,  
As again he hears the pleading voice  
Distinctly through the years;  
He sees a small girl's shining face  
Upturned, with eyes aglow,  
As she says: "It's time for Sunday school,  
Please, daddy; won't you go?"



# A Challenge To Campers

Rev. H. Francis Berkshire

**B**RETHREN YOUNG PEOPLE'S SUMMER CAMPS are over! Those moments of high inspiration are now joyous memories. The morning watches, the classes, chapels, hikes, recreation, vespers, campfires have all painted lasting pictures on the mind's memory. The fellowship with other Brethren young people gives us heart-warming thoughts. These experiences and friendships will linger long in our memories. We tend to remember those experiences which we have with like-minded people. But whether it be fun or serious thought, it has, in some way affected our thinking and mode of living. It is an objective of a Christian young people's summer camp to change thought patterns, habits, modes of living, to a high Christian level of thinking and activity. Whether you think so or not, you learned something in camp! You are a different person than you were before you went to camp!

If you took your camping experience just a little serious (and we hope you did!) you are more consecrated to Christ than before you went to camp. This is the hope of the camp staffs. Your consecration to God lasts forever. Any commitment which you made in camp is written down permanently by God. You have made a pledge that should not be broken.

But you are back home after one or two weeks in a Christian summer camp. You are back to the routine of daily life. Many of you will soon be returning to school. You will have much opportunity to serve God and show a deep consecration to Him.

Let me suggest two ways by which you can show your deep consecration to God, beginning right where you are.

You can witness to those with whom you associate by telling them of Christ. Tell them what He means to you and what joy He gives. You need not be loud about it. You need not be offensive either. Just seek to direct the conversation to their spiritual life. This may be done by asking them questions such as where they attend

church, what they do on Sunday morning, who their pastor is, and other related questions. But you can also witness without saying a word. Yes; you can show your consecration and dedication to Christ by your actions. You can witness by "doing" as well as by "saying." "Actions speak louder than words" is a time-worn adage, but significant. Do those things which a Christian should and ought to do. Remember Paul's warning to abstain from anything that appears evil. Leave no doubt in the non-Christian's mind as to whether you are a consecrated Christian or not.

Then too, you can show your consecration to God by serving your home church. Every Christian should be a church goer and a church worker. You are to strengthen and build God's church here on earth. You can show your consecration by rendering faithful service to your church. Attempt to do the task you are assigned or asked to do. Sure, you will make a few mistakes. But we grow by "stumbling"; we grow by our mistakes. Disregard what people might say if you make a mistake. Conquer fear and don't let it conquer you! You are serving God, primarily, and not people when you serve your church.

To make a better church worker is another of the objectives of a Christian young people's summer camp program. At some time or other in camp you have had a class in Church and Sunday School Administration. You have had a course in music directing. You have had a course in some book of the Bible. You have studied missions. When you put all of these together you should be prepared to be a good church worker.

You can begin now to serve God. Begin right where you are! You can begin now to use your camping experiences. You can begin now to show your consecration to God. Working in your home church is where Christian service begins and where it finally ends.

Make your investment in summer count by putting your experiences to work for Christ!

—Udell, Iowa.



# THE EDITOR'S PULPIT

## PERFECT TRUST

(Continued from Page 3)

planning meetings, and board meetings, they began to say, "It can't be done," or "Nope!" Somewhere along the line the members became separated from the secret place of trust in God which bespeaks success and progress. Not all the members, perhaps, but those who influenced the decisions of the church.

Our local church board meetings can revolutionize the work of The Brethren Church by becoming more and more the powerhouses of prayer. Consecrated, praying, faith-believing, and trusting men and women, first on their knees, and then in action, will transform the church.

### JOSHUA

**BRETHREN!** Where is your trust in God? Are we afraid to launch out? Consider the man Joshua. What would you have done in his situation? Through no desire of his own, he was suddenly shackled with the task of the leadership of the unstable Israelites in the wilderness. Moses was dead and buried. Joshua, who had always stood in the shadow of Moses, now had to "go it all alone." What did he do? Did he lose his head? Did he say "It can't be done," or "What'll we do now?" or "Nope?"

### WHAT HE DID

**HE DID NOT!** We know what he did. He went to God in prayer and communion. We know that that is what he did, for it is only then that God really speaks to a person. God, in Joshua 1:5, told Joshua, "As I was with Moses, so I will be with thee. I will not fail thee, nor forsake thee." God also told him that, "There shall not any man be able to stand before thee all the days of thy life." God also gave Joshua his commission, "Arise, go over Jordan, thou, and all this people . . ." Suppose Joshua would have said, "Nope, it can't be done."

### IT CAN BE DONE

Joshua walked in the will of God and God was with him and blessed him. He had perfect trust in God. That same measure of trust is available to us today. So, rather than turning down every plan of progress, or discarding them without consideration, let us rather seek ways to "bring to pass" great things for God. In our local society meetings, board meetings, class and Sunday School council meetings, let's envision what can be done. Let's believe that God will help and bless what we have faith to reach out to do.

Paul says that, "I am persuaded that he is able to keep that which I have committed unto him against that day." Are you persuaded? Do you really believe that if you in your church will go forward to accomplish the impossible that God will keep you; that He will provide your every need, and that He will be with you?

We are counting on this year in The Brethren Church

being the greatest year of progress for Christ. Do we have the perfect trust in God that will bring this about? Our attitude determines the difference between failure and success. "In confidence" is our strength. Let's trust God, Brethren, let's call upon Him, and let's work with Him this year as never before.—W. S. B.

## Items of General Interest

(Continued from Page 2)

the summer activity will be forthcoming from the church later."

Further, in commenting on their summer Sunday evening services, which were held in the homes of various members, we quote from the letter, "Our summer evening services, which were held in the homes of members at lakes and farms and in the city, have proved to be altogether successful. Attendance has been excellent and the fellowship sweet. We believe other churches might find this program to be worthwhile."

New address of the Stuckeys is 722 Patterson Ave., San Antonio, Texas.

## BEER BELONGS

I saw a liquor ad one day  
Deceive the maddening throngs.  
It showed a home—the modern way—  
And said that "Beer Belongs."  
It showed the sweetest family scene,  
With children singing songs.  
The mother kept the home so clean.  
The ad said "Beer Belongs."  
But, when I saw that liquor ad,  
My heart defied such wrongs,  
For I recalled my drunken dad,  
Who thought that "Beer Belongs."  
And I recall my mother's tears—  
Soul seared with iron tongs—  
The family fortunes plagued with fears  
Because—well—"Beer Belongs."  
Oh, beer belongs where sin is rife—  
The heart of crimes and wrongs—  
Behind the scenes in family strife—  
In jail—yes—"Beer Belongs."

—Selected.



# AN URGENT MESSAGE FROM KENTUCKY

Since coming home from Conference, we found that some folks from Indiana had been here. In looking things over, they came to Mr. Young, a new worker here, and said to him, "The upper buildings are not on church property," or something to that effect. Brother Young being new, did not know how to answer it.

First, let us say that there are no buildings here that are not on church property. Everything here is Church property, and consecrated to that purpose. The new building, in process of erection, is on land, the deed for which is held by the Missionary Board of the Brethren Church.

Now, the name of this building, and what it is for. We find some misunderstanding about that. It is not a "gym" building only. (If we are in any way responsible for the "gym only" idea, PLEASE FORGIVE US. We made a mistake in so designating it.) In our school circular, in which we have a picture of what now has been done, we call it this: "The new Administration and Gymnasium

building." If it were only the Gymnasium needed, it would be a different matter. **BUT OTHER NEEDS ARE EVEN MORE IMPORTANT THAN THAT.**

First, the work needs this building for class room purposes. Then the work needs a place where the teacher



Ground breaking ceremonies



Turning the first shovelfull

and students can keep warm on cold days. The Log Building cannot be warmed enough for such times. We just have to go around and get in some place where it is warm. Then too, the Log Building is deteriorating much.

In short, we need this building as a place to do much of our work. Then too, the larger floor is needed for special occasions here. We now have no place large enough to hold the audiences for special events. Then, the floor is needed for a place for boys and girls to play. In short, if the work of the Brethren Church is to hold up in Southeastern Kentucky, **THEN THIS BUILDING IS TERRIBLY NEEDED.** "Come and see!"

—G. E. Drushal.

## "OPINION"

H. A. Gossard

### THE WORLD WEEPS FOR THE INNOCENT

To children, nights bring happy hours:  
They vision playmates, toys and flowers;  
They dream of rills where sunbeams played;  
They smile in sleep, and unafraid,  
These Innocent fear naught without;  
And dreams to them enfold no doubt.  
But what is sad while children sleep  
Is, there are those who seldom weep:

Those through whose evil conscience runs  
The thirst for blood; the aim of guns,  
And little children without fears,  
Die, mingling cries with blood and tears.

A little child asleep in bed,  
Calm and serene; its prayer is said,  
It visions angels through the stars;  
An angel, it!—no wounds, no scars,  
An Imp from hell—without a cause,  
Breaks in and kills, fearless of laws.

O God, could nations' prayers repel  
These morbid Imps, these Fiends of hell,  
They'd kneel in prayer and ask today  
That Thou would chain these Imps for aye;  
That whom You made be kept from sin,  
Control unrighteous thoughts within.



## Brethren Youth Crusaders

### Devotional Topics

Clarence S. Fairbanks      Topic Writer

Topic for Sunday, September 13, 1953

#### LOYALTY TO THE SUNDAY SCHOOL

Scripture Reading: II Tim. 2:15; Luke 14:23; Phil. 2:6;  
Matt. 25:36, 40

ONE OF THE MOST IMPORTANT organizations of the church is the Sunday School. Perhaps more people attend Sunday School than all of the other services of the church put together. This should not be the case, for the Sunday School was originated to train and help people to grow into the church. The Sunday School can help correct this fault by emphasizing the need of Church attendance and work.

**1. THE SUNDAY SCHOOL SHOULD PREPARE US BY GIVING US SPIRITUAL FOOD.** Paul wrote to Timothy, "Study to show yourself approved unto God, a workman that needs not to be ashamed." We should never be afraid to face the facts of this world. Jesus was constantly trying to get to the bottom of things and encouraged His disciples to do likewise. "Verily, Verily" can be translated "truly, truly" or "really" I say unto you. Too many of us are like the woman who prayed concerning the theory of evolution, "Dear Lord, grant that it isn't so and if it is, grant that not many people will hear about it." Another great divine of our day has said that there are a great number of people who are afraid that if they knew more, they would believe less. But the fact is that as we look out into the starry heavens and as our universe becomes ever larger and larger that God grows larger in our minds.

Study to show yourself approved unto God. The place where the Sunday School must begin is with the Scriptures. Study them in order that you may find the will of God for your life and the needs of men and women who live all around you. Study the call of God for your life—are you willing to be what He wants you to be? Are you willing to go where He wants you to go and say what He wants you to say? Yes, study to show yourselves approved unto God.

**2. GO OUT TO WIN OTHERS.** "Go out into the highways and the hedges and compel (persuade would be a better translation) them to come in." Does the Church really matter? Is Christianity worth while? Or is it one of those extras that we could get along without just as well? It would seem that many people think of the Church and Sunday School as something to be endured rather than a source of real power. If you had found a better formula for making tooth paste, you would want to tell the whole world about it. Lincoln once observed that if you make a better mouse trap, the world will beat a path to your door. Yet what is tooth paste and mouse traps in comparison to the blessed gospel of Jesus Christ? Why is it that we are allowing the communists

to outwit the Christian Church? Is it because they believe in their way of life and we don't—really.

There is no other organization that has such an opportunity for teaching the gospel of Christ as does the Sunday School. No church can grow without the Sunday School. Let's give it our support and our loyalty.

**3. BE AN EFFECTIVE WITNESS.** "Shine as the lights of the world." This phrase from Phil 2:15 is preceded by the words "That ye be blameless and harmless." One of the real difficulties of the Sunday School in our age is that we have misunderstood the word harmless. The Sunday School has been harmless for too long a time. The early disciples were accused of turning the world upside down, and why not?

There are many ways of witnessing for Christ, and the Christian must use every means possible. Jesus commanded us to go out into the highways and hedges and persuade men to come in. That is personal evangelism. He also tells us that Christians are the light of the world and that they are to let their lights be seen of men so that they will come to glorify our Father which is in Heaven. That is evangelism too. It is the kind of evangelism that cannot be answered, and in the long run is the most effective kind.

**4. LOYALTY TO YOUR SUNDAY SCHOOL'S VISITATION PROGRAM.** The Christian gospel is a way of thought. It is a system of thought that effects the whole being. There is little value in subscribing to a creed and letting it go at that. A creed must lead to deeds. Why call ye me Lord, Lord, and do not the things which I say unto you? Compare Matt. 25:36-40. Where ever you go, you will find people who need Jesus Christ. What have you been doing about them? How can we expect any better treatment at the hands of Christ than that which we are willing to give to our fellowmen?

#### QUESTIONS FOR DISCUSSION

1. What do you consider to be the important work of the Sunday School?
2. How can the Sunday School help the Church in its work?
3. What can we do to get those who come for Sunday School to remain for Church?
4. Does a person ever get too old for Sunday School? Why?
5. What do you think of the slogan, "Don't send your children to Sunday School, take them?"

## ATTENTION

#### MINISTERS AND YOUTH DIRECTORS

Have your Brotherhoods send in all project money and "Pennies for the Lord" from this past year IMMEDIATELY. Send them to Jerry Flora, 811 Grant St., Ashland, Ohio.

National Boys' Brotherhood President,  
Charles Huff.



# Prayer Meeting Studies

By C. Y. Gilmer



## DEATH

Life! we have been long together,  
Through pleasant and through cloudy weather;  
'Tis hard to part when friends are dear,  
Perhaps 'twill cost a sigh, a tear;  
Then steal away; give little warning;  
Choose thine own time.  
Say not, Good-night! but, in some brighter clime,  
Bid me, Good-morning!

THE ABOVE STANZA was written by Mrs. Barbauld in extreme old age. The Bible has much to say about the death of saints that is comforting (Rev. 14:13). Death as viewed by the Christian (Phil. 1:21) is a supernatural victory over death (1 Cor. 15:57). Paul's shout of triumph over death and its terrors is in 1 Cor. 15:55 and 2 Tim. 1:10. The ground for comfort to a dying Christian is that he had learned in life to TRUST God for all things, and had committed his soul unto a faithful God for eternal keeping (2 Tim. 1:12). Like Paul he is fully persuaded; all accounts are settled, and he is resting on the sure promise of God's Word (Romans 8:38, 39).

Satan tempted a dying saint by reminding him of his youthful sins. The Christian quoted to him 1 John 1:7. Then Satan tempted him to believe in his own works. Then he quoted the words of Eph. 2:8, 9. Christ is Victor over death and hell, and has the keys to Heaven and eternal life (John 11:25, 40). Death has no terror to him who is reconciled to God's will, and to him who looks forward to the joy of his inheritance in a kingdom which cannot be shaken (Matt. 25:34).

Afraid? Of what?  
To feel the spirit's glad release?  
To pass from pain to perfect peace,  
The strife and strain of life to cease.  
Afraid of that?

Afraid of what?  
Afraid to see the Saviour's face,  
To hear His welcome, and to trace  
The glory gleams from wounds of grace?  
Afraid of that?

We need not worry as to what the other world has in store for those who have walked with God here (2 Cor. 4:14). There need be no perplexity in the minds of believers as to the state of the Christian dead according to 2 Cor. 4:16--5:10. The "outward man" is the physical man; the "inward man" is the spiritual man. The physical man wastes away but the inward man that worships God is renewed from day to day. 2 Cor. 5:10 affirms a personality to the spiritual man. The body is but the taber-

nacle in which the inward man dwells, The tabernacle may be broken down, and the man himself moves out (2 Peter 1:13-15). Life here on earth is life in the body; death is to depart out of the body to be with Christ which is far better (Phil. 1:21-25). To be with Christ is not soul-sleeping. To be in the presence of the Lord is to wait expectantly the first resurrection at the Lord's return (1 Thess. 13-18). In Luke 16, Abraham and the rich man were in full possession of their faculties, the one in paradise and the other in hades. Though separated by an impassable gulf they had communication. This account could not be a parable. If it is, what does it teach? Having been born again, and redeemed by the blood of the Lamb, we shall rise in the glorious resurrection to immortal life with Christ!

"All my hope is stayed upon Thee;  
Claiming Thy promises are for me.  
All my prospects for coming years;  
I claim by faith and without fears.  
Praise to God."



## Lesson Comments by Fred C. Vanator

Lesson for September 13, 1953

### COURAGEOUS CHRISTIAN WITNESSING

Lesson: II Timothy 1:3-14

**Setting the Scene:** Second Timothy seems to be the last letter which Paul wrote before his martyrdom. It was written while Paul was imprisoned in Rome and appears to be a very personal letter to his beloved "son in the spirit," who has meant so much to him through his trials and his imprisonments. Note that Paul never lost his faith in any way, even though it was tried in a multitude of ways.

**Searching the Scriptures:** The Key Thought for this study can be found in the eighth verse of our printed text (II Timothy 1:8) and reads as follows: "Be not thou, therefore, ashamed of the testimony of our Lord . . . but be thou a partaker of the afflictions of the gospel according to the power of God . . ." We are reminded of the words which Paul wrote to the Romans in Romans 1, where he says, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation . . ." This Paul never doubted for one instant.

In other words, Paul is admonishing Timothy to be a **real witness for the Lord**. When we realize that the word from which we get our English word "martyr" is the word which is translated "witness," we are made to feel more fully the force of the reality that witnessing can be and surely must be—much more than merely lip testimony. It is the life of the individual toward which people are looking, a sort of watchful waiting to see what sort of "fruit" that life will yield.

It is interesting to note that Paul stresses the back-



ground of Timothy—the faith of his grandmother, Lois, and of his mother Eunice—and the faith which he is persuaded also abides in Timothy himself—a sort of handed-down faith, we might call it. How many of us are what we are because of the faith which has abided in our parentage, and especially in our mothers. Maternal influence is greater than we care to admit, especially in this day and age of our world. It is a sad thing to say, but more and more mothers are becoming less and less of an influence for good in the lives of their children. All one needs do to prove this is to be watchful day after day in the community in which they live to see there the “negative” influence which is being shed abroad in the lives of the little ones. Surely there is a need for a return to the “faith of our fathers.”

Especially Paul warns Timothy of the necessity of “holding fast the form of sound words,” which, he says, “thou hast heard of me.” Vincent says, The teaching is to be held, preached and practiced, not as a mere schedule of conduct, but with strong conviction of faith and the fervor of love.” And Robertson says, “It is only through the Holy Spirit that Timothy or any of us can guard God’s deposit with us.”

**Sensing the Service:** Paul is calling Timothy to a very particular service for the Master. Knowing that Paul is to be sacrificed as a “witness” for Jesus Christ, “whose he is and whom he serves,” it takes courage for Timothy to go forward in the task of this “witnessing.” He, too, is headed for the way of the martyr. But he knows that Paul has said, “For me to live is Christ; to die is gain.” What is there that compares to the “hope that lieth in us,” that hope of eternal salvation, if we are faithful unto the end? Can you sense the service that is definitely yours as the call comes to you in person?



## What's Doing in the Churches



### ARDMORE, INDIANA

Dear friends in Christ. Here are a few news items from the Ardmore Brethren Church.

Tuesday evening, August 4th, Juanita Chamberlain, our church organist and pianist, was united in marriage to John Albert, now serving in the U. S. Army. It was a beautiful church wedding, the ceremony being performed by Rev. Arthur J. Tinkel. Recently, Rev. Tinkel united in marriage, Mrs. Catherine Sorenson, a faithful member of our church, and Mr. Albert Armour.

Warren Hunn, one of our fine young men, will be entering Ashland College this fall, to prepare for the ministry. On Saturday evenings, July 11th and 25th, special youth sponsored meetings for young and old were held in the church. Rustam Sal of India being the guest speaker.

This young man gave up the wealth and royalty, being forced to leave home when he became a Christian. Saturday evening, August 15th, Rev. Gordon Bacon, of the United Missionary church, Elkhart, Indiana, was the guest speaker. Ken Whittington, of Quincy, Michigan, an accomplished violinist and vocalist, led the singing and gave special musical numbers.

On August 29th, Rev. George Poole, of South Bend, the St. Joseph County Youth for Christ Director, was guest speaker. Max Ward of the Moody Bible Institute, Chicago was the song leader. It is our aim to continue these meetings on the opposite Saturday nights of our regular county Youth for Christ meetings.

This is a large community, and many young people as well as older folks are needing the Lord Jesus as their Saviour. Reaching the lost for Him is the main purpose in holding these meetings. It should also help give our church a spiritual boost, and too, “Is it not good to be in the house of our Lord on Saturday night as well as on Sunday?”

We are also happy to report that Rev. Walter A. Pierce, of the Sunshine Rescue Mission, Cedar Rapids Iowa, will again be our Evangelist in a revival meeting October 20th to November 1st, inclusive. Again we ask the Christian readers of this article to remember the Ardmore Brethren church in prayer. Thank you.

Mrs. Marshall Harmon, Cor. Sec.

## The FAITH of the GOSPEL

By

Dr. C. F. Yoder

“Indeed, while I was giving all diligence to write unto you of our common salvation, I was constrained to write unto you to contend earnestly for the faith once for all delivered unto the saints” (Jude 3).

Price: 65c each, plus 10c postage and handling; \$6.60 per dozen, plus 25c postage and handling. Order from The Brethren Publishing Company, Ashland, Ohio.



# Brethren Youth Project

## "Over The Top"

In a rousing enthusiastic Saturday night youth rally at Conference the young people topped their \$5,000 goal for Lost Creek, Kentucky, by about \$500. All the money is not yet in, but it is certain that the goal has been reached, with plenty to spare.

The project of the youth of the church for the past Conference year has been to raise \$5,000 to help the Missionary Board build a gymnasium and classroom building at Lost Creek. Some doubts were expressed as to the possibility of making such a large goal but the young people brought thrills to the hearts of all as they gave their money Saturday night of Conference.

Louisville, Ohio, copped honors by giving the most money and presenting it in the most novel way. The youth of the church built a scale model of the proposed building, and filled it with 500 one-dollar bills. This was presented during the rally. Individual blocks were sold with the youth of Louisville buying them for 50c each and the adults buying them for 25c each. Using this method it was assured that the project would be financed largely by youth.

A very enthusiastic audience greeted each gift of money as youth from almost every district brought contributions for the project.

## Two Hundred Seventeen Youth Delegates At Conference

Some 217 delegates swarmed over the Ashland College campus for the annual Brethren Youth Conference held in cooperation with General Conference. Many more were in attendance who divided their time between the General Conference and the Youth sessions.

The youth meetings were held under the Gospel Big Top which was the replacement for Founders' Hall. Using the tent was a new experience and it proved to be one of real value. Dr. Harold Kuhn, who spoke to youth each morning and to the evening vespers, proved himself a real man of God, capable of opening the Scriptures in a new and different way. He spoke just to the youth in the morning, and to the adults and youth at vespers. These latter services grew to the extent that the stadium was nearly full every evening. This alone attests to Dr. Kuhn's worth as a speaker.

A number of outstanding events will stay in the minds of the youth as they traveled home.

Chief events include the camp rally, Thursday night's African pictures by Mr. and Mrs. Grimley, Youth picnic at the Conservation Farm, the Ashland College 75th Anniversary play on Friday night and the big youth rally on Saturday night including MV and the missionary play "Infinite Meadows."

MV, a closely guarded secret, was revealed to be Mission Vision. Many guesses on the subject were wrong, many right. The play "Infinite Meadows" was a huge success as it depicted the lives of our missionaries in Africa. A real challenge was offered when the conclusion of the play showed the complete surrender of missionaries to God's will, and the thrill of missionary service.

All in all it was a fine Conference. The Spirit of God was felt and souls were touched in a magnificent way for Him. Conference proved again that the Brethren Church is on the move for Christ in a significant way.



# "Little Folks"

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**THE BRETHREN PUBLISHING COMPANY, Ashland, Ohio.**



# THE BRETHREN EVANGELIST

VOL. LXXV, No. 36, September 12, 1953      Official Organ of The Brethren Church

## GOD'S PEACE

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"By Christ on the cross peace was made,  
My debt by His death was all paid,  
No other foundation is laid—  
For peace, the gift of God's love."

Who did the greatest deed e'er done?  
Who fought the greatest fight and won?  
Who conquered sin and death alone?  
God's blessed Son—Christ Jesus.

Who by His death put sin away?  
Who rose from death to endless day?  
Who is the Truth—Who is the Way?  
God's blessed Son—Christ Jesus.

Who over man has groaned and cried?  
Who all man's need has well supplied?  
Who on the cross was crucified?  
God's blessed Son—Christ Jesus.

Who wants the ones for whom He died?  
Who'll come soon for His waiting bride?  
Who longs to have her by His side?  
God's blessed Son—Christ Jesus.

Who may be left for awful doom?  
Sinners who die without Jesus.  
Who'll come forth from a Christless tomb?  
Who will go out to shame and gloom?

—Selected.



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## Items of General Interest

CUMBERLAND, MARYLAND. Brother Milton M. Robinson, in reporting on the beginning of his third year as Pastor, gives a list of the gains in the church during his two years, in his bulletin. Some of these are: "Forty-five additions . . . 248 radio broadcasts . . . 75% increase in offerings for current expenses . . . increased giving for parsonage fund . . . increased attendance at all services . . . increased youth activities . . . etc."

JONES MILLS, PENNA. Brother E. M. Keck, in reporting in his bulletin on his recent trip through the Midwest has this to say, "While we were away, we spoke in 8 different Brethren Churches: Muncie and Elkhart, Indiana; Cerro Gordo and Milledgeville, Illinois; Ft. Scott, Mulvane and Morrill, Kansas; and Udell, Iowa." His colored slides of the Brethren Mission work in Lost Creek, Kentucky, were shown in all these churches. In these 8 churches, Brother Keck conducted 11 services.

NORTH LIBERTY, INDIANA. Brother J. Edgar Berkshire arranged for a "pulpit exchange Sunday," with Brother Herbert Gilmer, Pastor of the County Line Brethren Church. This exchange feature was observed in the Sunday morning worship service on August 9th. (Here is an excellent idea which could be followed by others of our ministers located in churches close to each other. It creates Christian fellowship and strengthens the bonds of the Brethren with each other. W. S. B.)

ELKHART, INDIANA. The Sunday School picnic is scheduled to be held September 26th, at McNaughton Park.

SOUTH BEND, INDIANA. The church has purchased a new addressograph machine which will help immensely with the publicity work of the church.

UDELL, IOWA. The Pastor's Class, for children, will reconvene on Fridays after school, after having been discontinued through the summer.

SEND IN YOUR NEWS! The paroled convict said, "No news is good news." But for us, no news from you means no news here. The Brotherhood wants to know what you are doing in your church. So, put news in your bulletin and send them in, or, write news of your activities on a post card, or in a news report.

## COMING EVENTS

Here is another new column in *The Evangelist*, designed to convey to you the announcements of "Coming Events" in our churches. This is a service which we believe will prove profitable, both to those churches sponsoring the events, and to those of nearby communities who will want to attend the events. We encourage pastors to send in their notices of revival meetings, homecomings, special speakers, communions, etc. A 2c card will do the trick.

BE SURE that information reaches us AT LEAST three weeks ahead of date of event—sooner, if possible. We will continue to run an announcement until the *Evangelist* of the last date line prior to the event. This is your column. If you notify us, the information will appear here. W. S. B.

WILLIAMSTOWN, OHIO. Miami Valley Youth Rally—September 13th, 3:00 P. M. Fun, Food, Christian Fellowship. Rev. George Solomon, Pastor.

DAYTON, OHIO. Open House for the new parsonage recently purchased at 23 W. Hillcrest Ave.,—Sunday afternoon, September 20th, 2:00 to 4:00 P. M., and 7:30 to 9:00 P. M.—Percy C. Miller, Pastor.

AKRON, OHIO. Homecoming Day—Sunday, September 27th. FIRESTONE PARK BRETHREN features Rev. W. Clayton Berkshire at morning service, special anniversary program at 2:00 o'clock, and Evangelistic Service at 7:00 P. M., with message by Rev. W. St. Clair Benshoff. Rev. J. G. Dodds, Pastor.

JONES MILLS, PENNA. Revival Meetings—September 7th to 20th—Rev. William S. Crick, Evangelist, Rev. E. M. Keck, Pastor.





# The Editor's Pulpit



## The Brethren---1975

**R**ECENTLY WE READ in a newspaper of the problems to face the world regarding its food problem in the year 1975. The picture as painted is one of optimism, yet one of concern. Concern, chiefly because the net gain in the earth's population is 60,000 per day. (This hardly seems credible, yet it is true, and, as one of our own Brethren states it, "There were 60,000 more people for breakfast this morning than yesterday.")

The concern for the world's welfare in another two decades and a half is increased when it is noted that through erosion, highway building, and new building developments, that hundreds of thousands of tillable farm acres are being lost every year.

The rate of population growth will have a tendency to increase in the years to come, for it is noted that with constantly improving health conditions in underprivileged countries and areas, that the birth mortality rate is constantly being lowered. With this constantly increasing population comes a constantly increasing food problem.

On the brighter side, scientists inform us that new foods, better farming methods, etc., will go a long way towards solving the problem.

### PHYSICAL STARVATION

Yet over the world's teeming billions hangs the ever present danger—starvation. Note in your own household the concern for food. Note the time spent in preparation and eating thereof. Note how often you find it necessary to go to the store and replenish your supplies.

Right now, we are overwhelmed with the stories of abundance in grain crops, and other foods—to the extent that we do not have sufficient room in which to store the surplusses. However, the next time you walk into the grocery store and see the well stocked shelves, stop and think for a moment what would happen if the source of supply for those shelves would suddenly be cut off. Yes, the threat and fear of starvation hangs heavy over the world. In many cases over the world, many people do not know what it is to have a "full stomach," from birth to death. And every day sees 60,000 more hungry bodies to feed.

### SPIRITUAL STARVATION

Have you ever considered the amount of spiritual starvation in the world today? Many people are feeding themselves on the chaff of the world; many others do not have access to the spiritual Bread and Water, even

Christ Himself. Christ died to save them and to give them eternal spiritual food and water, but we have not fed them as we should. On top of the present spiritual situation, we want to look ahead to the Brethren in 1975. One can hardly imagine the tremendous growth that faces the world. **Each day the net population of the world increases three times the size of the Brethren Denomination.** What a tremendous challenge this is to the Brethren to reach even a small portion of this increase. What a pitiful tragedy if we permit this open door to close before us. Let us ask ourselves the question, "Will we be on the job feeding the spiritually hungry, in 1975?" This is our key question. If we are to be on the job then, we must prepare for it now. There are ways in which The Brethren Church can enlarge its outreach to help prevent a spiritual starvation in 1975.

### THE PART OF THE BRETHREN

**1. Sustain and revitalize existing Brethren Churches.** There is a danger that in our churches we shall permit petty strife, jealousies, parsimony and general indifference, to throttle the spiritual value of the church. If it is necessary, let pastor and people get together, pray, forgive, and resolve to work together better than ever before. If it is necessary to bury some plans and ideas, replacing them with more workable plans, then everybody should be willing to thus do. Ordinarily though, Brethren, we need to permit the power of the Holy Spirit to first enter our hearts, and then permit it to enter into the work of the Church.

Every Brethren church must be regeared, revitalized, re-empowered for today and for tomorrow. Our churches were built for more people than they now find coming. Let's take stock of our present condition; and then let's do that which is necessary to put new life and new power into every local Brethren Church.

**2. Enter into new locations.** As we pointed out a week or so ago, the only thing which is preventing our entering into new places is the lack of manpower and money. Yet, if we are to be on the job in 1975, feeding the spiritually hungry, we must right now, start entering new territories with men and money. New building developments are mushrooming all over this land to take care of our rapidly expanding population. What about establishing more and more new Brethren churches in these

(Continued on Page 7)



## Word Pictures Of Christ In The Gospel Of John

Each of the chapters of the Gospel of John contain a word picture of Christ. Twenty-one Brethren ministers present, in this series of devotional articles the "development" of these pictures, chapter by chapter. We urge you to read each chapter, and each of the articles as they appear; thereby coming to a deeper understanding of our Saviour. His purpose, and His work.—W. S. B.

# 10. Christ, The Good Shepherd

Rev. Floyd Sibert

Text: John 10:11

John 10:11. *"I am the Good Shepherd: the Good Shepherd giveth His life for the sheep."*

**THE SHEEPFOLD.** This is an enclosure into which the sheep are put for safety during the night. It is for sheep, only. There is no mention of goats here.

There is but one entrance into the fold, and that is the door. In verse 7, Jesus declares "I am the door." The sheep, and all true shepherds, enter in by the same door. Verse 9 states that if any man enter in by the door he shall be saved. In Acts 4:12 we read "There is none other name under heaven given among men whereby we must be saved."

Thieves and robbers get into the sheepfold, but they "climb up some other way," verse 1 tells us. It does not matter much what that "other way" is. So long as it is *another* way, it is ignoring and denying Him who is the door. Some "climb" for years to get into the sheepfold by human works, social service, human wisdom, or the cultivation of popularity, only to receive the reward of thieves and robbers in the end.

Let us not ignore or belittle the Porter. He is second in importance only to Him who is the door. The Porter is the Holy Spirit. He is the comforter of the sheep during the absence of the Shepherd. He alone can open and close the door to the fold. All who enter in by the door must have the Porter's help and encouragement. It is the Spirit who takes the things of Christ and reveals them to the seeking soul. John 16:13.

Having ignored the door (Christ) and the Porter (the Holy Spirit) those who "climb up some other way" will be rejected. *"The same is a thief."*

**THE GOOD SHEPHERD.** There is perhaps no presentation of Christ that has such a powerful appeal to men in all ages as the "Good Shepherd." The fact of the Good Shepherd's tender and devoted care of His sheep is ever cherished by Christians. Let us meditate upon the great sweetness and preciousness of it.

1—"HE CALLETH HIS OWN SHEEP BY NAME." Verse 3. He is mightily interested in the individual. You, personally, are the object of His care and solicitation. How precious is this thought! As we read the holy Book, we see Him taking time to notice Zacchaeus in the tree. And not only to *notice* him, but to *abide* with him that day. What! with only three years to do His earthly work for all ages, He would *take time to spend a day* with little Zacchaeus! *We do not* have that much time now of days. We are too rushed.

Next, we see Him stop everything, even though He is accompanied by "a great number of people," at the cry of blind Bartimaeus. Many had charged the blind man to hold his peace. They thought Jesus should not be bothered by a "nobody"; but the Good Shepherd takes time to comfort and heal the lowly blind man.

Then we see Him stop amid a multitude which thronged and pressed Him and ask "Who touched Me?" to the annoyance of the disciples.



We see Him refuse to condemn, but to take time to instruct and to love the guilty adulteress groveling in the dust at His feet.

This personal interest of the Good Shepherd must ever touch our hearts. He has no thought of beating the sheep, or of amusing them. His chief object is to call them into a larger place of blessing.

2—HIS SHEEP "HEAR HIS VOICE." Verse 27. Every soul who would follow Christ must, individually, hear His voice. That voice may be heard through His Word. "*The words that I speak unto you, they are spirit and they are life.*" John 6:63. But multitudes of us do not know the words He spoke unto us, so we have *no life*. More than anything else, we need to "hear His voice."

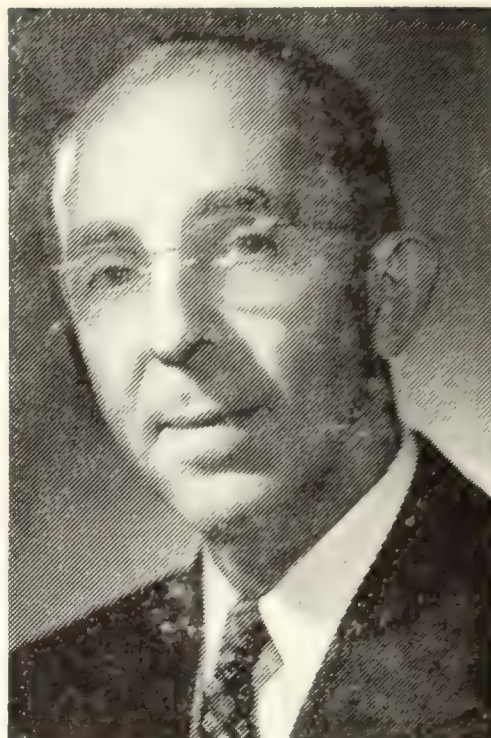
3—"HE LEADETH THEM OUT." Verse 3. It is not enough that the sheep are safe and at rest in the fold they must be led out into fields that are broad, far reaching, and rich in the whole Revelation of God. The shepherd who would lead the sheep into these rich pastures must, himself, know where they are and what they are.

*Saviour, like a shepherd lead us  
Much we need thy tender care.*

4—"THE GOOD SHEPHERD GIVETH HIS LIFE FOR THE SHEEP." Verse 11. Giving His life for His sheep is the outstanding characteristic of the Good Shepherd. He not only is willing and ready to sacrifice His life in defense of the sheep, But He has a *command* from the Father to *lay* it down for them. Verse 18.

In Matthew 27:42 we read these true, true words: "He saved others: Himself He cannot save." His enemies looking up at Him with jeering faces as He hung in agony upon the cross, pointing at Him with long, bony fingers as He hung quivering there, hurled the words at Him with snarling lips. "He saved others: Himself He cannot save."

Yes, that was true,—every bitter word of it. He had saved sinful Magdalene, He had saved cursing Peter. He had saved the maniac of Gadara; but He could not save Himself. That is, since He chose to be our Saviour, He could not save Himself. For no man can save himself who saves another. A grain of corn cannot save itself if it is to produce an ear. The soldier cannot save himself if he is to save his country. Nor can the Good Shepherd save Himself if he is to save His sheep.



FLOYD SIBERT

If He had been only a good man and a great teacher He need not have sacrificed Himself; but good men and great teachers are not liars, and they are not blasphemers. And since He was a good man and a great teacher, *He was the Son of God, because He said He was*. And since He was the Son of God He could, and did, give His life for us. He did it all *Himself*. 1 Peter 2:24. "Who *His own self* bare our sins in His own body on the Tree, that we, *being dead to sins, should live unto righteousness*."

Our salvation costs something. 1 Corinthians 6:19, 20, "Ye are not your own. Ye are bought with a price." How blessed! How wonderful! How unfathomable! Neither the price which was paid for our redemption, nor the Person who paid the price can be estimated by the saints of God. Who can realize all the misery, all the sorrow, all the shame, all the torments of an eternal darkness into which sin has thrust us, and from which the price has completely set us free! Who can estimate the fullness of glory and the joy unspeakable which the price has bought for us sinners who are saved by grace!

Bought with a price! Bought with a price! This is the glorious song that shall be sung around the throne in heaven: Rev. 5:9, "And they sung a new song, saying, Thou art worthy . . . for Thou wast slain and hast redeemed us to God by Thy



Blood." Praise His precious name! Glory to God our Father!

In these days when the Lord who bought us is denied, when His Blood is carefully ignored, how well it is that we refresh our souls and honor our blessed Lord by meditating upon the precious truth that we are bought with a price. "Thanks be unto God for His unspeakable gift." 2 Corinthians 9:15.

*"O the glory of His presence,  
O the beauty of His face;  
I am His, and His forever.  
He has won me by His grace."*

5—"WHEN HE PUTTETH FORTH HIS OWN SHEEP, HE GOETH BEFORE THEM." Verse 4. What a pleasure it is to remain contentedly in the fold! With Christ as the door, verse 9, and the Holy Spirit as the Porter, verse 3, the sheep are safe in the Father's hand. Verses 28 and 29. Who would not want to stay right there forever! But — "He putteth forth His sheep," Putteth forth! That is a bitter thought, for Him, and for us. Why is it necessary, Why?

Verse 16 says. "Other sheep I have, which are not of this fold; them also I must bring, and they shall hear My voice; and there shall be one fold and one shepherd." There are lost sheep out there on the mountains. Even though all of self rebels at the very thought of being "put forth," there is but one thing to be done. There is no substitute for missionary endeavor. God said "Go." And blessed privilege it is!

Romans 10:13 declares "Whosoever shall call upon the name of the Lord shall be saved." But "How shall they call upon Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent? This "putting forth" is a requirement.

Do we believe that every man has the right to hear the gospel *once*, before any man has a right to hear it *twice*? Have we any right to lie contentedly in the fold glorying in our "perfect" Sunday morning services, when countless souls for whom the Good Shepherd gave His life have never heard of His unspeakable sacrifice? Our mission as a church is to get the Gospel out to those who have not heard and who do not know that Jesus Christ died to save *them*.

Is the Shepherd trying to put you forth to the

mission field? Is He trying to put you forth to your next door neighbor, to the loved ones in your own relationship, to the unlovely ones across the tracks, to those wealthy and well-dressed ones who need Him? Remember, "When He putteth forth His own sheep, *He goeth before them.*" Verse 4. "As the Father hath sent Me, *even so send I you.*" John 20:21.

(Quoting from F. B. Meyer) "As to our plans we need not be anxious; because He who sends us forth is responsible to make the plan according to His infinite wisdom; and to reveal it to us however dull and stupid our faculties may be. And as to our sufficiency, we are secure of having all needful grace: because He never sends us forth, except He first breathes on us and says, "Receive ye the Holy Ghost." John 20:22.

"There is always a special endowment for special power, *the breath is so gentle and light, that we are often ignorant of it; it passes as the zephyr over the flowers and is gone; but it is not withheld from any true heart, who is eager to do Christ's work, on Christ's plan, and in His strength.*"

1 Peter 1:8 "Whom having not seen, we love; in whom, though now we see Him not, yet believing, we rejoice with joy unspeakable and full of glory."

1 Peter 2:25 "For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls."

—Pleasant Hill, Ohio.





# DAYTON CHURCH TO OBSERVE "OPEN HOUSE" FOR NEWLY PURCHASED PARSONAGE

The people of the Hillcrest Brethren Church have made another step forward. On August 15th, the parsonage family, Rev. Percy C. Miller and family, moved into the recently purchased parsonage at 23 W. Hillcrest Ave., Dayton, Ohio. The parsonage which they owned on Sandalwood Drive was sold at the time of this purchase. This new building is a two-story brick; six rooms, plus bath and sun rooms. This new parsonage joins the church lot on the west side; the church being located on the corner of Hillcrest and N. Main. This makes a very fine set-up, especially since the pastor's office is in the church. Open house will be held Sunday Sept. 20th, afternoon from 2:00 to 4:00 and evening from 7:30 to 9:00. All are invited to be present for this occasion. If it is impossible to come this day, you are welcome to come at any time.

Percy C. Miller.

(Pictures of the newly purchased parsonage, and of the church, will appear in an early issue of The Evangelist.)

## THE EDITOR'S PULPIT

THE BRETHREN—1975  
(Continued from Page 3)

spiritually virgin territories? If Bethren contribute manpower and funds, then this can happen.

3. Reaffirmation of our fundamental beliefs. This is very important—that we know what we believe and why we believe it. There is an alarming tendency today to understate Denominationalism. Brethren have lived, sacrificed for the tenets of our faith. Shall we pass them off lightly as of no importance? In our opinion, there will be no more rapid growth of the Denomination if we were to minimize our distinctive doctrines and practices than if we emphasize them to the limit.

Pressure is often brought to bear that if we did not insist on our doctrines and practices that our church would be able to obtain many more members. Yet, Brethren, remember that it is because of our particular position on baptism, communion, etc., that gives us our reason for existence as a Denomination. We have yet to find any candidate for the Brethren Church, who, after having our position explained to them, refused to be baptized or to commune as we do.

4. Training of 100 to 200 young men for the ministry of the gospel in the Brethren Church. To many, this probably sounds as fantastic as announcing a trip to the moon. Yet, it is not beyond the realm of possibility. It is definitely a necessity. Think what 100 to 200 young ministers and missionaries, trained in the knowledge of the saving gospel of our Lord, and following the beliefs and practices of the Gospel as taught in the Brethren Church, could do to win souls to Christ between now and 1975.

Parents, will you do your part in leading your young men and boys in the direction of God so that they might hear the call of God to join this needed number?

5. Enlargement of our Denominational facilities—the College, The Mission Board, The Publishing Company, The Sunday School Association, Brethren Youth, and the other worthy auxiliaries. These will grow to meet the needs, as they are given support from the local Brethren. Their usefulness is limited only by the support given to them.

### VISION UNLIMITED

We are writing words on paper, and on pages which fill up altogether too swiftly when we begin writing along this line. But if we can get each Brethren to pause and meditate and look ahead—then we will have accomplished our purpose. Christ said, "Behold, I have set before thee an open door. The world, with its ever increasing population in need of spiritual food, needs our help. We noted in the newspaper article that scientists are devising methods to increase the food supply to meet the increased need. Let's be sure it is said of us as Brethren that we did all in our power to meet the spiritual needs of the spiritually hungry.—W. S. B.

## NOTICE

The Oak Hill (West Virginia) Brethren Church wishes to announce that their Pastor, Arthur J. Tinkel, has resigned. They wish to hear from applicants for the opening.

The church is coming along nicely on the redecorating after the recent fire in the kitchen.

Mrs. Ruby Fox, Clerk,  
Rt. 1, Box 190.  
Fayetteville, West Virginia.



# Missionary Department

## SHIVELY MISSIONARY HOME DEDICATED

A brief dedication service for the Shively Missionary Home was held on Wednesday afternoon of Conference week. The program was arranged by the Missionary Board. Mr. H. D. Hunter, president of the National Laymen's Organization, representing the Laymen, made a few remarks. Reverend Willis E. Ronk, representing the Missionary Board, presented a few statements relative to the need of such a home for Brethren missionaries on furlough. Reverend Robert Byler spoke words of appreciation in behalf of his family for the comforts of the home. Dr. John Locke gave the dedicatory prayer. The benediction was given by Reverend E. M. Riddle.

Open house was observed throughout the afternoon, and many of the people attending Conference took advantage of the opportunity to see through the Home.

\* \* \*

## MISSIONARY FELLOWSHIP DINNER

Following the custom of the past several years, the Missionary Board held a fellowship dinner during Conference week in honor of missionaries, missionary candidates and home mission pastors. This dinner was held at the Park Street Brethren Church on Tuesday evening, August 18th, at 5:30.

In addition to members of the Missionary Board and their wives and husbands, heads of other boards were in attendance at this gathering.

A trio from the Park Street Brethren Sunday School Orchestra provided music throughout the dinner, after which John Locke acted as master of ceremonies for the brief program.

Reverend N. V. Leatherman spoke enthusiastically of the new church at Wayne Heights, expressing his appreciation for the help received from Home Missions. Vernon Grisso described the continued progress at Tucson, Arizona, also indicating thanks for Home Mission aid. Rob Byler told of the gratifying results coming from the radio program, "Adelante Juventud" in Buenos Aires (actually broadcasted in Colonia, Uruguay) in which he takes part.

The meeting closed with prayer by Reverend E. M. Riddle. This fellowship dinner is becoming a tradition with the Missionary Board. The dinners of the guests—those who are not members of the boards—are underwritten by the laymen on the Missionary Board.

\* \* \*

## AN EXPLANATION

During General Conference, posters appeared, listing the churches with the ten largest offerings to both

Home and Foreign Missions. This list included only gifts to our own Brethren missionary work.

Of course, a number of churches have sent in fine gifts to other missionary interests: American Mission to the Lepers, Sudan Interior Mission, Bible Meditation League, etc. Our office received these gifts and, in turn, sent them on to the work that was indicated in each case. We did not include such gifts in our total of gifts to Home and Foreign missions, because we are basing our budgeting of these funds on the amounts that are available for Brethren work.

We would not want it to appear that we are ignoring or failing to recognize such substantial gifts. New Paris, Indiana, for example, gave \$1,351.00 to the Bible Meditation League, in addition to the \$2,000.00 for Foreign Missions and \$666.73 for Home Missions during the past year; only the \$2,000.00 and \$666.73 were listed, because they represent the funds available for Brethren missions. Other churches and individuals come in the same category in some of their giving to causes outside the Brethren Church. Our office merely receives these funds and passes them on to their designated destination.

If any misunderstandings have arisen through this action, we are truly sorry and assure all of the givers that no disrespect to the gift was intended. We believe, however, that Christians understand that the Lord is the one who witnesses our giving in its true intent; it is He whom we are trying to please. If our giving fails to elicit human approbation, that is, perhaps, irrelevant.

\* \* \*

## MASONTOWN, PENNSYLVANIA, Coming Up—

Since Conference time, Masontown, Pennsylvania, has elevated itself considerably on the list of missionary givers by contributing an additional \$581.55 to the foreign work. This puts them in the upper brackets on foreign mission offerings.

We hope that other churches will follow their example of giving throughout the year. Missionary giving need not be only at Thanksgiving and Easter; it is acceptable at any time during the year.

\* \* \*

## BYLERS' RETURN TO ARGENTINA

In answer to many questions asked at Conference time regarding the return of the Bylers to Argentina, the action of the Missionary Board is as follows:

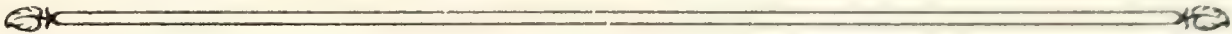
That a call be extended to the Bylers, with an expression of appreciation for their former service, and that they be asked to return in February 1954.



PROGRAM OF THE CENTRAL DISTRICT CONFERENCE

October 8th to 11th, 1953

Milledgeville, Illinois



CENTRAL DISTRICT CONFERENCE ORGANIZATION

Moderator .....J. D. Hamel, Lanark  
Vice Moderator .....Francis Berkshire, Udell  
Secretary .....Mrs. Don Dietz, Waterloo  
Treasurer .....Mrs. Helen Jordan, Waterloo  
Statistician .....Earl Wilkin, Lanark

CONFERENCE THEME: "The Forward Vision"

Conference Text: "Where there is no vision, the people  
perish . . ."—Proverbs 29:18a

THURSDAY EVENING—October 8

7:30 Song Service .....Mrs. J. D. Hamel  
Devotions .....Rev. Spencer Gentle  
7:45 Address of Welcome.....Mr. Harlan Hollewell  
Response by Delegates  
Appointment of Committees  
8:00 Special Music .....Milledgeville  
Sermon....Vice Moderator Rev. Francis Berkshire

FRIDAY MORNING—October 9

8:30 Simultaneous Sessions  
1. Ministerium  
2. Woman's Missionary Society  
3. Laymen  
9:30 Business Session:  
Devotions .....Mr. Richard Allison  
Report of Credential Committee  
Report of Nominating Committee  
Election of Officers  
1. Ministerial Examining Board  
2. Ashland College Trustees  
3. District Mission Board  
4. District Board of Evangelists  
5. Trustees of Property  
6. Sunday School Board  
7. Member of Executive Board, National Conference  
8. Camp Site Committee  
11:00 Devotions .....Rev. Francis Berkshire  
Moderator's Address .....Rev. J. D. Hamel

FRIDAY AFTERNOON

1:30 Devotions .....Mr. Charles Snoke  
Special Music .....Udell, Iowa  
2:00 Ashland College and Seminary  
President Glenn Clayton  
2:30 Denominational Interests:  
1. District Missions  
2. College Trustee's Report  
3. Young People's Camp

4. District Sunday Schools  
5. Publications Interests  
3:30 Sermon .....Rev. Wilburt Thomas  
4:00 Woman's Missionary Society Session  
5:30 Supper

FRIDAY EVENING

7:30 Congregational Singing .....Mrs. J. D. Hamel  
Devotions .....Mrs. Helen Jordan  
Special Music .....Lanark, Illinois  
MISSIONARY EMPHASIS  
Rev. and Mrs. Robert Byler,  
Missionaries to South America

SATURDAY MORNING—October 10

8:30 Simultaneous Sessions:  
1. Ministerium  
2. Woman's Missionary Society  
3. Laymen  
4. District S. M. M.  
9:30 Devotions .....Udell, Iowa  
9:35 Sermon .....Rev. W. St. Clair Benshoff,  
Publication Board Representative  
10:15 Business Session:  
1. Report of Credential Committee  
2. Report of Secretary  
3. Time and Place for next Conference  
4. Unfinished Business  
5. Report of Committee on Resolutions  
6. Treasurer's Report  
7. Secretary's Final Report  
11:15 Sermon .....Rev. H. H. Rowsey  
12:00 Luncheon

SATURDAY AFTERNOON

1:30 Devotions .....Mrs. Willard Rahn  
Special Music .....Milledgeville  
2:00 Brethren Missionary Program  
Rev. Clayton Berkshire,  
General Secretary of the Mission Board  
2:30 Brethren Youth Movement  
3:00 District Laymen .....Mr. L. L. RuLon  
4:00 District W. M. S. Report ..Mrs. Helen Jordan,  
President of the W. M. S.

SATURDAY EVENING

7:30 Congregational Singing .....Mrs. J. D. Hamel  
Devotions .....Milledgeville, Illinois  
Special Music .....Waterloo, Iowa  
8:00 Message .....Dean Delbert B. Flora,  
Ashland Seminary Representative

(Sunday Program on Next Page)



## SUNDAY MORNING

10:00 Sunday School .....Milledgeville Church  
 Adult Class .....Teacher, Rev. Spencer Gentle  
 11:00 Worship Service....Message by Rev. G. T. Ronk

12:00 Pot-Luck Dinner ..Milledgeville Church Baseme

## SUNDAY AFTERNOON

1:30 Special program by Brethren Youth, sponsored  
 National Board.

## WITH THE LAYMEN

### SOUTHERN INDIANA DISTRICT LAYMEN

The Southern Indiana District Laymen were guests of the Muncie Brethren Laymen on Monday evening, August 10th.

A most delicious baked ham meal was served by the ladies of the host church, to which we all did ample justice.

A prelude of organ music was furnished by Max Northcutt while we were assembling for our evening program. Benjamin Waltz presided over the meeting and gave us a very hearty welcome. A congregational hymn, "Onward, Christian Soldiers," led by Curtis Cruea, accompanied by Miss Dona James, pianist, and Max Northcutt, organist, was sung. Bud Hunter led in our opening prayer. Three very beautiful vocal numbers, "Heartaches," "No One Ever Cared For Me Like Jesus," and "Behold, the Master Passeth By," were sung by Wendell Keesling, accompanied by Miss Dona Jones, pianist. An organ and piano duet was very beautifully rendered by Mrs. Clifford Garrett and Mrs. James Abrell. A men's quartette sang the very beautiful number, "Oh! Calvary!" The offertory prayer was given by Brother E. D. Burnworth. The hymn, "Faith of our Fathers," was sung by the group, after which Mr. Waltz introduced Circuit Judge Paul E. Leffler, as our evening speaker.

Mr. Leffler entitled his message, "The Voice of Experience," and read Romans 12 as a basis for his remarks. He said, "The apostle Paul, a well educated man, used all that he had against Christianity until his experience on the Damascus road; after which he turned face about and used all he had for Christ and Christianity."

Judge Leffler continued by saying, "For every material rule of life there is a spiritual rule. If we listen to the spiritual rule, we will build our life on Christ. If we do not build on Christ we are just wasting our time. Our family and national life must also bear the same relationship to Christ, for the strength or weakness of our nation reflects back to our individual and family life. As goes the home, so goes the nation. It is too bad that Christianity seems to be in the minority, but we must remember that with God we are in the majority. Our nation must build upon Christ and not depend upon man, or we will go as other nations have gone. The Scripture says, 'Blessed is the nation whose God is the Lord.' Dictatorship always drives out Christianity."

Mr. Leffler closed his remarks by saying, "It is up to us as laymen to spread Christiaity; if we are to keep our present form of government we must listen to the

voice of experience as given in the Holy Scriptures, whom Paul was a blessed example."

The business meeting was in charge of our district chairman, Herman Hood. Reports were read and approved; Roll Call resulting in a count of 62 present. The place of our November meeting will be announced late. A vote of thanks was given the host church for the hospitality and fine program, and to the ladies for the splendid meal.

To prepare a slate of nominees for election of officers at the November meeting, the following committee was appointed: Earl Oyler, Burlington Church, Chairman; Lyman Ressler, College Corner Church; C. D. Clingman, Peru Church.

The group sang, "God Be With You Till We Meet Again." Rev. E. J. Black, Host Pastor, pronounced the benediction.

Guy V. Purdy, Secretary.

## DO YOU KNOW ME?

I am the greatest criminal in history.  
 I have killed more men than have fallen in all the wars of the world.

I have turned men into brutes.  
 I have made millions of homes unhappy.

I have transformed many ambitious youths into hopeless parasites.

I make smooth the downward path for countless millions.

I destroy the weak and weaken the strong.

I make the wise man a fool and trample the fool into his folly.

I ensnare the innocent.

The abandoned wife knows me; the hungry children know me.

The parents whose child has bowed their grayed heads in sorrow know me.

I have ruined millions and shall try to ruin more.

I AM ALCOHOL.

—H. W. Gibson in Young Pilgrim.



**AKRON CHURCH  
TO  
CELEBRATE  
HOMECOMING  
SEPTEMBER 27TH**



The Firestone Park Brethren Church, Akron, Ohio, will celebrate its Seventh annual Homecoming, on Sunday, September 27, 1953.

The Church was organized by a faithful band of Brethren people under the direction of the Ohio District Mission Board. There were 18 Charter Members. First meetings were held in a school house until their present Chapel was completed. It is significant that the church, which in these seven years has increased its membership to 164, has, of this year become self-supporting. In June of this year, the Ohio District Mission Board was relieved of the need of helping the Akron church, and as of October 1st, this year, the General Mission Board will likewise be relieved of any further support. The Church building is paid for, and the parsonage is being handled on a land contract.

Services on Homecoming Day will include Sunday School at 10:00 A. M., and Morning Worship at 11:00 A. M. Rev. W. Clayton Berkshire, General Secretary of the Missionary Board of the Brethren Church, will be the guest speaker.

Following a Basket Dinner, at noon, the Afternoon Ser-

vice will convene at 2:00 P. M. The new Church officers will be installed at the service, and recognition will be given to the Charter Members, and to the members received into the church during the years. Along with special music, there will be many other features at this service.

The Evening Evangelistic Service, to begin at 7:00 o'clock, will follow a fellowship period and luncheon to begin at 5:30. At the evening service, Rev. W. St. Clair Benshoff, Editor of Publications of the Brethren Publishing Company, will bring the message.

A Souvenir Booklet, containing pictures and news and records of the church, is being printed, and will be available on that day.

A cordial invitation is extended to everyone to attend these services.

The Pastor of this faithful group of Brethren is Rev. J. G. Dodds, who did much of the pioneering work in the starting of the church, and who has been their Pastor since their organization. (W. S. B.)



THE PARSONAGE



J. G. DODDS



# Brethren Youth Crusaders

## Devotional Topics

Clarence S. Fairbanks      Topic Writer

Topic for September 20, 1953

### LOYALTY TO BRETHREN YOUTH CRUSADERS

Scripture Reading: I Tim. 4:12-18; II Tim. 2:1-7

**T**HE VERY FIRST VERSE of our Scripture reading this evening provides a clear outline of what our young people should be. Paul says that the youth of the church are to be examples to the believers. We usually turn it the other way around. We are to be examples by word. That means by our speech. We are to be examples by our conversation—which means by the way we live. Then we are to be examples by our love, in the spirit (or mind of Christ), in faith and purity which is character.

Certainly Paul found a very important place for the young people in the churches of his day. When Hitler converted the youth of Germany to his way of thinking, he was on his way to power over the nation and came very close to attaining world power. Christ realized the need for young people in his work and always encouraged them to follow Him.

**1. WHAT IS BRETHREN YOUTH?** Brethren Youth is not merely the Sunday evening meeting of the young people. It is that and more. Brethren Youth does not propose to take the place of Sisterhood, Brotherhood, Sunday School, or Sunday evening services. Brethren Youth encourages and helps, where possible, the work of each one of these organizations. It also seeks to coordinate the work of these various organizations so that each one will be able to do a more effective piece of work. If you are one of the many young people in the Brethren Church, then you are a member of Brethren Youth.

**2. YOU CAN BE LOYAL TO BRETHREN YOUTH BY SUPPORTING THE WORK OF THE SISTERHOOD OF MARY AND MARTHA.** The Sisterhood is designed to deepen and broaden the spiritual life of every Brethren girl. This is done through Bible Study, Prayer, and discussion of pertinent topics. The Sisterhood also aims to give our girls an opportunity to serve Christ by giving to them missionary projects. Remember girls that you are being loyal to Brethren Youth and more important you are loyal to Christ when you support the work of your sisterhood.

**3. BE LOYAL TO BRETHREN YOUTH BY SUPPORTING THE WORK OF YOUR BROTHERHOOD BOYS.** The Boys' Brotherhood seeks to do for the boys of our church what the Sisterhood does for the girls and in much the same manner. If you do not have a Boys' Brotherhood in your church, you should plan to effect such an organization as soon as possible. Set up an interesting program and select a challenging project and you will find your boys are willing to support it.

**4. SUPPORT YOUR SUNDAY SCHOOL.** Sunday School is the place where most of our young people learn what they know about the Bible. It is important therefore, that we give to the Sunday School the very best of our time and of our talents. Are you willing to take assignments for your class discussions? Are you willing to lead in prayer when the teacher calls on you? Are you prepared to teach a class? If you aren't, why not make the necessary preparation? Are you willing to go out into the community and persuade others to attend Sunday School and learn about Christ's way of life? If we believe that Christ is the real way of life, why not give Him everything that we have? Be loyal to your Sunday School by working for it.

**5. SUPPORT THE SUNDAY EVENING MEETING.** We observed a little while ago that the Sunday School is the place where most of us learn about Christ and the Bible. I believe that it is in the evening meetings of young people that we get the practical training we need for Christian leadership. More leaders of the Church gave their first topics, led in prayer, read aloud the Scriptures, or led a discussion group for the first time in the evening youth meeting than in any other service of the church. This is the great training ground for the church. None of us are so good that we can afford to miss it. Be loyal to the evening youth program in your church.

**6. SUPPORT THE BRETHREN YOUTH PROJECT.** This year the young people of our denomination are going to buy a new station wagon for Brethren youth so that more of our young people will be able to work in more churches in the years to come. They are also going to pay for part of Susan Byler's education in South America. It was wonderful to see how well you came through with over \$5,000 for the new gymnasium and classroom building at Lost Creek. We are certain that you will come through again this year. Be loyal to the Brethren Youth Project.

**SUGGESTION:** Have a member from each of the youth organizations in your church explain what their organization is trying to do and how they are doing it. If your church does not have all of these organizations, you might discuss the advisability of starting such organizations.

Make plans now for larger attendances, better programs, and larger fields of services. Make plans now for getting your offering in for the Brethren Youth project.

### QUESTIONS FOR DISCUSSION

1. How can the young people of our church be more effective in their work for Jesus Christ?

2. What has Brethren Youth meant to the young people of your church? How can it mean more?

## URGENTLY NEEDED

Someone to take charge of the Wheeler Home as matron there. Only requirement is disciplinary ability. Nice apartment for living quarters.

Please write the undersigned:

G. E. Drushal, Lost Creek, Kentucky.



# Prayer Meeting Studies

By C. Y. Gilmer



**NOTICE—NEVER COMPARE THIS BOOK WITH  
OTHER BOOKS**

**C**OMPARISONS ARE DANGEROUS. They speak from the earth; this speaks from Heaven. Never think or say that this Book contains the Word of God. It IS the Word of God. It is Supernatural in origin; Eternal in duration; Inexpressible in value; Infinite in scope; Divine in authorship; Regenerative in power; Infallible in authority; Universal in interests; Personal in application; Inspired in totality. Read it through. Write it down. Pray it in. Pass it on. Feast on it. Live it out . . . IT IS THE WORD OF GOD!

—For the fly leaf of your Bible.

Jesus said in Matthew 1:22 that it was not the prophet who spake, but the Lord Who spake through the prophet. Consider how Christ regarded the Old Testament (Matt. 5:17; John 10:35). Recall how Christ used the Old Testament as a basis for teaching important doctrines (Matt. 22:31, 32, 42-45). Now note how the apostles did the same thing (Gal. 3:16; Heb. 2:8, 11; 12:26, 27). Peter declared that the will of man had nothing to do with any part of the Old Testament (2 Peter 1:21). Paul says the same thing more plainly in 2 Tim. 3:16, which also applies to New Testament Scripture.

Peter tells us in 2 Peter 3:2-16 that he is in possession of all of Paul's epistles and that they are of equal inspiration and authority with the words spoken before by the Holy Prophets. Heb. 1:1, 2 and Heb. 2:1-4 plainly brings out the authenticity of the New Testament. The New Testament sometimes explains (Matt. 1:22, 23), sometimes proves (Acts 13:19-39), and sometimes even repeals ordinances of the Old Testament (Gal. 5:6). The writers of the New Testament had a higher mission since they were sent forth by Christ as He had been sent forth by the Father (John 20:21), and they were not to minister to Israel only but to all nations (Matt. 28:19). To them were given the keys to the kingdom of Heaven (Matt. 16:19), and the highest rewards in the regeneration (Matt. 19:28). The New Testament writers were especially qualified (Matt. 10:19, 20; Mark 13:11; Luke 12:2; John 14:26; 16:13, 14). The New Testament writers directly claimed divine inspiration (Acts 15:28; 1 Cor. 2:13; 1 Thess. 2:13; Rev. 2:7).

There are cases where inspired words were uttered by people who were not in the will of God. Of such is the self-seeking prophet Balaam who desired to speak differently from what he did (Num. 22:38; 23:12, 16). Another is King Saul (1 Sam. 10:10; 19:20-24). Caiaphas did not really know the significance of what he said in John 11:49-52. Inspired writers also studied the meaning of what they had written (1 Peter 1:10, 11). So we see

that the words of God are not the product of man's mind (Exodus 4:10-12; Deut. 4:2; Exodus 31:16).

Jesus Himself was inspired as to His words (John 6:63; 8:26, 28, 40; 12:49, 50). The relation of the Holy Spirit to the God-man is shown in Luke 4:18; Acts 1:2; Rev. 1:1; 2:1, 11). If the incarnate Word needed the unction of the Holy Spirit how much more must such have been needed by the New Testament writers. Jesus always used the Old Testament Scriptures as though they were inspired by their words, "It is written . . ." He said that He came not to destroy the law or the prophets, but to fulfill (Matt. 5:17-18).

"Holy Bible, precious Book!  
Into thee I love to look.  
Thou art comfort in distress,  
And so many thou canst bless.  
Would men only read thee more,  
Blessings they should find in store  
For the weary, troubled soul,  
That would help them reach the goal.

Holy Bible, precious Book!  
Into thee I love to look.  
For in thee I put my trust  
That our God is always just—  
To the rich and to the poor,  
To the good or evil doer.  
If we only will believe,  
We His blessings shall receive.

—J. T. L.



## Lesson Comments by Fred C. Vanator

Lesson for September 20, 1953

**COUNSEL FOR CHRISTIANS**

**Lesson: Titus 2:7-8; 3:1-11**

**Setting the Scene:** Apparently Paul is still in Macedonia when he writes this letter to Titus, who was a Greek disciple who accompanied Paul on several of his missionary journeys. Since Paul had left Titus in Crete as an evangelist, he now wishes him to come to him that he may give him further instruction regarding the work there. Crete was a difficult place in which to do missionary work, hence the need of added instruction. Someone has said, "Titus seems to have been a sort of second edition of Timothy, and Paul expected these two young men to be the ones upon which much of the responsibility of the spread of the Gospel would fall after he had passed on."

**Searching the Scriptures:** There is a great deal of fine advice for us as Christians today to be found in the lesson text for the day. Paul tells Titus that it is essential that he walk about as a pattern to those who live with him, a pattern of work that would endure—good works. This "walk" would show the sincerity and necessity of "sound doctrine"—doctrine which has not been



corrupted by false interpretation. His speech is to be of such a nature that it cannot be condemned—"sound speech," thus taking away the opportunity which his opponents might have of making light of his life and words.

To be free in expressing the sense of the next part of the lesson, Paul is saying, "Don't argue for the sake of argument"—in other words don't let your tongue get the best of your common sense. We are to be kind in our dealings with our fellowmen; not harsh in our judgments. We should consider ourselves in their places and not judge until we have the full record.

In this letter to Titus Paul lays a grave responsibility at the door of the aged; but he does not neglect the youthful. The aged men are to be "sober, grave, temperate, sound in faith, in charity and in patience." They are to set a good example for younger men to follow. The aged women are to be "discreet, chaste, keepers at home, good, true to their own husbands."

The young men are told to be "sober minded" in all things. They are to manifest "uncorruptness, gravity and sincerity."

The young women are to take the example of the aged women and follow such an ideal on to bear fruit in later life.

Working, as Titus is, in the midst of a pagan people whose reputation among the people in the then-known world could be summed up in the words of one of their own prophets, "The Cretans are always liars, evil beasts and idle gluttons," it is easy to see that he needed much strong and sage advice. His greatest task is to stop the mouths of those who were constantly seeking to lead the disciples away from the truth.

**Sensing the Service:** This lesson sends forth a ringing call to all Christians to "live the life" which is worthy of the name of Christ. We are constantly to keep in mind that the center of our salvation is Jesus Christ. We represent Him here on this earth and the manner in which such representation is seen and believed by those about us either makes or breaks our testimony. We should never seek to counsel anyone to do anything which we ourselves are not willing to do. Our lives must be lived on a "high level" and based on a willingness to serve regardless of the cost to ourselves. The life of the believer determines the character of his witness. The one who teaches must also live in accord with his message.

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## This 'n' That

By the Editor

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The Editor has on hand a wealth of articles by Brethren ministers which will appear on the pages of *The Evangelist* in the months to come. Some of you ministers who have so willingly obliged in writing articles may have wondered why your article has not yet appeared; it is due simply to the fact that we print only 16 pages each week, and we must allow room for regular and special features from time to time.

These articles will appear from week to week, and all Brethren will enjoy the high tone of spiritual value con-

tained therein. Therefore, Brethren, we are urging that you keep working to increase the value of *The Evangelist* by getting it into every home of the church. Work for new subscriptions; keep the old; and strive for that day when your church (if it is not now), will be 100%.

\* \* \*

Attendants at the recent General Conference of the Brethren Church at Ashland, Ohio, can truly be grateful for the week of nice weather. It was not too cool, nor too warm, and, as long as this scribe can remember, it was the first Conference week which was completely without rain. Since Conference week, though, the weather has been extremely warm in Ashland, reminding us of some Conferences when even the dignity of the ministry was strained to the removal of coats and ties.

Which brings us to the thought which prompted the above paragraph. A number of you have already enquired as to the dates of the 1954 Conference, to aid you in setting your vacation dates so that you can attend (We like your spirit). Here they are:

### SIXTY-SIXTH GENERAL CONFERENCE OF THE BRETHREN CHURCH ASHLAND, OHIO AUGUST 16-22, 1954

\* \* \*

And by the way—Any of you ministers who are planning to move (or who have moved since the last annual was published) will want to have your new address correctly printed in the new annual. Perhaps the Conference Secretary, Brother C. Y. Gilmer, knows about your change, or your contemplated change, through the annual statistical blanks, and perhaps he does not—simply because he failed to receive the information.

Don't take chances, fellow ministers—Two cents and two minutes of your time will insure a correct listing of your name and address in the new annual. Drop your card to Rev. Clarence Y. Gilmer, 506 E. State St., Huntington, Indiana, listing your change of address, or your contemplated change and date of change.

**Please Note:** We cannot guarantee publication in the annual of any notices of change of address received after October 1st.

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## Laid to Rest

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**RINKER.** Margaret Jane Rinker, member of the Oakville Brethren church for 67 years, went home to be with her Lord on July 30, 1953, aged 85 years, 1 month, 26 days, following an extended illness, being bedfast for 5 weeks. Four sons preceded her in death. Surviving are two daughters, Bernice Garrett and Helen Covington, 10 grandchildren and 13 great grandchildren.

Funeral services conducted by Brother E. D. Burnworth and the undersigned.

Bright Hanna.



# Young Men and Boys' Brotherhood Program

Percy C. Miller  
Month of October

Topic—Jesus Heals and Saves a Blind Man

Scripture Reading—John 9:1-41

**1. Blindness common in Orient.** Blindness is not an uncommon ailment in the Orient. Unsanitary ways of living combine with other conditions to bring it upon many who may in other respects enjoy perfect health. Among the other evidences of His divine mission to save, Jesus performed the miracle of opening the eyes of the blind. The first three gospels contain accounts of the miracle. The Fourth Gospel also has such an account, given in its characteristic style with circumstantiality and an effort to use the event for edifying meditation.

**2. Relation of disease to sin.** At the outset, as Jesus and His company caught sight of the blind man, the disciples were moved to ask the question of the relation of disease to sin. It was an old problem and a baffling one. As far back as the days of Job it had been made the subject of inquiry. It was noted that transgression of God's law often brought suffering in the form of disease. But it was also observed that many diseases could not be traced to any sin in the sufferer himself. If the first observation warranted the belief that all disease is the result of sin, the second must find its explanation in the inheritability of sin and its punishment. This underlay the question of the disciples. Some one had sinned, they said. Who was it—the man himself or his parents?

**3. Jesus' answer to the question.** Jesus' answer to the question diverts attention to something far more fruitful—moral and spiritual interests. Much may be gained by investigating the cause of things; but there is much more value in seeking to utilize them. One may ask, How has the given condition come about? The answer will be furnished by science, which is worthy of due respect. But one may ask how may the condition be used for the promotion of the glory of God (the chief end of things) by being turned to the advantage of his children upon earth. This is even more worth-while.

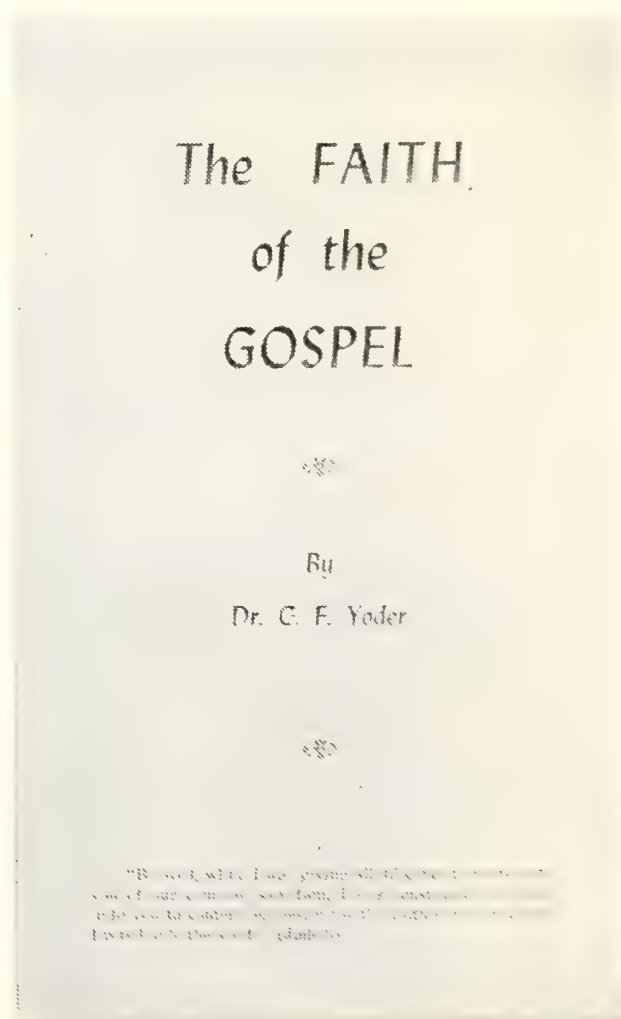
**4. The healing an interest in human affairs.** By healing the blind man Jesus showed how this interest in human affairs might be served. The whole sequel of the miracle illustrates the relative importance of the attitudes of the disciples and of Jesus Himself to the blind man's misfortune. The healing of physical blindness was in itself a supreme instance of service to one of God's creatures. It displayed the glory of God both in the power and in the goodness of the Healer. But it was small compared with the healing of the man's ignorance and sin. In the end, the physical miracle was lost in the moral and spiritual one of the salvation of the man's soul. For we learned that spiritual blindness was a greater evil in the sight of God than physical blindness, and that Jesus'

power to save from sin was more marvelous than His power to open the eye of the body.

**5. The conviction of the blind man.** In all the intricacies of the controversy which followed, the once blind man clung fast to the conviction that Jesus was a Savior come from God. He was even ready to suffer excommunication for the confession of this faith. As the controversy ended between Jesus' enemies and His followers, it turned out to be a more intense expression of the antithesis between the theological and the experiential viewpoint of life's on-flow foreshadowed in the disciples' first question. Those two view-points are not in necessary opposition to each other. Theology should be the rational expression of religion. But often it is developed into an antagonism to what it should serve. The blind man learned in his experience that facts must precede and determine theory. He knew he had been healed, to that he could testify. Those who dealt with theories must build accordingly. The net gain was the superior value of a conviction over abstract reasoning.



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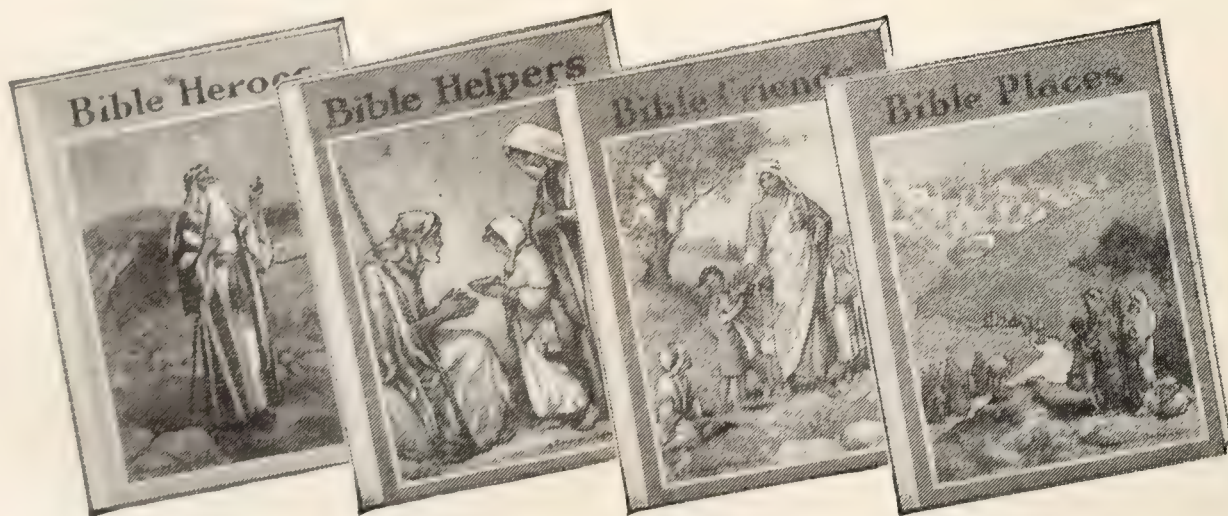
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**THE BRETHREN PUBLISHING COMPANY, Ashland, Ohio.**





# THE BRETHREN EVANGELIST

VOL. LXXV, No. 37, September 19, 1953    Official Organ of The Brethren Church

## *The Measure Of Life*

What does it matter if I live  
For fifty years or one,  
As long as I have time enough  
To get my duty done?  
The more important thing in life  
Is trying to decide,  
What talent I possess, and how  
It ought to be applied.  
How can I use that gift to God,  
As everybody should,  
To bring about more happiness  
And do the greatest good.  
To help my neighbor, and to serve  
My country in its need,  
With kindness and sincerity  
In every word and deed.  
It matters not to me how long  
I dwell upon this sod.  
I'll do the very best I can,  
And leave the rest to God.  
—James J. Metcalfe.



## THE BRETHREN EVANGELIST

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W. M. S. Public Service, Sunday morning, September 13th.

JOHNSTOWN, PENNA. SECOND BRETHREN. Tw

(Continued on Page 9)

## COMING EVENTS

We invite all Pastors, church leaders, to avail themselves of this column, for announcing special events in their churches. Be sure the information reaches us at least three weeks ahead of date of scheduled event.

**DAYTON, OHIO.** Open House for the new parsonage recently purchased at 23 W. Hillcrest Ave.,—Sunday afternoon, September 20th, 2:00 to 4:30 P. M., and 7:30 to 9:30 P. M.—Percy C. Miller, Pastor.

**AKRON, OHIO.** Homecoming Day—Sunday, September 27th. **FIRESTONE PARK BRETHREN** features Rev. W. Clayton Berkshire at morning service, special anniversary program at 2:00 o'clock, and Evangelistic Service at 7:00 P. M., with message by Rev. W. St. Clair Benshoff. Rev. J. G. Dodds, Pastor.

**BRYAN, OHIO.** Revival Services—October 11th to 25th. Rev. J. A. Van Gorken, Evangelist; Rev. A. H. Grumbeling, Pastor.

**ELKHART, INDIANA.** Revival Services—September 27 to October 4th—Rev. J. D. Hamel, Evangelist; Rev. R. K. Higgins, Pastor.

**COUNTY LINE (Lapaz), INDIANA.** Revival Services—November 2nd to 15th—Rev. R. K. Higgins, Evangelist; Herbert R. Gilmer, Pastor.

**MILLEDGEVILLE, ILLINOIS.** Central District Conference—October 8th to 11th—Rev. J. D. Hamel, Moderator of the Conference; Rev. H. H. Rowsey, Host Pastor. Sessions start Thursday evening, 7:30 P. M.; continue Friday and Saturday, at 8:30 A. M., 1:30 and 7:30 P. M.; with Sunday services at 10:00, 11:00 A. M., and 1:30 P. M.

**MEXICO, INDIANA.** Homecoming and Rally Day—October 4th—All Day meeting. Basket dinner at noon. Rev. Gary Allbritten, First Baptist Church, Peru, Indiana, speaker at afternoon service. Rev. Wayne E. Swihart, Pastor.

**TIOSA, INDIANA.** Homecoming—September 27th—Revival Meeting—September 28th to October 11th—Rev. S. M. Whetstone, Evangelist; Rev. Wayne Swihart, Pastor.

**ST. JAMES, MARYLAND.** Revival Meeting—October 26th to November 8th—Rev. Percy C. Miller, Evangelist; Rev. Freeman Ankrum, Pastor.

**LINWOOD, MARYLAND.** Fall Rally Southeastern District W. M. S.—Thursday, October 15th—Rev. Dyoll Belote, Host Pastor.

## Items of General Interest

**LOST CREEK, KENTUCKY.** Brother G. E. Drushal reports that the Chapel Service for the opening of the school term on August 30th, was in charge of Rev. Garvin.

Their monthly Day of Prayer was held on Saturday, September 5th.

**MEYERSDALE, PENNA. MAIN STREET BRETHREN.** Brother Horace Huse, in a pastoral letter to his congregation, writes, "At present we are pretty well settled in our new home and ready to enter more actively into our pastoral work. When we arrived in our new home, we found that the parsonage had been very thoroughly cleaned, the kitchen and a bedroom nicely redecorated, the guest bedroom completely furnished, a new rug on the living-room floor, a desk in the study, and several chairs newly revarnished. There was also a large quantity of food awaiting us in the pantry. Then a few days later a new carpet runner was laid in the hallway; so we are very thankful for all that the church and individual members have done in making the parsonage comfortable, and greatly appreciate all the many things that people have given us."

A reception for Brother and Sister Huse was held in the church the evening of September 3rd.

**BERLIN, PENNA.** Mrs. Elmer M. Keck, of Jones Mills, Penna., was guest speaker in the Berlin church for the





# The Editor's Pulpit



## Personal Witnessing

IF YOU HAVE BEEN FOLLOWING our Editorials closely the past several weeks you will note that we have been dwelling on the general thought of church growth. We are doing this because we want to see this year become the greatest year in The Brethren Church.

We believe this can be done! To do this will take the enlistment, the consecration, the work and the support of every Brethren. It will take that devotion of every person to God in prayer which will bring down the power of the Holy Spirit upon us.



This week, we are interested in Personal Witnessing as a means of church growth.

This summer, while traveling to the Pennsylvania District Conference, we encountered literally hundreds of cars traveling east, bearing placards denoting the fact that they were on their way to Yankee Stadium in New York City. These placards identified them as members of the sect called "Jehovah's Witnesses." Their world wide convention was being held in Yankee Stadium. Every car was loaded with people and camping equipment of every conceivable type. There were new cars and some were old. One thing stands out—they carried these placards. Brightly colored were those signs. Even before you got close to one of their cars, you knew them, because of their signs.

These Jehovah's Witnesses, the fastest growing religious sect in our country, denies heaven, hell, and Christ's deity. We are told that 82,000 adherents gathered in the stadium for their convention, and that 43,000 others gathered in the streets outside, hearing the proceedings by loud speakers.

Their phenomenal growth in America indicates that people yet have a religious, or spiritual urge that is going to be satisfied in some way—if not by evangelical Christianity, then by some false doctrine. Think of this, a group denying the Divinity of Christ, belittling other sections of God's Holy Word, and even refusing to pledge allegiance to our government and flag, becoming the fastest growing religious body in the land today.

### HOW DO THEY GET THAT WAY?

To answer this, we could easily write a book. A lot of church members would look with disfavor upon the methods of this group—yet, records indicate that their system

bring results. We do not favor their theology—it is corrupted of the Devil, and is designed to lead men away from God. Yet, their method of obtaining recruits, by personal witnessing, is the answer to evangelical Christianity's slow growth, (we having apparently lost the art.) Their method was ours, in the first place.

We have long been familiar with the ever present individual on a busy street corner on a Saturday night selling "Watch Tower," or, if perchance we did not go to church on Sunday morning, we have answered our door to discover a "Kingdom Witness," with his or her "won't take 'no' for an answer" attitude.

Perhaps we have seen them step into our homes and start to "run down" the ministers and the churches of the town—often finding fertile soil in a heart, if that one is a bit disgruntled at the preacher or the church.

Or, if perhaps we have proved to be a "tough customer," and inclined to argue, our visitor perhaps suggested that he get his phonograph and play you some special records . . .

That's enough to show you how they operate. Never in the world would we suggest that we use the abusive tactics they do. We have brought them into our Editorial to show you that they are growing because of their personal witnessing. We say again, so that we will not be misunderstood, that we do not approve of their teachings, nor their abusive tactics; we are endeavoring to show that if you want to get results you must make the personal contact.

### THE DAILY WITNESS COUNTS

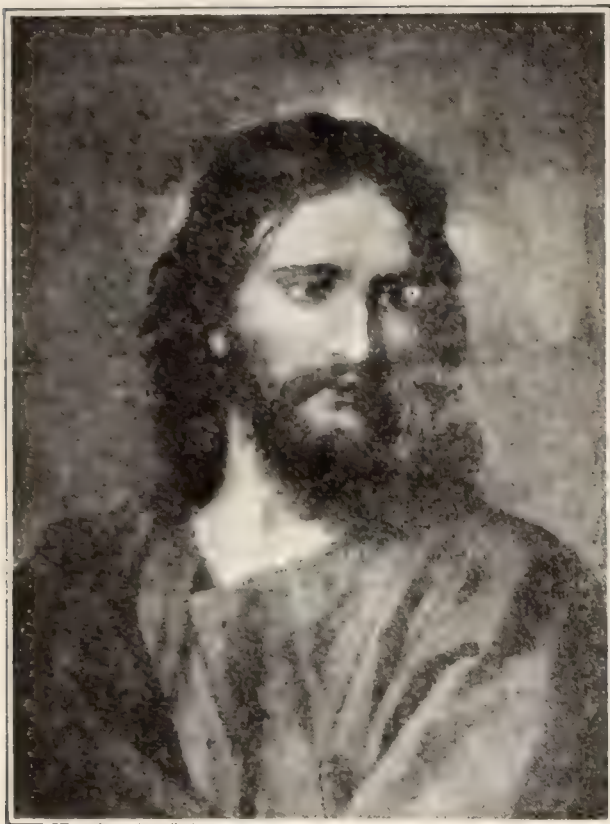
Christ said to His followers, "Ye shall be my witnesses." That is, to tell people that Christ died to save them.

We, as Christians, dare never underestimate the power of the personal contact. It was our experience in the pastorate, that those who came down the aisle to accept Christ were, by far, the product of personal witnessing and personal contact. Perhaps some of our ministers experience that type of conversions in which the unsaved are present in their revival meetings, and who come down the aisle without previous consultation or visitation. Such conditions, existing in The Brethren Church, when they do, are rare.

As a pastor, and as an Evangelist in revival campaigns,

(Continued on Page 7)





# Was Jesus Christ Truly A Man?

## Part Two

Rev. John T. Byler

**I**N THIS SIXTH STUDY on the life of Christ—and the second dealing with His manhood, we want to establish several definite marks of proof of the manhood of Jesus Christ. We will come to the point directly in simply stating that Jesus was (1) a True Man Physically; (2) a True Man Mentally; (3) a True Man Emotionally; and (4) a True Man Spiritually. Let us examine these ideas for what they are worth.

### I. JESUS WAS A TRUE MAN PHYSICALLY

While Jesus was born of only one parent, He entered life in the same fashion as every human being enters life—born of a mother. And it is not necessary that He be born of two parents to be human, for no one questions the humanity of Adam and Eve—existing without human parentage, and yet, definitely human. Manhood is not dependent upon the means of entrance into the world—but rather upon man's attributes of humanity. And while Jesus had a miraculous birth, (Matthew: "Mary was found with child of the Holy Ghost" and Luke: "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee"), He nevertheless had the material body of flesh and bones and blood as did all other men. He had the characteristics and the appearance of the Jews of His day. The woman of Samaria had no difficulty in recognizing His nationality, and His speech was recognized wherever He went.

In Jesus' human characteristics we recognize the same problems as with any other human beings. He was definitely limited, for we read that He grew wearied and often needed to rest. He slept soundly when tired (i. e. the storm at sea). He became hungry as do other humans; He thirsted as did others (even calling out "I thirst" from the cross while making the supreme sacrifice for mankind); He suffered agony as any other human would while hanging on the cross; and He died a physical death as a result of the cross, but because He

was, while Jesus the Man, at the same time more than Jesus the Man, putrefaction and decay did not set in when He was placed in the grave, even though He was long enough in the grave for decomposition to have been well begun. Death could not keep the body of the Christ of God in its control.

### II. JESUS WAS A TRUE MAN MENTALLY

There was nothing freakish or markedly unusual about Jesus. He lived a well rounded and balanced life. Luke speaks of His boyhood, stating that He "increased in wisdom, and in stature, and in favor with God and man." We read otherwise that He was obedient, and we learn that He followed naturally, one step after another into regular channels of life. Yet in this development, He constantly limited Himself in order that men might understand Him. And in His Mental Development, as well as otherwise, we see what man might have been had he not succumbed to sin and evil.

### III. JESUS WAS A TRUE MAN EMOTIONALLY

Jesus was just as human from the standpoint of the emotions as was any other individual. He had a human heart, with a desire for love and sympathy. He frequently suffered disappointment when His friends turned away from Him. He longed for friends and confidants, 'though He was able to find only a few. He sorrowed and wept; He was, on occasion, amazed, and many times troubled; He was indignant in the presence of sin—and yet the indignation was not sinful. We have developed the idea that sinfulness and humanity always go hand in hand—that they are words that can be used synonymously. But here is direct evidence that this is not necessarily so. While Jesus was human He was not sinful.

### IV. JESUS WAS A TRUE MAN SPIRITUALLY

A unique relationship existed between Jesus and God.



He called God, "My Father," just as we call upon Him as "Our Father," and prayer seemed a necessity to Him, just as it is to every true Christian. We believe, with the Scriptures as evidence, that He would have been unable to carry His burdens and the sacrifice of the cross without the power of prayer in His life. From the standpoint of temptations, He differed from us only in the respect that He did not yield to them. By a close spiritual existence with God, He had the power to overcome temptations, even as we might if we were to remain close to God in all things. And the Scriptural record tells us that He was "in the likeness of men" and "in the fashion as a man."

Scriptural passages which speak of Jesus' manhood are too numerous to include here, but the record is clear, both in the words of Christ, Himself, and in the words of many Biblical writers, that Jesus was truly a man.

The direct result of such a conclusion—that Jesus was truly a man—is to cause us to wonder why God revealed Himself in human form. What was the purpose of the Incarnation? It appears reasonable to believe that there are at least four reasons why God manifested Himself in Jesus Christ as a man. (1) To make Himself nearer to man, and to reveal Himself in a clearer fashion to mankind; (2) To find in Him a Universal Man—One who would be acceptable to all races and peoples; (3) To show man how to live; and (4) To make of Himself the Redeemer of mankind.

(1) Throughout man's history he has had a yearning for God and has constantly sought to satisfy a secret longing for Him. Some men, not finding the True God, have built themselves gods of wood and metal and stone. Since man had difficulty in understanding the spiritual, God made His appearance in a real and visible form—in flesh, that man might come to know and understand Him. That's why Jesus was able to say, "He that hath seen Me hath seen the Father." And unless man is willing to accept this manifestation of God, he is left groping in darkness.

(2) Jesus sometimes referred to Himself as "Son of Man" and He could truly do this because He came not to help just one certain group or class, but all mankind. Every age has adopted Him, and He fulfills the need of every age and every nation, as well as of every individual. He is the answer to the rich and the poor; to the young and the old; to the upright and to the cast-down. He fulfills as no other could, the title "Son of Man"—"Universal Man."

(3) The purpose of Jesus' coming, along with these others mentioned, was also to show man how to live. Many wonderful teachers have helped to lift up mankind through their teachings and good examples, but none save Christ alone could set a perfect example. There have been many men whose walk with God has been close—yet, never was any individual, other than the Lord Himself, able to attain that close walk which would satisfy God's demands for perfection. In Christ we find that perfection demanded by God, and through following His example, we can attain to His perfection when we are "in Christ."

(4) Finally, God was manifested in the flesh, through

the person of Jesus Christ, that He might be the Redeemer of mankind. Never can the idea of redemption be understood except it be examined in the light of the Cross. Paul tells us of how Christ "emptied Himself and became obedient unto death—even the death of the Cross." HE EMPTIED HIMSELF—a Voluntary Act—emptying Himself of His Glory, and of much of His Power,—laying it all aside in order that He might take our places. On the cross He reached the lowest possible step He could take—separation from God for three dark hours. He lost His wonderful fellowship with God and became identified with mankind in its worst state—to bear the shame and sin of humanity. No other One could do it—regardless of man's sincerity, his earnestness, his sacrifice and suffering—no one one was good enough to reach God's requirement of perfection. Christ alone could atone. It is for this reason that the Bible says "There is none other name given among men whereby we must be saved." And again, since it required the blood of a PERFECT sacrifice, the Scriptures teach us that "Without the shedding of blood there is no remission of sins."

Now if these things be untrue, the Incarnation of Christ was a terrific farce; If these things be untrue, the Death of Christ was completely useless; If these things be untrue, there was absolutely no purpose in either the Resurrection or the Ascension, and the Biblical reports are exaggerated tales without a shred of truth. How then would we dare to think of any Hope or Assurance of Life after Death as promised us by God's Word? How foolish, too, to continue to look for the return of Christ to the earth, as He promised.

But, thanks be to God, in the Cross of Christ, every man can find an answer to His every need. Through the Cross and the events that took place at Calvary on that dark day many years ago, we have come to know that these things concerning the manhood and earthly life of Jesus Christ are true. And in the Cross we can find a complete and lasting satisfaction. Because of God's love—because of His compassion and feeling and yearning for mankind—God had to go to the Cross. He had no other choice than to give Himself for man's redemption. In Him, alone, could be found the perfect sacrifice for our atonement, and to be true to Himself and His Nature, He could do no other than to make the necessary provision for our acceptance with Him.

Yes—in Jesus Christ we find healing for sin-sick souls. He is the means of acceptance with the Father, and in Him we have an assurance and a hope which can't be shaken or taken away—a hope that is eternal—all because of the fact that Jesus Christ, Who was One with God, became a Man that God might become known unto us, and in order that we who were separated from God by sin, might once again have access into His presence.

—New Lebanon, Ohio.

## URGENTLY NEEDED

Someone to take charge of the Wheeler Home as matron there. Only requirement is disciplinary ability. Nice apartment for living quarters.

Please write the undersigned:

G. E. Drushal, Lost Creek, Kentucky



# Sunday School Suggestions

Rev. Spencer Gentle

(Sponsored by the National Sunday School Association of the Brethren Church)

To help you in promoting the work of your Sunday School, the National Sunday School Association of the Brethren Church will present once each month a page of helps and suggested materials. The material for this page will be supplied by Rev. Spencer Gentle, Pastor of the Brethren Church in Waterloo, Iowa, and a member of the National Sunday School Board.—W. S. B.

## RALLY DAY

At this time of the year, most Sunday Schools are thinking of Rally Day. This day is usually the first Sunday of October, and is the day when we "outdo" ourselves to break an attendance record in our Church Schools. Naturally, there are always those who feel that making plans for, and working hard to achieve an attendance goal is nothing but foolishness, and therefore we should forget all about Rally Day. These people are always wanting to know what good it does to get people to Sunday School on Rally Day, when we know definitely that they won't be back until next Rally Day. These same people are wanting to know why we should work so hard for one Sunday, when there are fifty other Sundays in the year when we do very little about our attendance. Let's try to answer some of these questions as well as exchange ideas on making plans for Rally Day.

The purpose of Rally Day is to create or re-create interest in our Sunday School. Many Church School goers have been on vacation and have neglected their attendance in Sunday School. Public school has begun, and the children are getting settled in their new surroundings. Therefore, it is necessary that the Sunday School begins a program of interest for its members. An interest must be created in the hearts and minds of those who are not Sunday School goers, and an interest must be re-created in the hearts of those who have been neglecting their duties to the School. Rally Day will create this interest!

It is true that many people will be present on Rally Day who will not return until next year; at least you have them for one Sunday! However, if you have gained one or two for the remainder of the year, Rally Day has been worth all the effort and work! If you have created in the heart of a child the desire to know Christ, nothing has been wasted! In many cases, old members of the Church School will continue to return for regular attendance during the year.

Of course, it is hard work to plan Rally Day, to call on people asking them to come to Sunday School with you, and it is very true that we do this only once a year, when we should work at this job every Sunday. Yet, many of our workers will become interested in this personal calling, and will do more of it during the year. Even once a year, calling by the laity is good!

Now, some methods on making Rally Day successful.

Plans must be made well in advance of the big day; each worker must know what he is going to do, and each worker must get his particular job done!

1. Devote a whole Sunday School council meeting to making plans for Rally Day.

2. Set a goal for attendance, and keep it before the Sunday School. It is well to set this goal at the FIRST Sunday School council meeting of the year, and remind the School of this goal often during the year. Be sure to make the goal in the form of a slogan or rhyme, thus making it easy to remember, such as "253 in '53," etc.

3. Be sure that the teachers of each department are well prepared for their Sunday School lesson for Rally Day. The teacher must make her class attractive in every respect if she is to interest the pupil in returning the next Sunday.

4. Send out publicity such as cards, folders, letters, etc. Be sure that announcement is made in the Church bulletin well in advance of the big Sunday.

5. Organize each department into "calling groups." In order to make Rally Day a big success, there must be much calling! The personal call will do more to get people interested in Sunday School than anything else! Telephone calls are very effective.

6. Get the children of the different classes enthused about Rally Day, and they will work hard to get other children there, and many times these new students will continue to come.

7. One of the best ways to meet your goal is to plan some unique idea in promoting Rally Day. Here are a couple of ideas that might go over big in your Sunday School. Last year, our Sunday School drew an outline of a church, marking off "brick spaces" on the front. Our aim was to "build the church on Rally Day." Tickets, in the form of red bricks, were sent to the members of the Sunday School. If there were 5 members in the family, 6 or 7 tickets were sent to that family, instructing them to bring someone for each ticket enclosed. On Rally Day, ushers were at the doors collecting these "bricks," and during the Sunday School lesson, a committee was kept busy pasting the "bricks" on the church. There were more "brick" spaces on the drawing than our goal. All spaces were filled except 4. The idea of "building a church on Rally Day" caught fire, and spread just as rapidly.

Another idea is that of securing a large picture of a church and making it into a picture puzzle. Send out the pieces to the members of the Sunday School, telling them to bring someone for each piece. On Rally Day, collect these pieces and paste them on the picture; the goal being to "complete the picture." No one will want the picture incomplete because they were not present to fit into the picture!

Your Rally Day this year can be very successful, if you will WORK at it!



## THE DAYTON, OHIO CHURCH AND PARSONAGE



The above picture is of the Hillcrest Brethren Church, located at North Main and Hillcrest Avenues, in Dayton, Ohio. To the right of the Church is a view of the newly purchased parsonage. The parsonage, located next to the church, at 23 W. Hillcrest Ave., was purchased by the Dayton Brethren last month. As reported last week, it is

a two-story brick; six rooms, plus bath and sun rooms.

Open house for the new parsonage is being observed September 20th, 2:00 to 4:30; and 7:30 to 9:30 P. M. The parsonage family consists of Brother Percy C. Miller, his wife, Rosalie, and their two boys, Clair and Earl. (W. S. B.)

## THE EDITOR'S PULPIT

### PERSONAL WITNESSING

(Continued from Page 3)

we have found that, almost without exception, new converts came as a result of personal contact.

So, if that's the way it has to be done, then that is the way we'd better use—more and more.

### EFFECTIVELY

Christ sent the disciples forth two by two. Paul did his best work by personal contact—the Philippian jailor, Lydia, etc. Our daily life is the best method of personal witnessing. A person must be exemplifying the kind of life we are interested in having others follow.

We must also “seek the question.” Common “live and let live” philosophy today has a tendency to throttle our speaking forth in the name of Christ. We are afraid of a “rebuff.”

We should not be afraid; we should rather be bold in speaking to people, for Christ said, “Lo, I am with you alway!” We must also come to the point. No man is going to find peace for his soul in church fellowship suppers, class meetings, men's meetings, or other social activities alone. While these things are an aid to good fellowship, yet we must remember that the **only** thing which will save a man's soul is his acceptance of Christ as his

personal Saviour. A man must be told about that. All these other things may then be added.

Do you consider your church as a lighthouse of spiritual truth and saving grace, first of all? Do you consider your task of witnessing, first of all, to be that of touching men's souls with Christ's message of soul saving grace?

The world is spiritually hungry today. As Christ breaks the Bread of Life will you be one of His disciples to take that Bread to the hungry hearts today? Speak to your neighbors, your friends, your relatives. Seek the leading of the Spirit as did Philip when he made his personal contact with the Ethiopian Eunuch. We may not win all those whom we contact, but we can be busy about it—that's our business for Christ.

There is much good, personal witnessing being done in The Brethren Church, and that is as it should be. However, if we are to have the greatest growth, as we pointed out at the beginning, it will take the effort of every Brethren. Can God count on your help this church year? —W. S. B.

## NOTICE

The Oak Hill (West Virginia) Brethren Church wishes to announce that their Pastor, Arthur J. Tinkel, has resigned. They wish to hear from applicants for the opening.

Mrs. Ruby Fox, Clerk,  
Rt. 1, Box 190,  
Fayetteville, West Virginia.



# Missionary Department

## OPERATION F. B. I. (Finding Brethren Itinerants)

Do you know friends, relatives or members of your church who have moved to Washington, D. C.? Have they found where the Washington Church is located? and have they begun attending its services?

If you know of such Brethren people or of any interested in the Brethren Church, please send the names and addresses to the pastor in Washington, Reverend J. Ray Klingensmith, at Branch and Q Streets S. E. He has a committee that will seek out these people and make every effort to keep them in the Brethren Church.

This interest on your part will constitute a real service both to the church in Washington and to the person who may not realize where the Brethren Church is.

Industry concerns itself with every device that prevents loss to its interests. Let the Church be as wise.

Tucson, Arizona, also a new Brethren Church location, may not be known to some in that area. It is to be found at Thoreau Road and Burns; the pastor, Vernon Grisso, lives at 115 N. Bryant Avenue. Help the Brethren find one another!

\* \* \*

## STEWARDSHIP TRAINING in the SUNDAY SCHOOL

Does **your** Sunday school fill its place in the stewardship program of the Church, Or is it like Judy's?

Eight year old Judy was getting ready for Sunday school.

"Don't forget your offering envelope, Judy," cautioned her mother. "Do you remember where you put it last night?"

"It's right here with my book and Bible," Judy answered.

"Good," said mother. "By the way, Judy, for what will your offering be used?"

"I don't know," Judy responded, giving her mother a puzzled look.

Judy was a new pupil in her Sunday school. Her mother thought that perhaps she has not been there long enough to learn about the offering. On succeeding Sundays, when asked that question, Judy gave the same an-

swer: "I don't know," and finally added, "Mrs. Johnson just says, 'Now we will have the offering.'"

What would be the answer of the children in your Sunday school? Would they know **how** their offering money was used? The way children are informed about the use of offerings is an indication of how well they are being informed about other phases of stewardship as well: The stewardship of other possessions, of time, of talents, of life itself.—from "Stewardship Training in the Sunday school."—Evangelical Lutheran Church.

\* \* \*

## STEWARDSHIP— Local Church Finances

September is the month in which the local church gives much time to the final planning of church finances and the budget for the new year. Because this is a part of our stewardship responsibility we will not want to overlook this most important matter. The church will receive many blessings as the result of a well-planned and systematic financial program; individual Christians will become informed and challenged to greater accomplishments for Christ.

There are a few things we would like to suggest to our churches that can be of definite help in their financial programs:

1. Explain to the membership the proposed budget. This should be done whether the budget is simple or detailed.
2. Plan a loyalty or pledge Sunday at which time pledges for individual giving may be turned in. (Encourage as many as possible to pledge something for the year.)
3. Follow up with a visitation program, visiting all members who have not pledged. Explain budget needs, expenses, opportunities, etc. to them. If there is a united church canvass being conducted in your community, take advantage of this occasion, the publicity, etc., and do your canvassing for pledges.
4. Emphasize tithing and enlist tithers for the Kingdom of God throughout this time.
5. Place envelopes in the hands of every member, if the envelope system is used in your church.

Remember that the three words which explain the secret of Stewardship are these: INFORMATION, INSPIRATION, AND CONSECRATION.



Items of General Interest

(Continued from Page 2)

new members were baptized and received into the church recently, making a total of 19 new members during the last 15 months, according to Brother Bruce C. Shanholtz's bulletin.

A good attendance is reported at Second Brethren's "All-Day Services" held at Joe John's Grove, Davidsville, Penna., on Sunday, August 30th.

MANSFIELD, OHIO. Brother Harold Barnett has arranged special emphasis on Missions in his Sunday services during September. From his bulletin we note that their Brethren Youth group sponsored the appearance of Rev. and Mrs. Glenn Shank, Missionaries in preparation for the Philippines, on Sunday, September 13th. The Mansfield W. M. S. is sponsoring the appearance of Mrs. Robert Byler, Missionary to the Argentine, Sunday morning, September 20th.

At the evening service on September 20th, the W. M. S. is sponsoring a pageant entitled, "The Lord's Prayer."

DAYTON, OHIO. Brother Percy C. Miller was guest speaker at the chapel services of the Goodwill Industries, of Dayton, on September 2nd.

In addition to "open house" for the newly purchased parsonage, September 20th will also feature a baptismal service following the morning worship service.

On October 7th, a reception will be held for all new members who have joined the Dayton Church since October 7th, 1952. October 7th is the first anniversary of Brother Miller's moving to Dayton.

Holy Communion will be observed on October 4th.

PLEASANT HILL, OHIO. The Junior Sisterhood girls have caught the missionary spirit by presenting a financial gift, for equipment, to Dennis and Claire Snell, who shortly will leave for their mission appointment in Mexico.

NAPPANEE, INDIANA. Rally Day and Fall Cash Day will be observed September 27th. Communion is scheduled for October 4th. New officers will also be installed on the 4th.

OAKVILLE, INDIANA. Brother Bright Hanna closed his three year pastorate of the Oakville Church on Sunday, August 30th. A basket dinner in honor of Brother Hanna and family, was held following the morning services.

At the morning service, dedication services for two children were held. One new member was baptized and received into the church at this same service.

Brother Hanna, as of the first Sunday in September, began as pastor of the College Corner Brethren Church, Wabash, Indiana, Rt. 3.

PERU, INDIANA. Three new members were received into the Peru church on August 16th, two by baptism, and one by relation.

SOUTH BEND, INDIANA. Brother W. Clayton Berk-

shire, General Secretary of the Missionary Board of the Brethren Church, was guest speaker in the South Bend Church on Sunday, September 13th.

ELKHART, INDIANA. Installation services for all new church officers and committee appointments is scheduled for Sunday evening, September 20th.

MUNCIE, INDIANA. Brother Delbert Flora, Dean of Ashland Theological Seminary, was guest speaker in the Muncie church on Sunday, August 2nd.

Two new members were recently received into the church, making, according to Brother E. J. Black's bulletin, a total of twenty three during the past year.

WATERLOO, IOWA. The new boiler for the church heating system has arrived and was scheduled to be installed the week of September 6th.

Jeannette Solomon, who has been a surgical patient in the Samaritan Hospital, has returned home, as of September 7th. The Brotherhood will be thankful to know that she has been restored to this measure of health. Let us continue to remember her in our prayers.



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## What's Doing in the Churches



### MEYERSDALE, PENNSYLVANIA

#### MAIN STREET BRETHREN HONOR REV. AND MRS. HUSE AT RECEPTION

In honor of their new pastor, the Rev. Horace Huse, and his wife, Jo Ann, the members of the Main Street Brethren Church gave a reception Thursday evening, September 3rd, in the social room of the church.

The evening program opened with a welcome from Miss Miriam Bird, who was in charge of the program. She introduced John H. Blocher, church moderator, who led in a devotional period. He read I Cor. 13, and offered prayer. Mr. Blocher served as chairman for the remainder of the program.

"The Old Church Bell" was sung by the church choir, under the direction of Mrs. Paul McMillan, church organist and choir director. The next number was a flute solo played by Paul McMillan, who was accompanied by his mother.

In the next part of the program, Mr. Blocher called upon visiting ministers, who were present to welcome Rev. and Mrs. Huse to the community. The Rev. I. Clifford Paul, pastor of the Church of the Brethren, and president of the Meyersdale Community Christian Council, brought words of welcome from that organization. As an officer of the Meyersdale Ministerial Association, the Rev. Victor Carlson, pastor of Zion Lutheran Church, welcomed the new minister into that group. Dr. E. Wilson Kelley, pastor of the Methodist Church, also spoke a cordial word of welcome.

Pennsylvania District Brethren ministers were also represented. The Rev. Lyle Lichtenberger, pastor of the Berlin Brethren Church, and a classmate of Rev. Huse at Ashland College and Seminary, said that he was very happy to be serving in a field so near to his friend. The Rev. Elmer Keck, of Jones Mills, Penna., said that as a staff member of Camp Juniata, he was looking forward to having Rev. Huse on the staff next year.

A more humorous part of the program came next, with Mrs. McMillan stating that since the pastor and his wife had arrived as newlyweds, many members of the congregation were curious about their courtship. So she had arranged a duet about their proposal, which was sung by Mrs. Earl M. Walker and Harry B. Staub.

Miss Miriam Bird then gave a humorous reading, "Brothers Take A Bow" which also was about a proposal—Romeo's to Juliet.

A receiving line then formed, and the members and

guests filed by, shaking hands with the new pastor and his wife.

Refreshments were served during the social hour. The tables were beautifully decorated with flowers. The refreshment committee consisted of Mrs. Helen C. Engle, chairman, and the Misses Ruth and Elizabeth Werner. Mrs. Harry T. Staub and Mrs. Simon McKenzie were in charge of the flowers and table decorations.

The pastor and his wife held open house in the parsonage following the reception.

—Miriam M. Bird, Church Clerk.



### SOUTH BEND, INDIANA

The writer has been asked by the Brethren of the South Bend Church to give a summary review of the church during the pastoral guidance of Rev. M. A. Stuckey, and his good wife, Ann. I think that I should first say that two years ago when it became the duty of the Pastoral Committee to seek a possible minister for the South Bend Church, it was felt almost out of order to even think of asking the Stuckeys to come to South Bend. However, the general feeling was such that the committee was told, "Your order is to get the Stuckeys." It was indeed after much pressure from the committee and other individuals that they did agree to come.

Rev. and Mrs. Stuckey came on the field as soon as possible in September, 1951. It was a happy day for our church. These good people had served an interim some twelve years before, following Dr. C. A. Bame's illness. A two year contract was tendered Rev. Stuckey, and a similar one was again tendered and accepted for the next two years. However, due to several deaths in Rev. and Mrs. Stuckey's families, it became necessary for him to offer his resignation, effective August 31, 1953. It was indeed with extreme reluctance that it was accepted. May I say that in my years of church experience, I have never seen as many tears shed at a similar announcement.

During the Stuckey pastorate, the body of believers has been so graciously bound in the bonds of love and fellowship, that I know of not one single lack of Christian harmony; never a sweeter fellowship.

Rev. Stuckey's pulpit work needs no introduction to the Brethren Churches. It was truly refreshing to sit before him regularly to learn and to worship. One could always be assured of a message from the Word when he took his place.

The general reorganization in various departments was accomplished with perfect ease so that the incoming pastor needs only to get acquainted and go to work; no rebuilding or repairing, only uniting with a united body.

To offer adequate words of commendation of Mrs. Stuckey is not at our command. There is just one Ann Stuckey, her graciousness, culture and fine Christian spirit is second to none in the books of the South Bend Brethren Church.

During the pastorate, fifty-two were added to the church by confession of sins, and a Saviour, and through instruction and baptism. This number, with the clearing of our membership records, gives us an accurate member-



ship mailing list of about 700 members. These are members as known by the officials of the church.

Along with the spiritual attainments should be mentioned the physical or material accomplishments. NEVER ONCE was there a financial drive, and yet there has always been money as needed. We have adequately met the requests of the national organizations and have also given much for the care of the local parsonage and church building. Early in the two years, an oil burner was installed in the parsonage. This was the gift of the Stuckeys to the church. Complete redecorating of the manse was done ere the arrival of the Stuckeys. The exterior of both manse and church were painted and the entire brick walls of both buildings were re-calked.

Just completed a few weeks ere the leaving of the pastor, was the installing of a complete new roof on the parsonage and garage. Simultaneous with the church reroofing was the decorating of the church interior. This was done by a Lutheran brother from LaPorte who specializes in this particular work. Truly this man is an artist in his field, and we appreciate his efforts in our behalf.

Then through the generosity of Brother and Sister David Stickler, (who incidentally, for many years now have offered a floral piece at the altar each Sunday in memory of their deceased son), one of the class rooms located at the north rear part of the church building was changed into a beautiful nursery for mothers to use during worship services for care of their small children. It is separated from the auditorium by a heavy plate glass, and the room is connected with the pulpit through a complete sound system, which was also installed since the coming of Pastor Stuckey.

Likewise, this year, Mr. and Mrs. Charles Crum requested the privilege of installing a cement ramp on the back side of the church, making possible an easier entrance for those who find steps at the entrance difficult to climb. Brother and Sister Crum were very liberal in their gift and it meets a real need. This was a memorial to their late son.

These special efforts on the part of the individuals along with the entire cooperation of the church membership made possible one of the most, if not THE most, successful period of the South Bend Brethren Church.

All this will testify that Brother Stuckey's years of teaching young ministers in our college was not just theory, but when put to practice by the teacher, fully justify the theory.

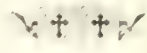
On Wednesday evening prior to their departure for the "Deep South," a fine farewell was tendered them in the church parlors. A fine program and refreshments were enjoyed. In jest, the Rev. and Ann were given a cowboy and cowgirl suit for use in their new environment. To try to express our true appreciation and esteem, we, the congregation, presented each with a piece of Gladiator luggage (appropriately Texas steer hide.) I recognize that this report is indeed inadequate for such a splendid two years' pastorate.

Again the looking for a man capable of following such a successful pastorate was not easy. However, we feel fortunate and elated in announcing the coming of Rev. J. D. Hamel, who comes to us from the Lanark (Illinois)

Brethren Church. As soon as Brother Hamel can be relieved from his duties at Lanark, they will come to South Bend. At the latest word, it now appears they will grace the parsonage on or about October 16th. With the coming of Rev. and Mrs. Hamel, we anticipate new and better things yet.

Sunday, September 6th, it was our good pleasure to have Dr. W. I. Goodman, President of Bethel College. We are fortunate to have a fine Christian college in our city from which we can draw in emergency. September 13th, we were fortunate in having Rev. W. Clayton Berkshire, Secretary of the Missionary Board with us for both services.

—E. A. Duker.

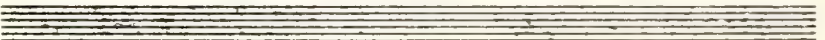


VISITING SOME OF THE MID-WESTERN  
CHURCHES WITH PICTURES OF LOST CREEK

It was announced at General Conference time (1952) that the Brethren Youth would set as their next goal \$5,000.00 to be raised toward building the new gymnasium and classroom building at Lost Creek, Ky. This was a surprising announcement. A new gymnasium is needed as the former one was crushed a few years ago by a very heavy snowfall and had to be torn down. Then a concrete slab, the size of a basketball court, was poured by the log High School building, and the boys played on it. They were glad for this but when it rained or snowed they could not use this outdoor court.

Then it was announced that the erection of the new building would begin and the undersigned went down to Lost Creek, on April 27th of this year. The trench for the foundation had been dug and some of the cement blocks were on the ground. The work went forward and at the Pennsylvania District Conference, Rev. W. C. Berk-

(Continued on Page 14)



A PRAYER

When darkness shrouds my way,  
May there be light.  
Where sadness dims my day  
Let joy make bright  
When I am plagued with doubt,  
Let faith hold sway.  
I cannot live without  
Thy lead each day.  
When I am vexed in soul,  
Grant me Thy peace.  
If hate is in control,  
Give love's release.  
When I seek things for me,  
Make me believe  
And help me see,  
In giving I receive..

Selected.



# Brethren Youth Crusaders

## Devotional Topics

Clarence S. Fairbanks      Topic Writer

Topic for September 27, 1953

### LOYALTY TO PRAYER MEETING

Scripture Readings: II Chron. 7:14; Matt. 21:22; Matt. 5:43-46; Rom. 8:26, 28

#### PRAYER

Lord, what a change within us one short hour,  
Spent in Thy presence, will prevail to make;  
What heavy burdens from our bosoms take;  
What parched grounds refresh as with a shower!  
We kneel, and all around us seems to lower;  
We rise, and all, the distant and the near,  
Stand forth, in sunny outline, brave and clear.

We kneel; how weak! We rise; how full of power!  
Why therefore should we do ourselves this wrong,  
Or others, that we are not always strong?  
That we are ever overborne with care,  
That we should ever weak or heartless be,  
Anxious or troubled, when with us is prayer,  
And joy and strength and courage are with Thee?

—Richard C. Trench.

#### 1. PRAYER IS THE CHRISTIAN'S PRIVILEGE.

Prayer is the soul drawing near to God. When the soul draws near to God, the ground beneath our feet becomes holy ground, and the commonest bush is flaming with the presence of God. It may be on the street amid the crowd that one turns his heart in petition to the Almighty. It may be in the quiet of the closet where the ladder drops from heaven to earth. It may be in the church service, or it may be that one, bending head upon an office desk, reaches the throne of grace. It may be a mere desire or a groan which can not be uttered. It may be a smitten breast and a publican's call for mercy. It may be a shriek amid disaster, when the crash of destruction appalls the soul. It may be the heartbroken wail of anguish over a still, still face. Whatever form it takes, it is that solemn moment when the soul in need turns to God.

**2. PRAYER IS THE CHRISTIAN'S POWER.** Someone has written that Prayer is the mightiest thing in the world. Certainly prayer is a mighty force in the world today, but how many of us really use it? In the book of James we are told that the prayer of a righteous man availeth much. But how many of us are willing to spend the time and energy required to make prayer effective? Christians could change the face of this world if they only wanted to. If a child were lost in the forest, would you pray for its safety and recovery? Then why not pray for those who are lost in the depths of sin. There are many things that deserve your prayers. Make a list of

them and then invite your friends to pray for them along with you and see how many of them God really answers.

**3. YOUTH PRAYER MEETINGS.** If your church does not have a youth prayer meeting you might well consider the advisability of starting one. Do not be afraid to get started because you do not have a large group to work with. Remember the words of our Lord when He said, "Where two or three are gathered together in my name, I will be there to bless them." Plan your meeting carefully and remember that it is a prayer meeting. A major portion of the time should be given to prayer.

**4. LOYALTY TO YOUR REGULAR PRAYER MEETING.** It has already been shown that prayer to be effective may be when a person is all alone. Certainly Jesus encouraged us to make use of private prayer. But the New Testament is filled with examples of great prayer meetings when men and women gathered to be filled with the power of God and to be commissioned for their new work. Before Pentecost, there was a great prayer meeting. Before Peter was released from prison, his friends were holding a prayer meeting in his behalf. The church needs prayer meetings today and when it gets them it will live and grow with a new vitality.

The Japanese have a way of dwarfing trees. They can take a cherry or maple tree and dwarf it so that it will never grow more than twelve to eighteen inches in height. They cut off the tap root, and the tree must live on the surface roots. It can live, but it cannot grow. Leave prayer out of your life and the life of the church and you will have cut the tap root of your spiritual existence. Restore the tap root to the church and it will grow.

**5. THE VALUE OF ATTENDING PRAYER MEETINGS.** When we pray together, we strengthen each other in our prayers and encourage each other in the prayer life. This is essential if we are to live a victorious Christian Life. You may pray only in times of emergency, but it will not be nearly so effective as if your whole life had been a life of prayer. Let us put it this way. If you are going to be able to lift a very heavy weight, you must learn to lift it by lifting weights that are lighter and gradually working up to the desired weight. You do not learn to lift a two hundred and fifty pound weight in a day; you must grow into it. So it is with prayer. If you are going to be prepared to pray in an emergency you must learn to pray in the calm of your home and of your church. Be loyal to your prayer meeting.

#### QUESTIONS FOR DISCUSSION

1. Make a list of things your prayer meeting should pray for.
2. For whom should we pray? Why?
3. Do you Believe that "Prayer Changes Things?" Give reasons.
4. What are the hindrances to prayer? How can they be removed?
5. What suggestions can you make for improving the prayer meeting service?



# Prayer Meeting Studies

By C. Y. Gilmer



## PATIENCE

"Plant patience in the garden of thy soul.  
The roots are bitter, but the fruits are sweet:  
And when, at last, it stands a tree complete,  
Beneath its tender shade the burning heat  
And burden of the day shall lose control—  
Plant patience in the garden of thy soul."

**GOD IS THE GOD OF PATIENCE** (Romans 15:5). Christ is our Example of patience (Isaiah 53:7; Acts 8:32; Matt. 27:14). With such an Example, patience is certainly enjoined upon us (Titus 2:2; 2 Peter 1:6). Patience should have its perfect work in us (James 1:4). For the Christian, trials lead to patience (Romans 5:3; James 1:3). "Enter into the sublime patience of the Lord. Be charitable in view of it. God can afford to wait; why cannot we, since we have Him to fall back upon? Let patience have her perfect work, and bring forth her celestial fruits."

Patience produces a desired experience (Romans 5:4), and hope (Romans 15:4). Patience is to be exercised by us in running the Christian race (Heb. 12:1), in bringing forth fruit (Luke 8:15), in well-doing (Romans 2:7; Gal. 6:9), in waiting for God (Psalm 37:7; 40:1), in waiting for the return of Christ (1 Cor. 1:7; 2 Thess. 3:5), in waiting for the hope of the gospel (Romans 8:25; Gal. 5:5), in waiting for God's salvation and in bearing of the yoke (Lam. 3:26, 27). Patience is to be exercised in tribulation (Luke 21:19; Romans 12:12). To patiently suffer for well-doing is acceptable with God (1 Peter 2:20). Gail Hamilton says that "Patience does not mean indifference. We may work and trust and wait, but we ought not to be idle or careless while waiting" (Luke 19:13). H. W. Beecher said, "There is no such thing as preaching patience into people unless the sermon is so long that they have to practice it while they hear. No man can learn patience except by going out into the hurly-burly world, and taking life just as it blows. Patience is but lying to and riding out the gale" (James 5:7).

We know that patience is commendable (Ecc. 7:8; Rev. 2:2, 3). We admire the characters who exemplify patience such as Job (Job 1:21; James 5:11), Simeon (Luke 2:25), Paul (2 Tim. 3:10), Abraham (Heb. 6:15), John (Rev. 1:9), the prophets (James 5:10), and others. But do we realize that as Christians we ourselves are to be strengthened unto all patience (Col. 1:11)? that we are to exercise patience toward all (1 Thess. 5:14)? that patience is essential to the inheritance of the promises of God (Heb. 6:12; 10:36)? that patience is to be accompanied by godliness (2 Peter 1:6), faith (2 Thess. 1:4; Rev. 13:10), temperance (2 Peter 1:6), long-suffering, and joyfulness (Col. 1:11)? "Many people consider patience a commonplace virtue, not to say a tame and in-

sipid one. But rightly appreciated it is grand and heroic. Without it the strongest character has a dangerously weak spot, which at any moment may be its ruin. With it the otherwise weakest has an element of invincible strength." "There are times when God asks nothing of His children except silence, patience, and tears."

God expects those in authority to exercise patience (Matt. 18:26; Acts 26:3). This is one quality in the approval of ministers (2 Cor. 6:4), and they are expected to follow after it (1 Tim. 6:11). Decker says, "Patience! why, it is the soul of peace; of all virtues, it is nearest kin to Heaven: it makes men look like gods. The Best of men that ever wore earth about Him was a sufferer, a soft, meek, patient, humble, tranquil Spirit; the first true Gentleman that ever breathed." Sullen endurance is no substitute for genuine patience. As Bishop Hornes said, "Patience strengthens the spirit, sweetens the temper, stifles anger, extinguishes envy, subdues pride, bridles the tongue, restrains the hand, and tramples upon temptations."

**Lesson hymns:** "More Holiness Give Me"; "Amid the Trials Which I Meet."



## Lesson Comments by Fred C. Vanator

Lesson for September 27, 1953

**BROTHERHOOD IN CHRIST**

Lesson: Philemon 8-21

**Setting the Scene:** Here is a very personal letter—a letter from one friend to another. It is a most appealing letter for it carries the heart of one to the heart of another. The one who carried it might well have lost it or thrown it away, were it not for the fact that he was a Christian. There are only three characters in the "scene"—Paul, Philemon and Onesimus. All are Christians. Paul, whose close association with Onesimus had caused him to become converted and willing to return to a life of slavery for the other man—Philemon.

**Searching the Scriptures:** I am glad that the subject of this lesson is stated as it is—"Brotherhood In Christ"—for that makes it stand out for what it really is. I have no room in my thinking for the expression which so glibly falls from the lips of men these days—"The Fatherhood of God and the Brotherhood of Man"—leading to the idea that regardless of the activities of the individual and his theological beliefs, that God is their Father and that we are all brothers. I cannot help but call attention to the attitude of Jesus Himself when He spoke to those who were seeking to pervert the teachings which He gave, when He said to them, "Ye are of your father the devil." If it matters little what religious beliefs people have—just so they have some belief—why the need of Christian missions; of Christian preachers and of Churches—why not let them go on in their merry way, believing what-



ever they please? That was not Paul's idea. Paul said, "I have kept THE FAITH." We read of the "FAITH once for all delivered to the saints," and know it is the message that tells of the Sacrifice of Jesus Christ for the sins of man, without which there can be no forgiveness of sins. We read that without the "shedding of the blood there is no remission of sins," and yet there are multiplied thousands who say that there is no need of a blood religion. Can such be called the children of God and the brothers of the Christian?

To sum the entire matter up in one sentence, Christian Brotherhood blots out racial lines, but it does not blot out religious lines. To be "brothers in Christ" it is essential that one must be a Christian in reality.

Our study today is an example of real Christian Brotherhood. Racial lines are ignored; position in life is also ignored. Here is a rich man, a slave and a poor aged missionary—about as far apart as you could wish to see. Yet they are now all on one level, made one in Christ Jesus.

I wish we might picture the scene of Onesimus' reception when he returned to the former master, to whom he had been, and could still be, an "unprofitable servant." Note these thoughts—Paul had faith that Onesimus would measure up to his new faith; Onesimus had faith that Philemon would receive him back to his old position without meting out punishment which was so customary in the case of returned slaves; Philemon had faith that Onesimus would now live up to his name, "profitable," which is the meaning of Onesimus. Christian Brotherhood? Yes, that is Brotherhood in Christ in action.

**Sensing the Service:** As I write this the news headlines say, "Truce to be Signed Tomorrow." We have been forced to send "tons" of explosives against an enemy, largely because we have failed to send "tens" of missionaries to teach the love of Christ. It is our duty to work for peace, not as the world gives peace, but the "peace of Christ which passeth human understanding."

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## NEWS FROM OUR CHURCHES

(Continued from page 11)

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shire told us that the rough floor had been laid and that some of the windows had been set.

The undersigned wrote to several pastors about showing colored slides of the work at Lost Creek. Six colored slides of the progress of the new building could also be shown. This way the Brethren Youth could see the reality of their project.

The first church visited was Muncie, Ind. We were glad to be with Brother and Sister Black. We came to know them when we were at sergeantsville and Calvary, N. J. It was a warm Monday evening when we arrived, July 27th. Fans were set in operation, windows were opened and the church was comfortable for the evening service. There was a good audience present.

On Tuesday, we drove to Cerro Gordo, Ill., to be with Brother Wilbur Thomas. We have always had a special interest in Brother Thomas as the writer assisted in his

ordination at the District Conference at Mathias, W. Va. in 1944. After the evening service we visited the 4H fair that was being held. The Youth of the Brethren church had a refreshment stand to raise money for their pledge toward the new building project.

On Wednesday, we started for Ft. Scott, Kansas. Since it was a long distance to Ft. Scott, Brother Thomas advised us to start early. We left Cerro Gordo at 6:30 A. M. We ate lunch while driving in the car. We gained an extra hour in time and arrived at Ft. Scott at 6:00 P. M. It was 440 miles to Ft. Scott on route 54. It was a very warm evening. We ate supper at the home of Mrs. L. S. Russell. There was an excellent attendance at the service. We were entertained over night at a new motel by the Ft. Scott Brethren. Since it was so warm, the air conditioner was operated all night, making the room cool like an early fall night.

On Thursday we came to Mulvane, Kansas. We stopped at the Lee Howard home and were there for supper. The Brethren at Mulvane are enlarging their church. When it is finished it will be about 40 by 60 feet. A large group was present for the first service. Rev. and Mrs. Spencer Gentle were present. We were glad to be back again for a few days. There were some that we had not seen for about fifteen years. Ralph was born here when we were here in 1936. 24 of the young people were at Camp Wyandotte. We slept for three evenings in the basement home of Brother and Sister Clarence Coleman. This was an unusual experience for us. Ralph likes to camp out, so he and Gary Howard slept out under the stars each night. It was very warm at Mulvane. The temperature was around 100 in the shade each day. There was a good breeze each day and that helped to make it more comfortable. Colored slides were shown of the Brethren's Home on Thursday evening. On Friday about 80 slides were shown of Ashland College and the new Chapel. On Saturday and Sunday evenings, slides were shown of the Brethren work at Lost Creek. Each evening a short message was brought by the writer before the showing of the pictures. The writer was also the guest speaker on Sunday in the absence of the pastor, Rev. John Burton, who was at Camp Wyandotte. The attendance was around 122 at Sunday School. Those at Camp were also counted in this number. It rained on Sunday evening as well as all night long. This was the first rain for several weeks.

We drove to Morrill on Monday, August 3rd. We could see that a good rain would be welcomed. We trust that the rain came. We had supper at the home of Brother and Sister George Eisenbise. There was a good attendance at the evening service. Rev. Early, of the Church of the Brethren was present, as well as Rev. Charles, of the Brethren in Christ. We rejoice with the Morrill Brethren that they will soon have a resident pastor. May the Lord richly bless them as they all labor together in the work of the Lord.

It was in our original plan to visit Boys' Town. We found it would take too much of our time to drive there and then on to Udell, Iowa. It was cool all day as we drove eastward. At 6:00 P. M. we came to the parsonage and had supper with Brother and Sister Francis Berkshire. We were glad that Mark, their son, is getting better. We appreciated the interest shown in the Lost Creek



work. The Church of the Brethren had an ice cream festival and Brother Berkshire took us to it.

We arrived at Milledgeville at 6:00 P. M. on Wednesday evening. We had supper with Brother and Sister Rowsey and their son James. The Youth of the Church had charge of the evening service. They had a splendid program. A good audience was present. We spent the evening and night at the parsonage. Rev. Rowsey took the writer to call at the home of Dr. and Mrs. W. S. Bell. Brother Bell seemed to be in excellent health. The next day we drove to Teegarden, Ind., to be with the writer's father and mother.

Our eleventh evening in this itinerary was at Elkhart, Ind. We had contacted Rev. Robert Higgins in March to be at his church the second Sunday evening of August. He wrote: "Sure will be happy to have you come to Elkhart on the Second Sunday evening in August." When we came to the church in the afternoon we found that Brother Harry Gilbert was to be in charge of the evening service. We called Brother Gilbert by phone and he was willing to have the pictures shown of the work at Lost Creek. The service was held in the basement auditorium. A large group was present.

We wish to express our appreciation for being entertained in the homes of the pastors and the Brethren in the various churches and of having the privilege of showing the colored slides of the work at Lost Creek. We trust that those who saw the pictures will see that the Mission Work at Lost Creek is a very worthy one. Pray for the work. Pray that funds will come in to finish the building of the new gymnasium and classroom building.

Elmer M. Keck, Jones Mills, Pa.



#### REV. CARRITHERS REPORTS ON MANSFIELD, OHIO

Matthew 20:28 "Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."

We do, indeed, count it a privilege to minister in the name of our risen Lord and Savior, Jesus Christ. In these last days, when the fields are white unto harvest, there is no time to lose.

We have completed a four year ministry in Mansfield, Ohio, having previously served three and one half years in the Mansfield church before my chaplainship in the United States Army.

The Lord blessed us as a church, and gave us victories for His glory. During these four years, we had thirty-five baptisms, bought a parsonage, built a new addition to the church, and bought a new gas furnace, pulpit furniture, new piano, painted the church, and grew in grace.

We felt led of the Lord to encourage a new minister to take up the work, trusting Him to lead us to the field He would have us labor in.

Many dear friends were made while there, and we pray God's richest blessings upon them and their new pastor.

Our present address is 3000 Cambridge St., Des Moines, Iowa.

In His service,

Elmer R. Carrithers.



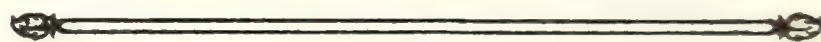
ROGERS. Mrs. Florence Elizabeth Rogers, born November 20, 1876; died August 24, 1953, aged 76 years, 9 months, 4 days. Services conducted by her pastor, the undersigned, assisted by Dr. Floyd Fulk, Conference Superintendent of the E. U. B. Church, in the Mt. Olive Brethren Church, where Mrs. Rogers had long been a faithful member, living a quiet, useful Christian life in her community. Interment in Keczletown Cemetery.

—John F. Locke.

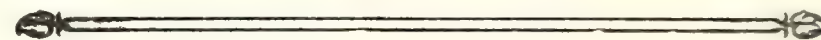


HOSTETLER. Lewis Hostetler, born May 21, 1880, died August 24, 1953. Member Second Brethren Church (Moxham), Johnstown, Penna. Served in offices of Deacon, S. S. Superintendent, and S. S. Teacher. Funeral Services conducted by the undersigned, assisted by Rev. George H. Jones, at Shank Funeral Home, Windber, Penna. Interment in Richland Cemetery.

—Bruce C. Shanholtz.



## Wedding Announcement



BURKE-HOSTETLER. Joseph E. Burke and Ruth N. Hostetler, both of Washington, D. C. were joined in Holy Matrimony Sunday evening, August 23rd in the Second Brethren Church (Moxham), Johnstown, Penna., before a large audience of relatives and friends. The undersigned read the double ring ceremony. Reception was held in the basement following the ceremony.

—Bruce C. Shanholtz.

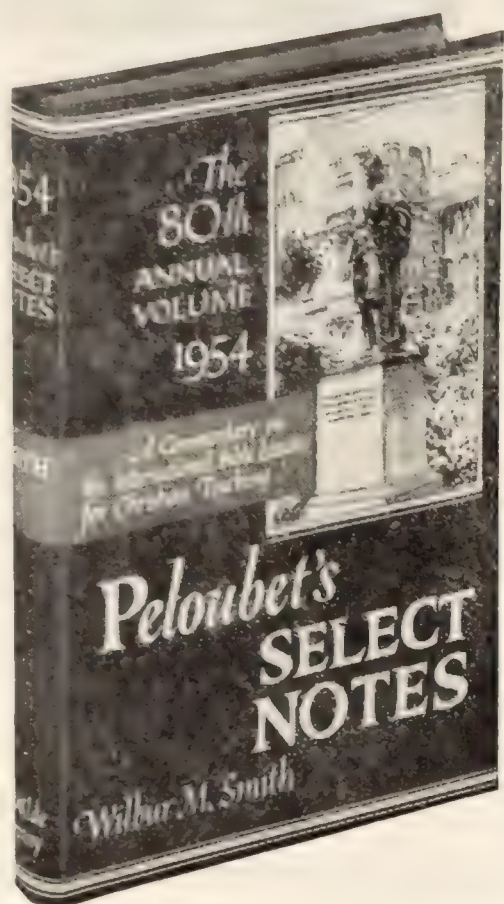


## LIQUOR ADVERTISING

In the theatre,  
On the radio,  
On the signboard,  
In the papers and magazines,  
*I saw what I'm paid to say.*  
But in the laboratory,  
In the wrecked automobile,  
In the city jail,  
In the roadhouse,  
In the veins of the drunk,  
*I tell the truth.*

—Selected.





## PELOUBET'S SELECT NOTES FOR 1954

by

Wilbur M. Smith

A Commentary on the International Bible Lessons for  
Christian Teaching

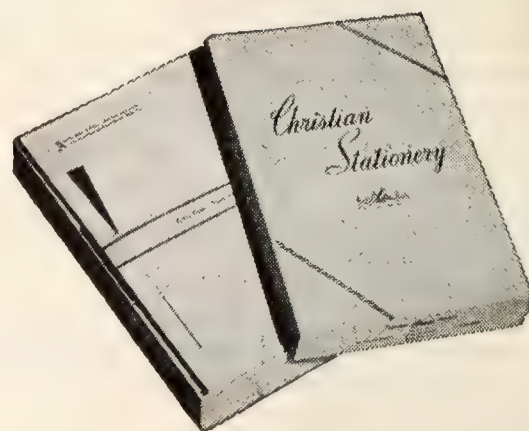
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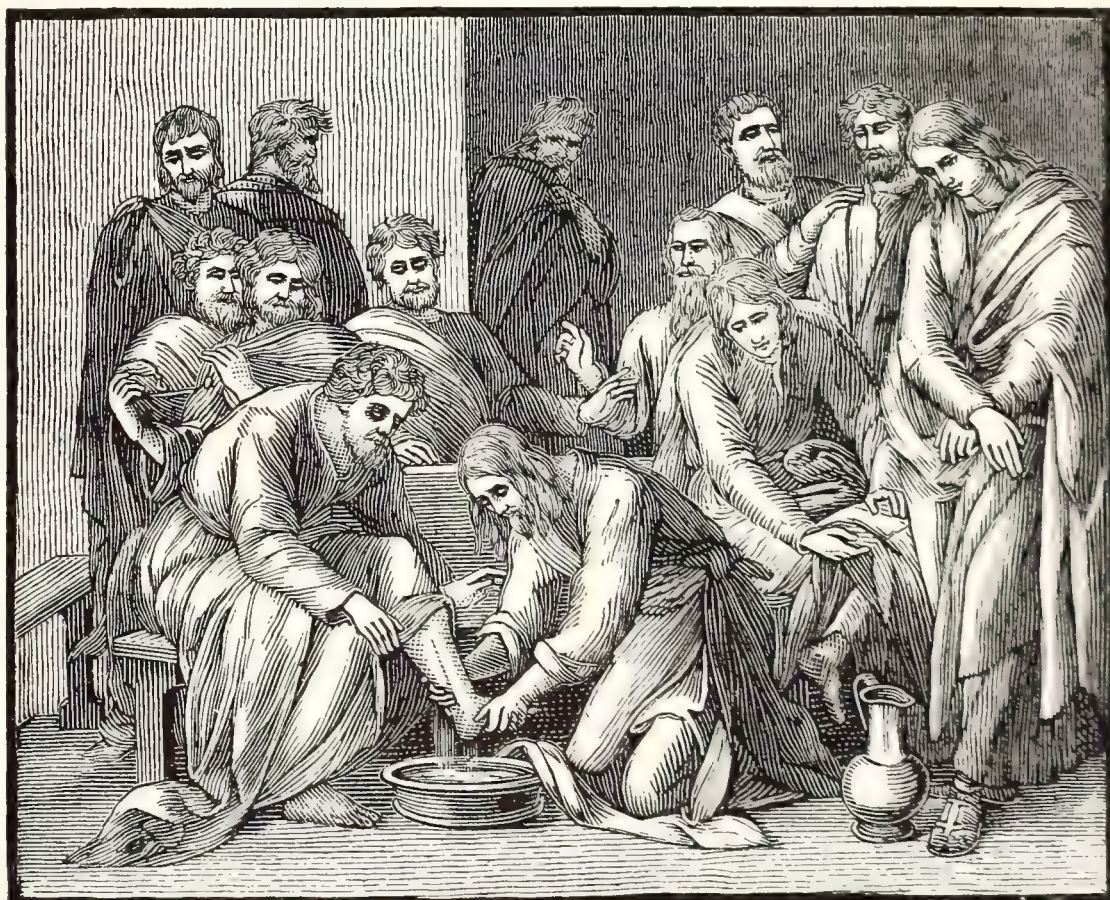


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## Items of General Interest

We are very appreciative of the great response which is taking place as a result of our appeal for news items a few weeks ago. We are receiving a goodly number of weekly bulletins; likewise, news reports and items for "Coming Events." We would impress upon your minds again the fact that what people want is news. If you keep sending in your bulletins and news reports, the Brethren elsewhere will know what you are doing. Thanks, again, and keep up the good work.

OAK HILL, WEST VIRGINIA. Fall Communion will be held Sunday evening, October 4th.

On Sunday evening, September 13th, a special service was held in the Oak Hill church, when Ki Hang Oh, and Arnie Jantzen, leaders in the "Post War Awakening among Christian Students in Korea" movement, were present. They told eye witness accounts of the huge day-break prayer meetings held in Korean churches. Colored pictures were also shown. Brother Arthur H. Tinkel reports a very fine service.

ST. JAMES, MARYLAND. Brother Freeman Ankrum has announced their Communion for Sunday, October 4th, at 7:00 P. M.

HAGERSTOWN, MARYLAND. Brother James E. Ault has announced their Fall Communion for Sunday, October 4th, at 7:00 P. M.

Brother Ault writes in his bulletin, on the occasion of

their return from their vacation: "When we arrived home Thursday night, a grand surprise awaited us. As the door was unlocked and the light turned on, an artistic welcome sign on the T. V. set met our eyes. Next, lovely flower arrangements on the coffee table and bookcase. From

(Continued on Page 10)

## COMING EVENTS

We invite all Pastors, church leaders, to avail themselves of this column, for announcing special events in their churches. Be sure the information reaches us at least three weeks ahead of date of scheduled event.

AKRON, OHIO. Homecoming Day—Sunday, September 27th. FIRESTONE PARK BRETHREN features Rev. W. Clayton Berkshire at morning service, special anniversary program at 2:00 o'clock, and Evangelistic Service at 7:00 P. M., with message by Rev. W. St. Clair Benshoff. Rev. J. G. Dodds, Pastor.

ELKHART, INDIANA. Revival Services—September 27 to October 4th—Rev. J. D. Hamel, Evangelist; Rev. R. K. Higgins, Pastor.

MEXICO, INDIANA. Homecoming and Rally Day—October 4th—All Day meeting. Basket dinner at noon. Rev. Gary Allbritten, First Baptist Church, Peru, Indiana speaker at afternoon service. Rev. Wayne E. Swihart, Pastor.

TIOSA, INDIANA. Homecoming—September 27th—Revival Meeting—September 28th to October 11th—Rev. S. M. Whetstone, Evangelist; Rev. Wayne Swihart, Pastor.

VINCO (Mineral Point, R. D. 1) PENNA. Rally Day and Holy Communion—October 4th—Communion Services at 1:00 P. M. and 7:00 P. M.—DEDICATION OF FELLOWSHIP HOUSE—October 11th—Carry-in Dinner at 12:00 noon.

FLORA, INDIANA. Homecoming, Rally Day, and DEDICATION OF NEW ORGAN—October 4th—Special all day meetings; special program by the Thrush family from near Wabash, Indiana. Organ recital in the afternoon. Rev. C. A. Stewart, Pastor.

CORINTH (Twelve Mile), INDIANA. Ordination Service for Rev. John R. Turley—October 4th, afternoon—Rev. G. L. Maus, Dr. Claud Studebaker, and Rev. S. M. Whetstone, officiating. Revival Meeting, with Rev. Turley preaching—October 4th to 18th.

MORRILL, KANSAS. Mid-West District Conference—October 5th to 8th—Rev. Thomas Shannon, Moderator of the Conference; Rev. Edwin Puterbaugh, Host Pastor. Sessions start Monday evening, 7:30 P. M.; continuing Tuesday and Wednesday, at 9:15 A. M., 1:30 and 7:30 P. M., and Thursday, at 9:15 A. M., closing at noon.

MILLEDGEVILLE, ILLINOIS. Central District Con-

(Continued on Page 9)





# The Editor's Pulpit



## Communion Time For Brethren

THE TIME IS DRAWING NEAR when our churches will be observing the service of Holy Communion. Many will do so, in another week or so, on World Wide Communion Sunday, October 4th. Others will observe the service some other Sunday during the fall.

To this Editor, the Communion is the holiest of services for the Christian church member. It is the high point of the church year, and can be the peak of spiritual experience. Would that it were truly so in the heart of every Brethren.

The Roll Call of churches would indicate that a good attendance average at Communion Services would be 50% of the membership. Does your church rate that high, or is your church one of those more fortunate ones with a higher percentage?

Having been a Pastor for a decade and a half before coming to this office, the Editor knows something of the pondering of a pastor following a Communion Service. In going over the attendance records and comparing them with the membership roll, we often were much disturbed and puzzled. People who attended practically every worship service, were noticeably absent at the Communion. People who seemed to be the most interested in the living of true Christian lives, were absent from the Lord's tables. Then on the other hand, there were those who came regularly to the Communion who almost never, at any other time, set foot inside the church.

Yet, of those who did not attend, there were none who had failed to promise to come. When these Brethren stood at the sacred altar and took the pledge of church membership, they did promise to be loyal to the church, and to support it in every way. Specifically stated or not, they, in taking that pledge, promised to support the Communion Service. Often times in seeking to determine why people did not attend, we discovered that sickness and work accounted for a mighty small percentage of the absentees.

Why, then, do people stay away from the communion service? To answer this fully, would take many times the amount of room we have here. Some say they cannot commune because they feel unworthy. Paul does mention that if a person communes unworthily, that he or she brings damnation upon himself or herself. However, we do feel that this is a logical excuse, because it admits, on the part of the individual, that something is wrong in their life and that they know it is wrong. Thus, if something is wrong which keeps an individual from communing unworthily, it is wrong enough to endanger eter-



nal salvation, and whatever it is, it had better be gotten rid of. The communion is a service prepared for those who, pure in heart, humbly desire to obey the Lord in this blessed "heaven on earth" fellowship. All sin can be washed away in the blood of Christ. If there is an unworthiness as a result of hidden sin, it had better be confessed and forsaken right now.

People often stay away because of "others who commune." This is undoubtedly a very distasteful paragraph, nevertheless, it is true. We have heard it from lips of church members. We grant that there are often in the church those whose lives do not back up their profession; often these people are in places of high position and authority in the church. We feel though, that as Jesus said of the poor, "always with you," so it is with those in the church who live such lives. We feel, though, that for an individual to refuse to commune because of certain ones in the church is the wrong attitude. Never let it be said that anyone kept us from obeying the command of Christ to commune. Never let it be said that we let some one else stand between us and our fellowship with Christ. Sometimes we have to bury our pride, but if pride stands between us and the gate to heaven, it had better be buried—and deep. Let Christian grace rule in your heart, and commune with a heart that is pure, forgiving, and loving. It can be done, and the joys and blessings from heaven under such circumstances are abundant.

Often, people do not see the value of the service, and thus see no need of attending. The value is largely spiritual. Its real help is to the soul. In partaking of this service, we commemorate the death of our Lord. We attest again and again to the fact that we believe that Christ died for our sins to remove us from the curse of eternal death. Any able-bodied Christians who actually rejoice in the cleansing from sin which Christ has given to them will never let any obstacle stand between them and their presence at the communion tables. Of course, if ours should happen to be a legalistic, works type of salvation, with no glory or praise for the Lamb of God.

(Continued on Page 10)



## Brethren Church History

By Rev. Freeman Ankrum

# FLAT ROCK, VIRGINIA, CHURCH

WHAT WAS IT THAT MOTIVATED THEM? What caused them to leave the safe known for the dangerous unknown? There was safety in eastern Pennsylvania, and in the Carroll and Frederick County section of Maryland. In the Shenandoah Valley of Virginia, west of the Blue Ridge Mountains, the Indian still roamed at will by the side of the beautiful Shenandoah River, "The Daughter of the Stars." Any settler who braved the forest covered valley did so at his own risk, for the long arm of "Uncle Sam" could offer him little, if any protection. Was there some force that drew them or was there some unsettling circumstances and conditions that caused them to leave the scenes of their first homes, literally driving them out? Our early church fathers, fresh from the land of oppression, and wars of no end, were looking for peace and freedom with the right to worship God without let or hindrance.

There have come to us, in no mistaken terms, records of many unpleasantnesses; at times, persecutions almost to the point of death during the days of the Revolutionary War. It is the feeling of the Author that the unknown perils of the Virginia wilderness were more to be endured than the certain restrictions placed upon their peaceful German minds in the war.

During the period of the Revolutionary War, from 1775 to 1781, we find that there was a migration from the fertile fields in the vicinity of York, Pennsylvania, and from the rolling hills in and around Pipe Creek Valley, Maryland. While news traveled slowly in the wilderness, nevertheless it traveled. The Hunter, the Explorer and the passerby, all carried messages to civilization.

In the year 1768 there was a family by the name of Henry Kagey living on Smith Creek, not far from the present city of New Market, Virginia. To this section of the forest, as it was called, John Garber and members of his family came in 1775. Their location was in the valley not far from the present village of Forestville. In fact the hills and valleys were covered with such a growth of trees that when a group settled on the banks of Holman's Creek, in Shenandoah County, in 1800 there was no difficulty in naming their settlement, "Forestville."

To this section came the Wines, the Moyers (Myers) The Bowmans, The Garbers, The Millers and others. Some of the Bowmans went on farther south to Franklin County, Virginia, where we find them, down to the seventh generation, faithful to the cause. Some tarried not long in Franklin County, but journeyed on farther south, and so we find them in Tennessee, still faithful to the established work of their ancestors.

When John Garber came to the Valley, he left two older sons in the Beaver Dam section of Maryland. They were married. He brought five of his seven sons with him. The two remaining in Maryland were sons-in-law of Elder Jacob Stoner of Frederick County, Maryland. These tarried in Maryland coming to join their father, mother, sisters and brothers later.

When John Garber came to this section of the Valley it was a matter of getting settled, and proceeding to hew from the rugged and rocky wilderness, a home for themselves. John was a Minister, in fact he was the first Brethren Minister to come to this section of the state. However, the first seven or more years was more or less a family enterprise. It was quite a number of years before a church building was erected. There is accompanying this effort a picture of their first church. This was erected in 1841 and razed in 1906 to make way for the present brick structure. We give the picture of the former church as it has long since given way to the new, rather than a picture of the new for it is there for all to see who care to visit the site. The origin of the name may as well be given in this connection, and used hereafter. This is a limestone section with the ridges and various forms of rock showing great pressure and geological upheavals. There was a section free of trees, grass or vegetation of any kind which covered an acre or more. Here they built their church upon the expanse of flat rock, and naturally it became "Flat Rock" church.

Since the Kageys and the Garbers lived but some eight miles apart, which was really close neighbors in the wilderness, they must have fellowshiped together and worshipped together in their homes.

Following the close of the Revolutionary War, there came to the Flat Rock section four families of friends. They were Jacob Miller from Beaver Dam, Maryland, who had emigrated there from York, Pennsylvania, who came with his wife and three small children; Michael Wine, who had traveled much the same course as Miller, came with his wife and five small children under nine years of age. Samuel and Martin Garber came with their wives, who were sisters, to join relatives in the Valley. That these six families worshipped together, there is no doubt. We find no evidence of such worship but this need be no surprise. They were a small colony of Brethren in a lonely Indian infested wilderness. They had their natural leader, John Garber, and their humble homes were large enough for all interested and in this manner was laid a base for the later organization. John Garber had



been a Minister to them at Beaver Dam before coming to the Valley of Virginia.

The settlers in the lonely wilderness were gladdened in 1785 when six more families came to Flat Rock, doubling the membership. One told another back in Pennsylvania and Maryland, and so yearly arrivals were the rule. By the year 1787 thirty-two families in all had come and a larger part had settled in the Flat Rock section though some went on farther south to Linville Creek and probably Cook's Creek. The village of Timberville some six miles south of Forestville, received its name from the same basic fact, that of forests or timber.

The year 1787 records the first known death among the settlers. It was twelve years since John Garber, his wife Barbara and their younger children came to Flat Rock. The first seven they had pioneered in the forest. The last five his form had taken on Patriarchal stature, leaving him loved and admired by all who knew him. Among his friends he counted the roving Indian. In the autumn of 1787 he became ill. September third he made his will. The same will was probated on December twenty-seventh of the same year denoting that between these dates he closed his eyes in death. His birth was thought to be in the year 1733, therefore he was at the time of his death, if his birth date was correct, 54 years of age. It has been recorded that all his family except one was present at his passing. Tradition also persists that there were some of his Indian friends present to witness the event.

John Garber was very likely the first of the Virginia Brethren to pass to his reward, and the first to be interred at Flat Rock. "Here in the family plot beyond the spring where the ground gently slopes toward the sun, his weary body found its last resting place. It is marked by a small flat grave stone bearing the inscription—

"17 J. H. G. 87,"

a testimony to both the sturdy life he had lived and to the modest spirit in which he had lived it."

Following the death of the first Minister of the Breth-

ren to come to the Valley, direction of the work fell into other hands. Among these were those of John Glick and Samuel and Martin Garber, sons of John. John Glick had come to this section with his father John, and two brothers about the year 1768. The family had settled West of Mount Jackson near the Shenandoah Mountain. John Jr., made his way farther south and was a witness to the will of John Garber.

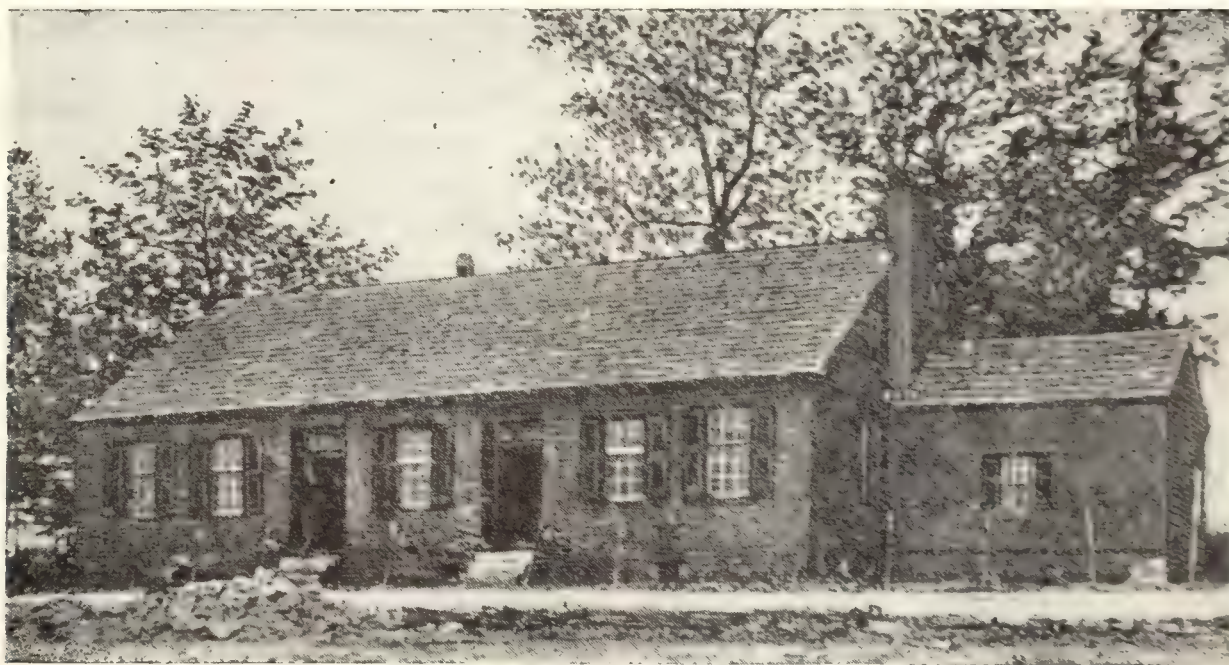
The new leaders caught the spirit of the Founder of the Flat Rock community. The Settlement continued to grow. New centers were established at the mouth of Linville Creek, above Broadway, another at the headwaters of Cook's Creek a few miles west of Harrisonburg. All the ministerial services were supplied from Flat Rock.

Some months following the death of John Garber, another migration brought to the Valley a large group of settlers. Among these were the Bowman brothers, Peter, Benjamin and Joseph, two of whom were Ministers. They settled south of Flat Rock in the Linville Creek section. Joseph became an outstanding churchman and civic leader. He lived on a farm purchased June 15, 1787. The Post Office for this section was in his house. He became the first Postmaster. The Post Office was later moved to Broadway.

About this time there was a migration away from Flat Rock as the families grew and there was need for more land. "On the 26th of April, 1790, John Flory, who had lived at Flat Rock for several years, married Catherine Garber, Elder John Garber's second daughter and they moved to their new home near the main road, later the Valley Pike, three miles south-west of Harrisonburg, in the Cook's Creek congregation.

Almost at the same time her brother, Daniel Garber, married Susan Miller, daughter of Jacob Miller, of Flat Rock, and moved to the settlement on Cook's Creek. In the year 1790, Abraham Garber, older brother of Daniel and Catherine, married Elizabeth Humbert, daughter of

(Continued on Page 8)



FLAT ROCK, VIRGINIA, BRETHREN CHURCH

—Courtesy of J. D. Wine, Forestville, Va.



**PROGRAM OF THE MID-WEST DISTRICT CONFERENCE**

October 5th to 8th, 1953

Morrill, Kansas

**CONFERENCE OFFICERS**

Moderator .....Rev. Thomas Shannon  
 Vice-Moderator .....Rev. John Burton  
 Secretary .....Mrs. Mary E. Rieger  
 Treasurer .....Mrs. Ernest McKim  
 Statistician .....K. J. White  
 Conference Song Director .....Rev. John Burton  
 Pianist .....Mrs. Olin Davis

Guest Speakers: Dr. Glenn L. Clayton,  
 Rev. W. St. Clair Benshoff.

Conference Motto: "Into All The World"  
 Conference Theme: "As Ye Go, Preach"

**Monday evening October 5**

7:30 Song Service  
 7:45 Devotions .....Morrill Delegate  
 8:00 Address of welcome .....Rev. Edwin Puterbaugh  
 Response by a delegate from each church.  
 Appointment of Committees: Credential, Nominat-  
 ing.  
 Address .....Vice Moderator, Rev. John Burton  
 "Building The Church"

**Tuesday morning October 6**

9:15 Song Service  
 9:25 Devotions .....Mulvane, Kansas, Delegate  
 9:35 Business Session  
 Report of Credential Committee  
 Election of officers  
 Report of Committee on Corporation  
 Report of Ministerial Examining Board  
 Other Business  
 Announcements  
 Song  
 11:30 Moderator's Address .....Rev. Thomas Shannon,  
 Carleton, Nebraska

**Tuesday afternoon**

1:30 Song Service  
 1:45 Devotions .....McLouth, Kansas, Delegate  
 2:00 Missionary Interests  
 2:30 Sermon .....Rev. John Bower, McLouth, Kansas  
 3:00 Group Sessions:  
 W. M. S., Laymen, Ministers, Youth

**Tuesday evening**

7:30 Song Service  
 7:45 Devotions .....Fort Scott, Kansas, Delegates  
 8:00 Sermon..Rev. Edwin Puterbaugh, Morrill, Kansas

**Wednesday morning October 7**

9:15 Song Service  
 9:25 Devotions .....Cheyenne, Wyoming, Delegates  
 9:35 Business Session:  
 Woman's Missionary Report  
 Mrs. Jennie Lietch, District President  
 Laymen .....Lester Peck  
 Camp Wyandotte .....Mrs. Raymond Landes  
 Statistician .....K. J. White  
 District Evangelist .....Rev. John Burton  
 College Trustees .....John Lichty  
 Unfinished Business  
 New Business  
 Song  
 11:30 Sermon ..Rev. Frank Garber, Cheyenne, Wyoming

**Wednesday afternoon**

1:30 Song Service  
 Devotions .....Carleton, Nebraska, Delegate  
 2:00 College and Seminary .....Dr. Glenn L. Clayton  
 2:30 Special Report

**Wednesday evening**

7:30 Song Service  
 Devotions .....Falls City, Delegate  
 8:00 Sermon .....Rev. W. St. Clair Benshoff  
 Pictures

**Thursday morning October 8**

9:15 Song Service  
 Devotions .....Mrs. Edwin Puterbaugh  
 9:30 Closing Business  
 9:50 Publication's Report ..Rev. W. St. Clair Benshoff  
 10:15 Treasurer's Report  
 Secretary's Report  
 10:35 Sermon .....Dr. Glenn L. Clayton  
 11:10 Installation of new officers

Special Music will be given throughout the program

**WOMAN'S MISSIONARY PROGRAM****Tuesday afternoon**

Call to Worship .....Psalm 24:1  
 Theme Song:—"He Leadeth Me"

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# Missionary Department

## A LETTER FROM BOB BISCHOF

Lassa, via Garkida and Jos  
Nigeria, British West Africa  
August 26, 1953

Dear Ida and Doc: (This one came to the Lindowers)

Have been writing mostly letters to the office and so I thought this time I would write one to the house and maybe include a few items of business in it.

We enjoyed your last letter, Ida, particularly the sections dealing with the college and the various people who are getting married. Sounds as though the college is still living up to its name as a match factory. We may not be able to recognize the college campus when we get back, with all the building that is going on. We are glad that everything is going so well . . .

Bea is very busy now. She is in charge of the dispensary and is, of course, working at the hospital and will be supervisor there when the Pfalsgraffs go home on furlough. They are due to leave Lassa some time during the early part of December.

At the moment, all of us here at Lassa are anxiously awaiting news as to when the new doctor and his wife will leave the States. They are supposed to leave some time during the latter part of September. He just finished his internship at Indiana and she just graduated from nurses' training in June. Their name is Hammers and his father is one of the professors at North Manchester College.

There isn't much for me to do now, but teach my classes of English and study language. Most of the paths to the various villages are closed to motor travel, and even to walk you have to go through a lot of mud. The mail man that we sent to Gulak the other day just returned and said the river was as deep as his shoulders. This is the river we drive through in the dry season to go over into the Higi Country.

About a month ago, Mrs. Bowman, the wife of the missionary at Gulak was here for a minor operation. When it came time for her to go home, we had to carry her across the river and it was then above our waists.

The government wants to establish a leper village for the treatment of lepers on the other side of the river, about seven miles from Lassa, and they want the Lassa doctor to supervise it. Some time this year they are to bring several boats here for him to use in crossing the river. Last night there was a hard rain here, but the sun was nice and bright today and things dried off very well.

Our garden has been doing very well; this morning the gardener brought over four buckets full of tomatoes. Some of them weighed more than a pound. Bea has been doing quite a bit of canning. Yesterday six cans of tomatoes, seven of corn and two of guava sauce.

. . . Wish you all could come over here. You would like it very much. It just doesn't seem possible that it will

soon be a year since we left the States. We have been very happy and contented in the work and learn to love it more each day.

Hope this letter finds you all well.

Best wishes to all,

Bob.

\* \* \*

## DIME COLLECTORS AVAILABLE

We have dime collectors on hand for churches, Sunday schools, classes and other organizations that may wish to use them for a larger Home Mission offering. If you desire to have some, please write, stating how many you can use and how you plan to use them.

\* \* \*

## SUNDAY SCHOOL SUPERINTENDENTS, YOUTH LEADERS, MISSIONARY COMMITTEES PASTORS

We will make available to all who write in, the following Home Mission playlets published by the National Sunday School Association some years ago:

"The Why of Home Missions," by Mrs. W. S. Benshoff  
"Whom Shall I send?" by Rua Ronk.

These playlets are suitable for the opening service in the Sunday school or as a feature in the Sunday evening service.

\* \* \*

## ME AND GOD—WE DID IT

(This is stewardship in action—simple and yet so profound. What a difference it would make in our churches if adults would catch the vision of being stewards in ways so practical and simple.)

~~~~~

My name is Johnny. I'm a partner with God 'cause our pastor said so. I like being His partner.

You know Edward, the boy in the brown house? He didn't go to Sunday school. He swears sometimes too, but I brought him to Sunday school.

He didn't want to go, but I asked him to one Sunday morning. He said, "Naw," but he walked with me for a ways. When we came to the store, he wanted to stay and buy candy. I said, "Let's go." When we got to the playground, he said, "Let's swing," but I said, "We'll have more fun in Sunday school." When we got to the door, he said, "I don't want to," but I said, "The teacher is nice."

We went in, and Edward liked it. He wants to come

(Continued on Page 14)

Brethren Church History

By Rev. Freeman Ankrum

Flat Rock, Virginia, Church

(Continued from Page 5)

one of the early settlers at Flat Rock, and they went to make their home on Middle River in Augusta County."

J. D. Wine, Genealogist, Author, Church historian and friend of the author for many years, of Forestville, Virginia, states, "It seems to be a safe presumption that no church records were kept at Flat Rock before 1800. The oldest record that has been discovered is to the effect that John Kagey was elected to the Ministry in 1800. There is no reason to think that the Brethren at Flat Rock were ever organized into a congregation. They were on a new adventure and functioned as a congregation because they were Christian."

"Martin Garber passed on to his reward in 1814, after having served very efficiently in the leadership of the church following the death of his father in 1787. Samuel Garber continued his Evangelistic Ministry partly at home but mostly away, until the early years of the nineteenth century when he moved with his family to Tennessee, where he spent the rest of his life in service for his Master whom he loved and served with great zeal and efficiency."

The work of the church ebbed and flowed as it were. There were times of growth and there were times of little if any progress. It was during one of these ebbs that there came to the section in 1812, John Zeigler, who had come from Pennsylvania with his father-in-law, John Kline. He came to make his home on the north bank of the Shenandoah River at what is now Timberville, six miles south of Flat Rock. He and his wife and two little boys were the first settlers there. In 1832 he built the large farm house that still stands near the river, and equipped with movable partitions for the convenience of worshipping groups.

The Flat Rock congregation before the division of the field extended all the way to the Potomac River North of Winchester.

The John Garber family was a strong factor in shaping the religious life in the Valley in and around Flat Rock. He was the real founder of the work, though an edifice was not erected for over a half century following his death. Six sons and two sons-in-law became Ministers in that early day. Shenandoah County, the scene of their labors is richer today because of their lives so long ago. For more than sixty years, meetings were held in the houses of the members, one or more houses in each community being built so that partitions could be raised and several rooms thrown together at the time of the meeting to accommodate the worshippers. Three of these houses still stand. They are the Michael Wine house, to be described in a later article; a house in Timberville and the "Myers" home on Holman Creek, now owned by M. B. Zirkle, and used as his home.

In those early days when they gathered in the homes

especially prepared for the service, it was customary for the host to feed the congregation. Later, as the congregations became larger, other members in the vicinity would bring food and thus share in the matter of entertainment. This arrangement was continued until 1841 when the first church was built at Flat Rock. Again we quote from our friend of many years, J. D. Wine, Author of "The Wine Family in America."

"In 1841, as already noted, the first Flat Rock Church was built, taking its name from its location on the great flat limestone on the south corner of Michael Wine's farm. The building was of brick, 35 by 56 feet in size. Later a wooden kitchen was built on the northeast end. The great flat rock covered several acres.

"In building this church the builders neglected leaving air spaces in the foundation wall, beneath the floor. Not long afterward, one day when the church was filled with people, the floor gave way and dropped about two and a half feet down on the solid rock. Before repairing the floor, four or five large openings were knocked out of the foundation wall on each side.

"With the new floor and ventilation underneath to prevent decay, the building was in frequent use for many years, but in due time the walls began to crack.

"In 1906, the old church was torn down and another building, the present brick church, was erected. The dedication sermon was preached on October 6, 1907 by Elder Henry C. Early. The crowd present on that occasion, which could have filled the church twice, was estimated at one thousand or more."

Inasmuch as an institution, Church, or whatever organization it may be has no existence or life apart from its leadership or organizers, we give the Ministers of the Flat Rock church from the time of its inception in 1775 to the present time. They are: (and we are not giving the dates of their Ministry), John Garber, Martin Garber, Samuel Garber, John Glick, Jr., Jacob Good, John Kagey, Christian Myers, Abraham Knupp, Isaac Myers, Jacob Wine, David Cline, John Neff, Abram Neff, John Eiles, Daniel Hays, Samuel H. Myers, Michael Good, Benjamin W. Neff, John F. Driver, Daniel P. Wine, (father of Historian J. D. Wine), B. Frank Garber, John W. Wayland, J. Carson Miller, Abram Kagey, John H. Garber, Charles Nesselrodt, Isaac M. Neff, J. Theodore Layman, L. D. Wakeman, Arthur B. Miller, David B. Good, Benjamin F. Good, N. J. Miller and Galen Wine, son of Historian J. D. Wine and grandson of Elder D. P. Wine.

Many of those who served the church so faithfully, rest from their labors just a few hundred yards west of the church on the ridge in the beautiful and well kept cemetery. Here there are graves going back to the very infancy of the church. To the west from the cemetery may be seen by the side of the valley the foot hills and the undulating Shenandoah Mountains part of the Alleghenies. Turning to the east may be seen the Massanutten Range of the Blue Ridge, with New Market Gap looming up so prominently as to deceive the traveler as to the miles required to mount to its summit. In their various moods they are always beautiful.

The Author has more than a passing interest in the Flat Rock Church and cemetery. He has been visiting

this community for some two score years. Even before ever setting foot in this section or learning to know its friendly citizens, he had been enraptured by stories told him by an Uncle, Arch Ankrum, of New Concord, Ohio, who had campaigned in this immediate section during the struggle between the Blue and the Gray.

He told the Author how he had carried water, as a young soldier from the immense Spring located on the Myers place, the old J. W. Myers home near Holman's Creek just outside the village of Forestville. The house is still standing. One room which was used for meetings of the Confederate Staff Officers during the war has always been of especial interest to the Author. The house by which the young soldier from Ohio walked with his canteens, is still standing, though no longer in use as a dwelling. The stories of the Shenandoah Valley told by the aging soldier were not overdrawn, the Author found in later life. The country bore the furor and destruction of war and was the victim of many raids by both armies. The road through Forestville during the war between the states was the main road at the time through this section and was heavily traveled by the feet of marching armies. This road was older than the present Valley Pike.

The live stock was driven from time to time to the mountains to preserve them from the raiders, we were told by one who as a boy had that task. One army camped on the farm and was paid somewhat of a bribe to spare the standing corn. However, when time came to

leave, the leaving was so hasty that it rushed through the field, completely destroying it.

There stands today in Forestville, a Mill used until a few years ago for the grinding of grain, powered by the waters of Holman's Creek, which is said to be the only Mill to have survived the raiders and the firebrands of those ordered to burn both barns and mills. It may be said in this connection that the Myers family which before the uncivil strife was one of wealth and possessed of many acres, emerged with only a small acreage and a home. The Myers family lived on the Creek before 1800 up to a few years ago when following the death of Joseph W. Myers, the land passed into other hands.

Joseph W. Myers was elected to the office of Deacon in the Flat Rock Church, November 8, 1902, and was installed February 7, 1903. He served faithfully until his death, January 22, 1940. At the time of his election to the office of Deacon, his cousin and neighbor, J. D. Wine, was also elected and they were installed together. J. D. Wine is still active in the office to which he was installed over fifty years ago.

The Flat Rock Church consists today of a total of four preaching points, counting the mother church. They are namely Cedar Grove, four miles north of New Market; Hermon, nine miles west of Mount Jackson and Stony Creek, ten miles and a half northeast of Mount Jackson. The membership totals more than three hundred.

—Saint James, Maryland.

COMING EVENTS

(Continued from Page 2)

ference—October 8th to 11th—Rev. J. D. Hamel, Moderator of the Conference; Rev. H. H. Rowsey, Host Pastor. Sessions start Thursday evening, 7:30 P. M.; continue Friday and Saturday, at 8:30 A. M., 1:30 and 7:30 P. M.; with Sunday services at 10:00, 11:00 A. M., and 1:30 P. M.

ASHLAND COLLEGE. Homecoming—Saturday, October 17th—DEDICATION OF THE NEW MOLLER PIPE ORGAN in the Ashland College Memorial Chapel—Sunday, October 18th—Time of activities will be announced in next week's Evangelist.

LINWOOD, MARYLAND. Fall Rally Southeastern District W. M. S.—Thursday, October 15th—Rev. Dyoll Belote, Host Pastor.

BRYAN, OHIO. Revival Services—October 11th to 25th Rev. J. A. Van Gorken, Evangelist; Rev. A. H. Grumbeling, Pastor.

COUNTY LINE (Lapaz), INDIANA. Revival Services—November 2nd to 15th—Rev. R. K. Higgins, Evangelist; Herbert R. Gilmer, Pastor.

ST. JAMES, MARYLAND. Revival Meeting—October 26th to November 8th—Rev. Percy C. Miller, Evangelist; Rev. Freeman Ankrum, Pastor.

ASHLAND COLLEGE

GOSPEL TEAMS

READY FOR SERVICES

Are you interested in the work of young Christian leaders?

Ashland College has a fine group of students who are willing to assist you in any of your church services, in the way of special music and devotional talks.

If you will accept a team, the church pastor should write to the college, stating the preference of a girl's team, boy's team, or a mixed team. Give them the date you want them. Write also that you want either all music, or music and a speaker.

For a mixed team, or a boy's gospel team, you may write to:

George Solomon, President,
Men's Gospel Team,
128 W. 11th St.,
Ashland, Ohio.

If you prefer an all girl team, write to:

Julia Ann Tritch,
Allen Hall, Ashland College,
Ashland, Ohio.

We will be ready and waiting to hear from you.

THE EDITOR'S PULPIT

COMMUNION TIME FOR BRETHREN

(Continued from Page 3)

then we can see little, if any need, of commemorating the death of Christ in the communion service.

Such an attitude is dangerous, for it shows definitely that conversion has not reached the heart. Revelation 1:5, 6, says, "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen." Here is the song of the Christian believer; here is the rejoicing of the saints at the communion table; here is the theme song of heaven, which the saints shall sing in glory around the throne of God, forever and ever. It will not be a forced singing, but it will burst forth from grateful hearts which truly realize the value of their salvation.

The true Christian likewise, will see a need of being at the communion table, for it is there that he tells again the story of his salvation. If we do not feel it is important to be at communion, then we'd better examine ourselves.

Brethren, Christ hath revealed to us the richer, deeper meanings of the scriptures. Out of the scriptures we have taken literally the statements of Christ in which He told us that as He had washed the disciples' feet, so ought we to wash one another's feet. This we do in all sacred simplicity and depth of spiritual meaning. As Jesus ate a meal with His disciples, so we fellowship together in this way. After the service of cleansing, and the service of fellowship, we then as saints of God, partake of the sacred emblems—the bread and the cup. What sweeter fellowship can heaven or earth supply than that which comes from Christians at the table of the Lord, as they partake of those emblems of the sacrificial Christ, whose suffering and death has made possible such fellowship?

Will you then refuse to attend the communion in your church? What matters if there are some attending whose hearts are not right with God? That is between them. You do not have to answer for them; but you must answer for yourself!

By prayer, and examination, let us carefully analyze our own lives. Let's be sure our own hearts are cleansed from all secret and open sin. Let's be certain that our lives are laid upon the altar of service for Christ. Then we can truly go to the communion table in the spirit of Christian love. The service will definitely be a blessing to us. Our own lives will be strengthened; likewise the lives of others; also the life of the church itself.

Brethren, never underestimate the power of God to bless the efforts of faithful servants. Showers of spiritual blessings, often unexplainable to those apart from Christ, are ours for our sincere obedience in all of these things.

It is our prayer that as Brethren, this fall, we might find more and more of our people in the communion services. Wherever you are, Brethren, won't you attend the communion service when it is announced for your church? Christ, your Lord, wants you to be there.—W. S. B.

ORDINATION SERVICES FOR REV. JOHN R. TURLEY, SUNDAY, OCTOBER 4TH, CORINTH BRETHREN CHURCH

Ordination Services for Rev. John R. Turley will be held Sunday afternoon, October 4th, in the Corinth, Indiana Brethren Church. Dr. Claud Studebaker will deliver the ordination sermon, and will assist Rev. G. L. Maus, and Rev. S. M. Whetstone, in the ordination service.

Brother Turley came from the Methodist Church, and has passed the Indiana District Ministerial Examining Board. He will become the new Pastor of the Corinth Brethren Church at Twelve Mile, Indiana, on the above date of his Ordination to the Eldership in the Brethren Church.

The Church will start immediately in a two week's Evangelistic meeting, with Brother Turley holding the meeting.

Items of General Interest

(Continued from Page 2)

there on, surprises were waiting; More flower arrangements, a refrigerator full of food, a cake on the table, groceries on the cupboard, corn on the cob, jellies and marmalade. The house was even dusted! This was the work of the Homemaker's Guild and other friends, and we wish to give them a very special Thank You."

WAYNESBORO, PENNA. WAYNE HEIGHTS. Brother N. V. Leatherman informs us that Waynesboro now has its own radio station, "WAYZ." The station is carrying a devotional period each morning from 9:00 to 9:15 A. M. Brother Leatherman will conduct these devotional programs the week of October 5th. (Area Brethren, and others will want to tune in for these programs.—WSB.)

Sunday evening, September 20th, Brother D. C. White filled the pulpit for the Wayne Heights Brethren. Incidentally, we learn from Brother Leatherman's bulletin that the Whites and Mrs. Ira Downey are recovering from their injuries. They were injured in an automobile accident while on their way to attend General Conference in August. Mrs. White suffered the breaking of both bones in one arm; all suffered shock, and bruises.

VINCO, PENNA. The Vinco Brethren, under the leadership of their Pastor, Brother Woodrow Brant, has entered the 1953 "Christian Life" Sunday School Attendance Contest. This Contest, sponsored by Christian Life magazine, runs from October 11th, through November 15th.

Vinco is one of our 100% Evangelist Subscription

Churches, so we are (from the Editor's office) urging all you Vinco Brethren who are reading this item in your homes, to give your full support to your Pastor, and Sunday School leaders, to help put your church over the top. Last year, tremendous gains were made in the Vinco church as a result of their entrance into the contest, which gains have borne fruit all year.

Rally Day and Holy Communion will be observed Sunday, October 4th.

Vinco's new Fellowship House will be dedicated, Sunday, October 11th.

BERLIN, PENNSYLVANIA. Under the direction of Brother Lyle Lichtenberger, Berlin has joined the group of our churches who regularly send out their weekly bulletins to absentees. In this work, the bulletins are sent to shut-ins, and to those who live too far from the church to attend regularly.

MEYERSDALE, PENNA. MAIN STREET BRETHREN. Brother Horace Huse has announced that their Wednesday evening Prayer Meeting group has been organized into "home visitation teams." He is urging other members of his church to also join the group in this method of reaching others for Christ.

PITTSBURGH, PENNA. Rev. and Mrs. Glenn Shank, Missionaries in preparation for the Philippines, spent Sunday, August 30th, in the Pittsburgh church. At the morning service, Brother Shank brought the message, and at the evening service, the Shanks presented colored slides of their proposed work.

ASHLAND, OHIO. PARK STREET BRETHREN. During the Pastor's vacation, Dr. L. E. Lindower, Dean of Ashland College brought the morning message on Sunday, August 30th, and Rev. Delbert Flora, Dean of Ashland Theological Seminary, brought the morning message on Sunday, September 6th.

PLEASANT HILL, OHIO. Brother Floyd Sibert reports that their Semi-Annual Leper offering was \$107.08. As he says in his bulletin, "Some crippled hands may be straightened, some leper's skin made new, and some soul made white as snow."

BRYAN, OHIO. Brother Alvin H. Grumbling mentions the placing of a suggestion box in the church vestibule, for the use of the members. He suggests that the members note portions of scripture on which they would like to hear him preach, or questions they would like to have him answer, and drop them in the box. Brother Grumbling suggests that he can then learn more of the spiritual needs and desires of his congregation and formulate his sermons to meet these needs.

PERU, INDIANA. Brother Milton Bowman has announced Rally Day for Sunday, October 4th.

Rev. Fred C. Vanator, former Editor of Publications, now of Sarasota, Florida, was present in the Peru church on Sunday, September 13th, and participated in the worship service.

MILLEDGEVILLE, ILLINOIS. Dr. M. P. Puterbaugh, of Kansas City, was guest speaker in the Milledgeville Church on Sunday, September 6th.

The Milledgeville Ministerial Association members and their families had a supper meeting in the Brethren par-

sonage, Tuesday evening, September 8th, the guests of Brother and Sister H. H. Rowsey.

The School teachers of Milledgeville will be guests of the Milledgeville Church at the Family Night gathering on September 28th.

Holy Communion will be observed Sunday evening, October 4th.

LANARK, ILLINOIS. Brother H. Francis Berkshire, Pastor of our Church at Udell, Iowa, was guest speaker in the Lanark Church, Sunday, September 6th.

UDELL, IOWA. Brother Robert O. Byler, Missionary to the Argentine, presented a message on his work in South America, in the Udell Church on Sunday, September 20th.

The Pastor, Brother H. Francis Berkshire has given his resignation to the Udell church, with September 27th being his last Sunday with them. Brother Berkshire has accepted the call of the Lanark, Illinois, Church; beginning with them the first of October.

Rev. Elmer Carrithers, of Des Moines, Iowa, was guest speaker in the Hour of Happiness service in the Udell church, Sunday evening, September 6th.

WATERLOO, IOWA. A service of dedication of babies was held on Sunday, September 20th.

CHEYENNE, WYOMING. A card received by the Editor from the Pastor, Brother Frank W. Garber, says, "We have been silent for some time, so I decided today to drop a line to let you know we are very much alive. The church here is growing nicely in numbers and spirit; our attendance has held up much better than usual through the summer months. Especially so, considering the amount of sickness in our midst. We now have two in the hospital, and one recently returned; one with a broken leg, and two with major operations. We plan a series of meetings this winter. Will you pray for us?"

TUCSON, ARIZONA. Brother Vernon D. Grisso conducted Baptismal Services following the morning service on September 13th.

A continuous class on the subject of "Christian Life," taught by the Pastor, will soon be started, meeting at the Sunday School hour. It will consist of five to seven lessons on Christian living and Doctrines, and will repeat itself for new entrants. It is designed for all new church members, those anticipating becoming a new member, or those desiring to refresh their knowledge and commitments of the past.

Rally Day is scheduled for October 4th.

NOTICE

I will be closing my pastorate with the Falls City, Nebr., church Oct. first. I will be open for the following service: another pastorate; evangelistic services; or Bible conference work with the use of a new chart which I have developed. Each study closes with an evangelistic appeal.

H. E. Eppley.
Box 103,
Winona Lake, Indiana.

Brethren Youth Crusaders

Devotional Topics

Clarence S. Fairbanks Topic Writer

Topic for October 4, 1953

THE LOVE FEAST

Scripture Readings: John 13:1-19; I Cor. 11:20-28; 2 Peter 2:13; Jude 12.

THE COMMUNION SERVICE, as practiced by the Brethren Church, is different from that practiced by the majority of churches. The Brethren communion service is full of symbolic pictures and therefore is rich in suggestiveness and meaning. Our communion consists of three main parts. Let us examine each one of these briefly.

1. THE WASHING OF THE SAINTS FEET. John 13:1-19. The washing of the saints feet suggests many things to our hearts if we are prepared to receive them. In the days of Jesus, people went to public bath houses for the cleansing of their bodies. On the way home their feet would become soiled and it was the duty of a slave to wash the feet of all the guests present for the meal. The baptismal service suggests that our sins have been washed away by the blood of Christ and the feet washing service symbolizes the daily cleansing as we pass through this world. This part of the service tells us that none of us are perfect and that all of us need to constantly confess our sin to God and to be cleansed through the blood of our Lord.

The feet washing service suggests the need of humility. It was only a slave that would stoop to wash feet in Jesus' day. Jesus showed us his humility and suggests that all of us need this humility when he said, "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet."

This service also suggests the need to serve one another. Again the Apostle Paul exhorts us in Gal. 6:2-3, "Bear ye one another's burdens, and so fulfil the law of Christ; For if a man think himself to be something, when he is nothing, he receiveth himself." No matter how great or how small we are, all of us are expected to help one another whenever and wherever we can.

2. THE LOVE FEAST. I CORINTHIANS 11:20-28. The Scriptures teach us that on the night that Jesus was betrayed, he ate a meal with his disciples in the Upper Room. St. Paul refers to it as being the Lord's Supper. I Cor. 11:20; St. Peter and St. Jude refer to it as the Love Feast. II Peter 2:13; Jude 12.

In the city of Corinth there were many guilds and clubs that had both rich and poor members. These clubs and guilds would meet at regular intervals to eat a meal at which all of the members were to attend. The rich members would bring more food than the poorer ones could bring, but they all shared alike in the eating of the meal. The Apostles saw in this custom a way to combine the necessity of observing the Lord's Supper and of acts of charity. But as time went on the richer members came more and more to eat their own food before the poorer

members arrived. In I Cor. 11:21-22 the Apostle Paul condemns this practice. The Love Feast was meant to be a means of charity and fellowship, not an opportunity for show and wantonness. The first great hindrance to the proper observance of the communion service is selfishness.

Irreverence is another hindrance to the proper observance of the Lord's Supper. I Cor. 11:22—"Or despise ye the church of God?" The shameful, shocking feature is not an irreverent use of the communion elements, but irreverence to God in the person of his Church; disrespect is shown to Him by this open contempt for His poorer members. Such a gross violation of charity and kindness is another form of sacrilege, as Paul views it. Christ could not suffer the temple to be used as a place of merchandise, nor could the Apostle of Christ, that the church should be made an inn, a place where individuals or private groups were free to attend to themselves, no matter what happened to the less fortunate people. Chrysostom reminds us that "The Lord's supper ought to be common. For the property of the Lord does not belong to one servant and not to another; it is common to them all."

3. THE EUCHARIST, OR THE COMMUNION OF THE LOAF AND THE CUP. I Cor. 11:23-26. The word "Eucharist" means to be thankful. It is evident that our Lord did not regard His own death as a defeat and ruin. That was how the disciples, the chief priests and scribes regarded it, but that was not the way Jesus regarded it. He would never have instituted a feast to commemorate His defeat and extinction. The Cross was not defeat and ruin. It was the Exodus—the great deliverance, the emancipation which He was to accomplish.

We are to observe the Communion because it helps us to remember Christ. "This do in remembrance of me." We are to remember the life that our Lord lived, while he was here on earth. How he went about doing good, spreading sunshine, and preaching the gospel of His Father. We are to remember His life, and fashion our lives after His blessed life.

We are to observe the Communion because it helps us to remember the death of our Lord. "This is my body which is broken for you: this do in remembrance of me . . . This cup is the new testament in my blood: this do ye as oft as ye drink it, in remembrance of me." A. B. Bruce says, "body and blood are one in life, and become separate things only by death; and not by every kind of death, but by one whose manner involves bloodshedding, as in the case of sacrificial victims." We are to remember Christ's death, for it was our sin that put Him on the cross, but we should also remember that it is only through His sacrifice that we have the forgiveness of our sins.

We are to observe the Communion because it always keeps before our eyes the fact that Jesus Is Coming Again. "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." If the Supper calls upon us to look to the past, it bids us also look forward; it calls us to wait "till he come." It has what Meredith names "the rapture of the forward view."

"And thus that dark betrayal night
With the last advent we unite,
By one blest chain of loving rite
Until He come."

Prayer Meeting Studies By C. Y. Gilmer



THE FEARLESS LIFE

I fear not life, for it is opportunity
To do my best; to hope, to trust, to love.
I fear not death . . .
I fear not time nor space;
I fear not change, nor yet eternity—
TIME IS IN GOD'S HANDS; change comes at HIS
command.

Both here and there, the better part of every heart and
far beyond the farthest star,
He lives and rules whose own we are!

I fear not FEAR for God is NEAR.
I cling to faith my treasure dear,
That comes to us in fullest measure;
When we are led to Him Who said,
"Fear not little flock, for it is your Father's good pleas-
ure to give you the kingdom."

—Mrs. Helfenstein.

FEAR is a characteristic of the wicked (Rev. 21:8).
The wicked have a fear of idols (2 Kings 17:38), a
fear of man (1 Samuel 15:24; John 9:22), a fear of judg-
ments (Isaiah 2:19; Luke 21:26; Rev. 6:16, 17), a fear of
future punishment (Heb. 10:27). This fear may be
overwhelming (Exodus 15:16; Job 15:21, 24), and con-
suming (Psalm 13:19). A guilty conscience leads to fear
(Gen. 3:8, 10; Psalm 53:5; Prov. 28:1). Fear seizes the
wicked (Job 18:11; 15:24), and surprises the hypocrite
(Isaiah 33:14, 18).

There are those wicked who are destitute of fear
(Psalm 36:1; Prov. 1:29; Jer. 2:19; Romans 3:18). But
their fear shall be realized (Prov. 1:27; 10:24), and God
shall mock them when their fear comes (Prov. 1:26).

The saints are sometimes tempted to fear (Psalm 55:5).
However, the saints are exhorted against fear (Isaiah
8:12; John 14:27), and they are also delivered from fear
(Prov. 1:33; Isaiah 14:3). Trust in God is a preservative
against fear (Psalm 27:1). We are not fearful of those
who can do no more than destroy the body, but rather
we are fearful of the enemies of the soul (Matt. 10:28).
As long as the Lord is our portion (Psalm 73:26; 142:5),
and the portion of our inheritance (16:5) we will not
fear (46:1). It is a comfort to know that He is God
(46:10), and that He will NEVER leave nor forsake us
(Heb. 13:5). As long as we look to God we shall not mind
men.

THERE WILL ALWAYS BE GOD

They cannot shell His Temple.
Nor dynamite His Throne,
They cannot bomb His city
Nor rob Him of His own.

They cannot take Him captive,
Nor strike Him deaf and blind,
Nor starve Him to surrender,
Nor make Him change His mind.

They cannot cause Him panic,
Nor cut off His supplies,
They cannot take His kingdom
Nor hurt Him with their lies.

Though all the world be shattered,
His truth remains the same,
His righteousness still potent,
And Father still His name.

Though we face war and struggle,
And feel their goad and rod,
We know above confusion,
There always will be God.

—Rev. Albert L. Murray.



Lesson Comments by Fred C. Vanator

Lesson for October 4, 1953

GOD'S DESIGN FOR A BETTER WORLD

Lesson: Isaiah 42:5-9; Mark 1:14-15; John 3:16-17;
Revelation 21:1-5

WE MEET A NEW EMPHASIS in this quarter's les-
sons, but the foundation is to be found in the les-
sons of the previous quarter, for "God's Plan for This
World," in its completion, depends on the attitude of His
people toward His plan and His purposes.

Our lesson text is four-fold and tells us four distinct
things about the plan of God for this world. First, God
has a purpose in the creation of this world; Second,
God's plan called for the redemption of the world from
sin into which He knew it would fall; Third, God's plan
came into being because of the love which He had for
His creation; and Fourth, God's plan will ultimately be
consummated according to His divine will and purpose.

1. God's purpose in Creation. (Isaiah 42:5-9.) God
made the world as a place of habitation of the man He
was to create in His own image. It was no afterthought,
but a definite plan in the mind of God. He so planned
His creation that all of man's need would be supplied—
the right kind of air for man to breathe; the proper veg-
etation to sustain life, etc. Now our Isaiah passage gives
the mind of God as to the disposition of His creation, the
key being found in the 9th verse: "Behold the former
things are come to pass, and new things do I de-
clare: . . ."

2. God's plan of redemption. Through various means
He had tried to reconcile man to Himself, but man in
his failure to follow God's leading made himself unfit
for the kingdom. Hence God, according to His original

plan, sent His Son, Jesus, into the world to redeem man from his sin. In His infinite knowledge He had already provided "The Lamb of God, slain from the foundation of the world." Jesus preached this message as recorded in Mark 1:14-15.

3. **God's love exemplified.** In this part of the text we meet the motive which compels God to seek to make a better world by redeeming His creation. His LOVE is so strong for the man He has created that He sends His most cherished possession—His beloved Son—that "who-soever believeth on Him" should have eternal life in a "better world."

4. **God's plan will ultimately find consummation according to the plan which He has in His mind.** Our Revelation passage sets forth this idea in such words as, "I saw a new heaven and a new earth . . ."; "Behold the tabernacle of God is with men . . ."; "Behold I will make all things new."

Arnold's Commentary has this to say: "If in the wilderness we found a plot of plowed ground planted with flowers and vegetables, could we doubt that someone had purposely prepared and planted it? As we contemplate our wonderful world in comparison with its astronomical surroundings, can we doubt that the Creator planned it and put us on it with some great purpose of His own in view?" And Dr. Caudill says, "We do not know all about the future—there are many questions which we cannot answer. But we know enough! We know that eventually we will no longer see through a glass darkly. We know that come what may, a blissful future awaits those who have been redeemed by the blood of Jesus."

MISSIONARY DEPARTMENT

(Continued from Page 7)

next Sunday, and I'm glad. Pastor Jordan said I was God's partner. He looked real glad and proud when he said it, and that made me glad. I feel good when I'm glad. And this is a special kind of gladness.

Do you want to feel glad too? You can do what I did. It's easy. I know, 'cause I did it. Maybe your pastor said, "Invite the boys and girls from your neighborhood to Sun-Sunday school." Don't you remember? Maybe you just forgot. But Jesus said we should, too. He wants little boys and girls to know about Him. He died for our sins, and when He asks us to do something we shouldn't forget it. No sir.

God will help you do your job too. Edward wanted to play. And he wanted to buy candy. I guess I did too, but God didn't let us. When you do what God wants, He gets behind and kind of pushes. He sure pushed Edward and me that day.

Come to think of it, maybe it was God who brought Edward to Sunday school that Sunday. But I helped. I helped Him and that makes me a partner. Me and God, we did it . . . our pastor said so. Something inside of me says so too.—(from "Through the Church Windows")



What's Doing in the Churches



ROANN, INDIANA

Greetings! It seems impossible that a year has passed since the Whetstones came to Roann. September 1st was the beginning of the second year of their ministry with us. We pray that God's guidance and blessings may continue through the new year and that the daily walk of the membership might show forth His saving power in the lives of all who will accept His pardon.

Permission was granted to our Pastor to hold a two weeks' meeting for the Tiosa, Indiana, Brethren church which will begin the first of October. The remodelling of our church is progressing nicely, though much remains to be done. Our church was represented at our Indiana District Conference, but we are sorry that there were no delegates from Roann to our General Conference at Ashland.

We were pleased to have a number of our young people in attendance at the District rally this year. Our youth are keeping up their attendance at their 6:30 meetings on Sunday evenings. Lloyd Miller is their sponsor.

The S. M. M. and the W. M. S. are faithful at their posts. The latter is hoping to attend the group rally at Roanoke, Indiana, October 8th. We truly enjoy the letters from the Bischofs as well as all our other missionaries. May God our heavenly Father help every child of His to remain faithful to the end.

—Mrs. Birdie Leslie, Cor. Sec.

Laid to Rest

DOBBIN. Arthur Blair Dobbin, born near Viola, Kansas, April 19, 1884; killed in an automobile accident, July 15, 1953. United in marriage to Cora Emmareene Miller, July 31, 1907. To this union one son and four daughters were born. Kenneth, Bernadine Hendrixon, Pauline Scamemehorn, Josephine Turner and Rosella Burden. His wife preceded him in death, March 28, 1948. United with United Presbyterian Church early in life; served as an Elder, 13 years. Became a member of the Mulvane Brethren Church by letter and baptism about 8 months ago. Survived by five children, ten grandchildren and four sisters. Funeral services conducted by the undersigned in the Methodist Church, Mulvane, Kansas.

J. F. Burton.

MID-WEST DISTRICT CONFERENCE
OF BRETHREN CHURCHES

(Continued from Page 6)

DevotionsFalls City, Delegate
Special MusicMorrill
Inspirational AddressGuest Speaker
Business Session
W. M. S. Benediction

Wednesday afternoon

Call to WorshipColossians 3:16, 17
Song:—"O Worship the King"
DevotionsFort Scott Delegate
Memorial ServiceMulvane
In charge of Mrs. R. Davis
Inspirational AddressGuest Speaker
Business Session and election of officers
W. M. S. Benediction

This 'n' That

By the Editor

We are urging Pastors and church leaders to make a very special effort in the next few weeks to increase their Brethren Evangelist subscription lists. Make every effort to make your church 100%, if it is not already. Do all that you can to get new subscriptions.

* * *

In a few weeks, the Annual Number of the Evangelist will be off the press. Subscriptions received now will include this special issue. Also, pastors who are changing, or who are contemplating changes, should notify the Conference Secretary, Rev. C. Y. Gilmer, 506 E. State St., Huntington, Indiana, by October 1st, of their new address and date of change. This will insure for you a correct listing in the Annual.

What Have You Suffered?

I saw in a dream that I was in the Celestial City—though when and how I got there I could not tell. I was one of a great multitude which no man could number, from all countries and people and times and ages. Somehow I found that the saint who stood next to me had been in heaven more than 1860 years.

"Who are you?" I said to him. (We both spoke the language of heavenly Canaan, so that I understood him and he me).

"I," said he, "was a Roman Christian; I lived in the days of the Apostle Paul. I was one who died in Nero's persecutions. I was covered with pitch and fastened to a stake and set on fire to light up Nero's gardens."

"How awful!" I exclaimed.

"No," he said, "I was glad to do something for Jesus. He died on the cross for me."

The man on the other side then spoke: 'I have been in heaven only a few hundred years. I came from an island in the South Seas, Erromanga. John Williams, a missionary, came and told me about Jesus, and I too learned to love Him. My

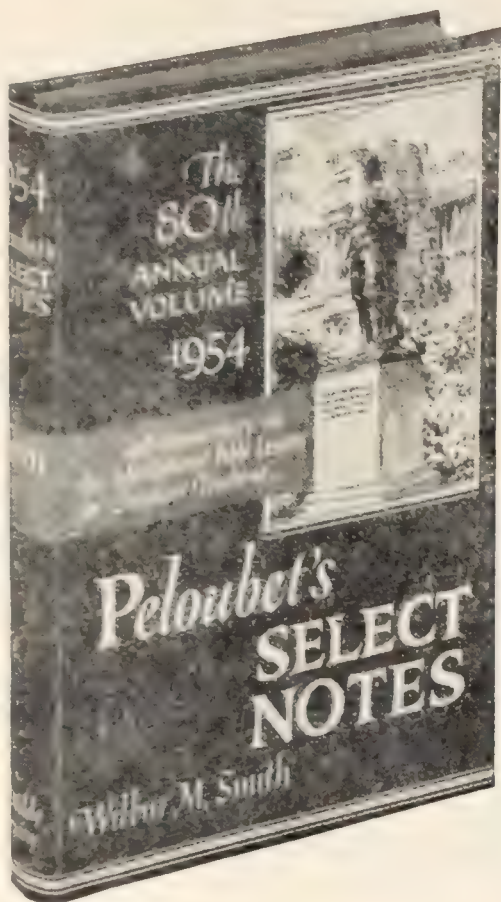
fellow-countrymen killed the missionary, and they caught and bound me. I was beaten until I fainted and they thought I was dead, but I revived. The next day they knocked me on the head, cooked me, and ate me."

"How terrible!" I said.

"No," he answered, "I was glad to die as a Christian. You see the missionaries had told me that Jesus was scourged and crowned with thorns for me."

Then they both turned to me and said, "What did you suffer for Him? Or did you sell what you had for the money which sent men like John Williams to tell the heathen about Jesus?"

And I was speechless. And while they both were looking at me with sorrowful eyes, I awoke, and it was a dream! But I lay on my soft bed awake for hours, thinking of the money I had wasted on my own pleasures; of my extra clothing, and costly car, and many luxuries; and I realized that I did not know what the words of Jesus meant: "If any man will come after me, let him deny himself, and take up his cross, and follow me."—Presbyterian Survey.



PELOUBET'S SELECT NOTES FOR 1954

by

Wilbur M. Smith

A Commentary on the International Bible Lessons for
Christian Teaching

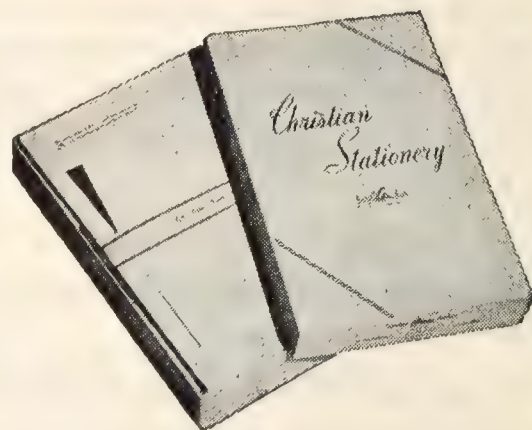
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The BRETHREN EVANGELIST

VOL. LXXV, No. 39, October 3, 1953

Official Organ of The Brethren Church

Where Were You?

"I came to your church last Sunday,
I walked up and down the aisle,
I noticed your seat was vacant,"
Said the Master, with kindly smile.

"Yes, I was at home," I answered,
Some folks from up Salem way
Drove down for a week-end visit,
So we stayed in the house all day."

Or, "I had an awful headache,"
"I had a roast in the pan,"
Or, "We overslept this morning,
But I come whenever I can."

The Master gazed at me sadly
As He was about to speak.
"My child," He replied, "are there not
Six other days in the week?"

I saw I had grieved my Master
As slowly He turned away,
And I vowed He'd not find me absent
Again on His holy day!

THE BRETHREN EVANGELIST

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Items of General Interest

ST. JAMES, MARYLAND. Brother Freeman Ankrum informs us that the new baptistry, recently completed in the remodeled basement of their church, was used for the first time, Sunday afternoon, September 20th.

CUMBERLAND, MARYLAND. Brother Milton M. Robinson has announced a Cash Day for October 11th, for the purpose of raising money to pay for the new furnace in the parsonage.

MEYERSDALE, PENNA. MAIN STREET BRETHREN. Pre-Communion Services were conducted by the Pastor, Brother Horace Huse, September 29th to October 2nd. Rally Day and Communion were scheduled for October 4th.

BRYAN, OHIO. Brother Alvin H. Grumbling reports their offering for the Kentucky Mission as being over the \$300.00 mark, with the possibility of it reaching \$500.00. Bryan plans to send clothing and other supplies by truck to Kentucky about November 1st.

GOSHEN, INDIANA. We learn, from the Goshen Bulletin that Mrs. C. A. Stewart, wife of our Flora, Indiana, pastor, has been ill for several weeks. We trust that by this time that she is well on the road to recovery.

NORTH LIBERTY, INDIANA. Brother Edgar Berkshire, in reporting in his bulletin on the Northern District Laymen's meeting held in their church, September 14th, says, "There were 83 present, with but two of the North-

ern District churches not represented." A steak dinner was served by the ladies of the North Liberty Church. Attorney Jackson, of South Bend, was the speaker.

The next Rally is scheduled for March, in the South Bend Church.

COMING EVENTS

We invite all Pastors, church leaders, to avail themselves of this column, for announcing special events in their churches. Be sure the information reaches us at least three weeks ahead of date of scheduled event.

MORRILL, KANSAS. Mid-West District Conference—October 5th to 8th—Rev. Thomas Shannon, Moderator of the Conference; Rev. Edwin Puterbaugh, Host Pastor. Sessions start Monday evening, 7:30 P. M.; continue Tuesday and Wednesday, at 9:15 A. M., 1:30 and 7:30 P. M., and Thursday, at 9:15 A. M., closing at noon.

MILLEDGEVILLE, ILLINOIS. Central District Conference—October 8th to 11th—Rev. J. D. Hamel, Moderator of the Conference; Rev. H. H. Rowsey, Host Pastor. Sessions start Thursday evening, 7:30 P. M.; continue Friday and Saturday, at 8:30 A. M., 1:30 and 7:30 P. M., with Sunday services at 10:00, 11:00 A. M., and 1:30 P. M.

ASHLAND COLLEGE. Homecoming—Saturday, October 17th—DEDICATION OF THE NEW MOLLER PIPE ORGAN in the Ashland College Memorial Chapel—Sunday, October 18th—Time of activities announced on page five of this Evangelist.

MEXICO, INDIANA. Homecoming and Rally Day—October 4th—All Day meeting. Basket dinner at noon. Rev. Gary Allbritten, First Baptist Church, Peru, Indiana, speaker at afternoon service. Rev. Wayne E. Swihart, Pastor.

TIOSA, INDIANA. Revival Meeting—September 28th to October 11th.—Rev. S. M. Whetstone, Evangelist; Rev. Wayne Swihart, Pastor.

FLORA, INDIANA. Homecoming, Rally Day, and DEDICATION OF NEW ORGAN—October 4th—Special all day meetings; special program by the Thrush family from near Wabash, Indiana. Organ recital in the afternoon. Rev. C. A. Stewart, Pastor.

CORINTH (Twelve Mile), INDIANA. Ordination Service for Rev. John R. Turley—October 4th, afternoon—Rev. G. L. Maus, Dr. Claud Studebaker, and Rev. S. M. Whetstone, officiating. Revival Meeting, with Rev. Turley preaching—October 4th to 18th.

TEEGARDEN, INDIANA. Home Coming and Rally Day—October 4th—The Pastor, and the L. O. McCartneysmiths, in charge. Rev. C. C. Grisso, Pastor.

LINWOOD, MARYLAND. Homecoming Day—October 11th—Afternoon speaker, Rev. Freeman Ankrum, Pastor.

(Continued on Page 10)



The Editor's Pulpit



The Way Of The Cross Leads Home

ALL OF US WHO WERE IN ATTENDANCE at the Sunday morning session of the General Conference in August, at Ashland, were thrilled with the singing of the opening hymn, "The Way of the Cross Leads Home." Memorial Chapel resounded with the music and the voices of hundreds of Brethren, gathered together for this, the final, climaxing service of a great Conference.

There are those who might say that a hymn can be sung without thinking of the words and their meaning, (and we do not doubt this). There are those who might say that hymns can be sung without "feeling," (and we know this is possible). But, we do not believe that this great hymn was sung in such an indifferent way on that Sunday morning.

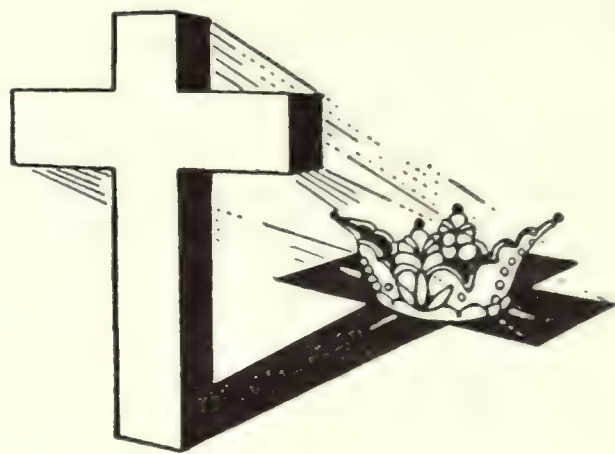
We believe that the Brethren, on that day, sang this great hymn in the thrilling way they did because deep within their hearts is their faith in Christ as their Saviour. Deep inside, they know that Christ died on Calvary's cross to redeem them from the bondage of sin. Brethren know that through faith in, acceptance of, and obedience to Christ, that salvation cometh. Because of Him, they journey through life until that great day when they shall take that last step into the glory land.

As long as Brethren believe this in their hearts, practice it in their daily lives, and sing about it like they did in that Conference service, there need be no fear for the future of our Church.

Sometimes when waves of indifference, carelessness, frustration, shortage of workers and funds, and disagreements enter in, we tend to become depressed. Sometimes when we see dangerous trends in international and national politics, morals, economic conditions, and even in church life, we are very much concerned. All of these things affect not only Editors, but denominational leaders, pastors, and local church workers, as well. We see the present distresses, and our hearts ache.

Then, when we sing great hymns of the church as we did that Sunday, we know that above and beyond is that crusading faith which knows not the bound of defeat or difficulty. It is that faith of which we sing—that the way of the cross leads home.

Our Editorials in recent weeks have endeavored to point out some of the areas in which we feel the Brethren Church can take note, correct, and thus become an even better working Church. More areas of activity could



be studied, and written upon—perhaps later on we shall do this.

But now, let us consider our faith as expressed in the singing of that great hymn. Not alone, the music or the words, or the fact that we sang a hymn—but the way in which we sang it.

Herein is the hope of the final triumph of righteousness over wrong. Here is Christ saying, "Be of good cheer, I have overcome the world." Here are His words, "Him that cometh unto me I will in no wise cast out." Here is Christ saying, "Go ye—lo, I am with you alway." Here is Paul saying, "yet not I, but Christ liveth in me."

Here is the faith of our church founders, our leaders of the past and the present. Yes, beyond the words or the music, here is the exaltation of faith being given expression from our souls.

So, when we are discouraged or are looking on the down side of life, let us rejoice, for we are more than conquerors through Him.

We would suggest that in our churches we make greater use of this hymn. Sing it with joy and inspiration, stirring up the fires of spiritual enthusiasm, whereby hearts will be lifted up and inspired to greater Christian service and to a stronger Christian faith.

Going along the blood-sprinkled way, and walking in His will, with Him, we can know not defeat. We may know distress and upsets, yet always, ever onward, there shall be progress and victory. Let's keep ourselves true to the Christ of the cross, for that is the way to eternal life.—W. S. B.

New Testament Doctrines

Believed and Practised by People Called Brethren.

By L. O. McCartneysmith

"Teaching them to observe all things whatsoever I have commanded you."

THE DOCTRINE OF SALVATION

Part One

BEFORE ENTERING into a discussion of this the greatest of all New Testament Doctrines the absolute necessity of considering some very misleading and dangerous misconceptions regarding the Doctrine of Salvation presents itself, namely: (1) All Who "Only Believe" are God's sons. (2) In order to be saved, unsaved people must pray for forgiveness, and publicly confess their sins. (3) God Selects Certain People to be Saved, and Saves Them in spite of Themselves (This is the Doctrine of Irresistible Grace.) (4) There is Nothing one may do after Being Saved that will alter one's Salvation. Therefore we shall carefully consider each of these spurious claims in their proper order:

I. All Who "Only Believe" are God's sons. Exponents of this claim have so consistently presented the idea of "Only Believe," particularly those engaging in radio preaching, that this same doctrine is being espoused by evangelists and pastors as being the teaching of the New Testament. This false claim apparently had its origin based upon Paul's statement answering the interrogation of the Philippian jailer: "Sirs, what must I do to be saved?" But they quote the first part of Paul's reply: "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house" (Acts 16:31), without giving the complete story.

At the first reading of this part of Paul's reply, without reading verses 32-33-34, one is led to believe that "Only believe" has some foundation; however upon close consideration of verse 31, Paul's statement places salvation in the future instead of the present tense. "Thou shalt be saved" is future. Then we read what must be done besides "just believe." Something more had to be done before salvation was an accomplished fact. Verses 32, 33 and 34 reveals the essentials: "And they spake unto him the Word of the Lord, and to all that were in his house, and he took them the same hour of the night and washed their stripes; and was baptized, he and all his straightway; and when he had brought them into the house he set meat before them, and rejoiced, believing in God with all his house" (Acts 16:32-34). It takes "the Word of the Lord" to save men, not just a part of it! Undoubtedly Paul taught him about repentance, acceptance, confession, faith, and baptism, because we find certain results that indicate such things. He who perhaps had scourged Paul and Silas, and chained them in prison without food or drink, took these same prisoners and washed their "stripes" which he had made. Then he was baptized in obedience to Jesus

Christ's command (Matt. 28:19) for the remission of his sins, after which he placed food before them in his own house. Then, and only then did he rejoice! Jesus' own statement in the brief portrayal of the Great Commission in Mark 16:15-16 "**He that believeth and is baptized shall be saved**" came only after the preaching of the complete Gospel to unsaved men.

"If "only believe" had been sufficient, undoubtedly Jesus would have left out the last phrase "**and is baptized shall be saved**" but He did not! Therefore something more than mere belief must be done! The apostle James in speaking about the doctrine of "faith without works" asks the question "Can faith save him?" (James 2:14); using an illustration relating to a destitute brother or sister being informed by someone to "depart in peace, be ye warmed, and filled," without doing anything to alleviate their suffering condition; he states: "Even so faith, without works is dead" (James 2:15-17). He then gives another illustration of the impossibility of being saved through faith or belief alone: "**Thou believest that there is one God: thou doest well: the devils also believe and tremble, but wilt thou know O vain man, that faith without works is dead?**" (James 2:19-20). The words of Jesus clearly indicate what a believer must do: "Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also, and greater works shall he do, because I go to my Father" (John 14:12). Therefore anyone who claims to be a believer and is still unwilling to obey the commands of Jesus Christ, is undoubtedly an unbeliever, and unworthy to bear the name of Jesus Christ.

Another scripture used to bolster up this false claim is another partial quotation of John 1:11-12, "**He came to his own, and his own (the Jews) received him not, but as many as received him gave he power (authority) to become the sons of God, even to them that believe on His name.**" Here again these exponents fail to properly read the above quotation as well as stop short of quoting precisely what God's Word states. Does it not state plainly that "**Gave he power to become the sons of God?**" Not that they were God's sons. Just power or authority to become God's sons! They fail to quote the most important part of the story: Taking just the above quotation one might think that just believing on Jesus' name would bring salvation; but the following quotation shows that there is far more than just "Only believe." Continuing with John 1:13 "**Which were born, not of blood, nor of the will of**

the flesh, nor the will of man, but of God." Jesus declared emphatically to Nicodemus the great necessity of being born again, "Out of water and Spirit" by saying "Marvel not that I say unto you, Ye Must be born again!" Except a man be born out of water and spirit he cannot enter the Kingdom of God." (John 3:5). It is necessary even in our natural lives to be born in order to be sons or daughters. How much more essential it is to be born out of water and spirit to become God's sons and daughters!

Now we shall take up the second misleading belief:

II. In order to be saved, unbelievers must pray to God for forgiveness; and confess their sins.

Have we not listened to evangelists and even pastors make an appeal to unsaved people that "If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness" (1 John 1:9). The writer included himself in the above quotation as indicated in the last phrase "He is faithful and just to forgive us our sins, and cleanse us from all unrighteousness" and has no reference whatever to unsaved men and women. Romans 10:13 which reads alone "For whosoever shall call upon the name of the Lord shall be saved" is another favorite quotation used. But if we read the 6th to the 11th verses of this same chapter we find that righteousness or salvation by faith precedes "calling upon the name of the Lord," that salvation by faith is brought about through confessing the Lordship of Jesus, believing in His resurrection, which must be preceded by hearing God's Word, believing it, and obeying, giving as examples Israel who knew, but failed to obey, even after having the prophet's hands upheld to a gainsaying and disobedient people (Romans 10:12-21). Finally we read in John 9:31 "Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth His will, him He heareth."

Often the story of the repentant publican going up to the temple to pray in support of this idea is quoted; but we must not forget that this publican was a member of God's family who had been forbidden to enter God's place of worship because he had overcharged his brethren in his tax collections. He had been accustomed to praying and was nothing more than a backslidden member of God's household. Doubtless he was a member of the Jewish syn-

agogue. Regarding the unsaved "confessing their sins publicly," we have not the slightest intimation in God's Word of such practice; but we must "confess the Lord Jesus." Confess Him as our Lord; Saviour, King, and deliverer, not once but every day before all men by the lives we live as well as orally. Well does the writer recall how a member of the congregation upbraided him while he was conducting a campaign in Buffalo, New York, telling him that he was not conducting the campaign correctly, inasmuch as he did not have those coming forward to confess Jesus as Lord turned into the "inquiry room," so "we can deal with them and have them confess their sins to us" as this member phrased the matter.

Now we come to the third unscriptural belief:

III. God Selects Certain People to be Saved, and Saves Them in Spite of Themselves. This most unscriptural and dangerous doctrine is based largely upon the doctrine of foreordination and predestination with the following misinterpreted and overestimated scripture: (Romans 8:28-40), which in the original Greek reads: "And we know that all things work together for good to those who love God; to those being invited according to a Divine Purpose: because whom He foreknew He also before marked out to be copies of the likeness of his Son, for him to be a first born among many brethren. And those whom He before marked out He also invited, and those whom He invited He also justified, and whom He justified He also glorified." There is no argument in these statements to support the belief that God selects certain ones to be saved and saves them in spite of themselves.

Most certainly God "invited" all men for a Divine purpose, but not all men heeded the invitation. Surely God foreknew all men. He could not possibly be omniscient if he did not foreknow all men, and all things. Undoubtedly God "marked out" all men to be copies of Jesus Christ, but how few responded to the invitation to "be like Jesus!" He could not be an impartial Saviour if He did not "mark out" all men to become like the Master. If He did not do this, then He did not die for all men, but the scripture emphatically states that He "tasted death for every man." "But we see Jesus, on account of the suffering of death, crowned with glory

(Continued on Page 8)

ASHLAND COLLEGE HOMECOMING ACTIVITIES

SATURDAY, OCTOBER 17, 1953

- 1:45—Presentation of the Homecoming Queen
- 2:00—Homecoming Football game in Redwood Stadium
- 5:30—Alumni Dinner
- 8:00—Homecoming Play.

SUNDAY, OCTOBER 18, 1953

- 3:00—Dedication of the Moller Pipe Organ in Memorial Chapel

Everyone coming to the Ashland College Campus for this Homecoming occasion will see the almost completed Student Union Building, the first floor walls of the new Fouders' Hall well on their way to completion, and the new organ in Memorial Chapel. You will not want to miss being on the Ashland College Campus for Homecoming this month.

The Pastor's Page

By Rev. D. Richard Wolfe

A HISTORY OF CHRISTIANITY by Kenneth Scott Latourette: Harpers; 1,526 pp. 20 maps, index and bibliography, \$9.50.

At last, a complete and reliable one volume history of Christianity by one of the foremost Church historians of our day. This volume is even more comprehensive and up-to-date than his famous seven volume **A HISTORY OF THE EXPANSION OF CHRISTIANITY**. Don't miss this book! at any cost.

* * *

PREACHING ON CONTROVERSIAL ISSUES by Harold A. Bosley. Harper, 221 pp. \$3.00.

Should preachers preach on the "hot" issues of the day? Dr. Bosley insists that the preacher has no choice in the matter for this was settled for him by the prophets of Israel. The Protestant pulpit must be relevant and vital if the Church is to serve the needs of her people.

This book contains 19 sermons of Dr. Bosley's that were preached in the First Methodist Church, Evanston, Ill., dealing with current issues. Such topics as 'A Faith for Revolutionary Times,' "Science and Religion," "Should the United States Have an Ambassador at the Vatican?" "Is Drinking a Religious Problem?" and "The Christian Faith Challenges Communism."

Most books of sermons are dull and limp, but here is one that is thrilling to read and full of suggestive materials.

* * *

REPORT FROM CHRISTIAN EUROPE, by Stewart Winfield Herman. Friendship Press, 211 pp.; \$2.50.

What is Christian Europe like today? This is one of the most pressing questions of our time in the light of the Communist conquests in Asia and Europe. Dr. Herman is one of the best qualified men of our times to answer this question. He has spent the greater part of the last 17 years in Europe, first as a student, then as pastor of the interdenominational American Church in Berlin and finally as director of the Lutheran World Federation Service to Refugees. His observations and comments are something more than those of a casual traveler in Europe.

His survey of the religious situation in Europe is both revealing and startling. He describes situations that are totally strange to American churches and ministers, such as a state collected Church Tax; ministers receiving part of their salaries from the government; the government bearing part of the expense of building church buildings; and an attitude of many Christians who would rather pay a "church tax" than resort to "free-will offerings." These considerations are, of course, incidental to the more complex problems, such as: How many Europeans are actually Christians when whole populations are normally considered church members? What is the Church's answer to Communism? and How can the Christian Church of

Europe meet the apathy of thousands of people who have lost interest in the Church and her program? to mention only a few. It is startling to read that Evangelism as we know it in terms of meetings and services in the Church is wholly ineffective.

In this period of transition and struggle he doubts whether "Europe can save the Church," but a more pressing question is "If Europe can no longer save the Church, can the Church save Europe?" Every Christian minister owes it to himself to read this book, not only for the picture of Christianity in Europe today, but as a solemn warning to the American church and ministry.

* * *

EFFECTIVE EVANGELISM: The Greater Work in the World by George E. Sweazey. Harper & Brothers, 284 pp. \$3.50.

This is properly called a book on methods and covers the field of evangelism so thoroughly that no detail is left to chance. That evangelism is the Church's business needs no proof, but the whole story of Evangelism needs to be re-studied in the light of contemporary rejection of the older evangelistic meeting by many thoughtful people and the appearance of many new and highly successful approaches to the problem. Dr. Sweazey exhibits a well qualified approach. He is Secretary for Evangelism for the Presbyterian Church, U. S. A.

Besides giving the "in's" and "out's" of evangelism, the book also offers many suggestions and material of a homiletical nature.

If you are particularly interested in the field of Evangelism I would also suggest an older book on the subject: **CHOOSE YE THIS DAY** by Elmer G. Homrighausen. Westminster (1943) 152 pp. \$1.50.

* * *

THE APOSTLE PAUL, HIS MESSAGE AND DOCTRINE by Olaf E. Moe (Translated by Dr. L. A. Vigness) Augsburg Publishing House, \$4.75.

There have been many books on Paul, some of them good, some not so good. Here is one that is excellent. It is both scholarly and readable; factual, yet inspirational. The present volume is a sequel to his former work, **THE APOSTLE PAUL, HIS LIFE AND HIS WORK** (1950).

The book is divided into two parts. The first part is "Paul's Gospel: His Missionary Message and Christian Doctrine." Part two is "The Theology of Paul." In these two volumes, Dr. Moe covers the field completely. However, if one does not have the first volume the second is complete by itself. The author is a Norwegian, and Professor of New Testament Exegesis at the Independent Theological Seminary, Oslo, Norway.

Note: All of the above books may be ordered through the Brethren Publishing Company.

Missionary Department

A STEWARDSHIP ESSAY CONTEST

Reverend E. M. Riddle, chairman of the Stewardship and Tithing Committee, is announcing a **stewardship essay contest** for high school students, sponsored by the Missionary Board of the Brethren Church.

Here are the contest requirements:

Subject of essay: "How May I Be a Good Steward?"

Length: Not to exceed 500 words

Dates of contest: December 1, 1953 to March 1, 1954

Those eligible: High school students

Awards: First—\$25.00; second—\$15.00; third—\$10.00

Essays submitted will be judged by a competent committee and will become the property of the Missionary Board. Those rating first, second and third places will be published in **The Brethren Evangelist**.

Send manuscripts (typed and double-spaced) to the Missionary Board of the Brethren Church, 524 College Avenue, Ashland, Ohio.

DR. YODER RECOVERING RAPIDLY

The Brethren people and friends of Dr. Charles F. Yoder of Cordoba, Argentina, will be glad to know that Dr. Yoder is recovering rapidly from his recent operation. Dr. Garber Drushal visited with him while in Argentina and was pleased to find him in such good health and strong enough to be present for services at the church.

Norman Romanenghi, the grandson of Dr. Yoder and a medical student at the University, has cared for his grandfather during the period of recuperation.

Dr. Yoder sent his greetings to the North American brethren, and his wishes for continued growth in the church.

* * *

DR. DRUSHAL RETURNS

Dr. J. Garber Drushal, president of the Missionary Board of the Brethren Church, arrived back in the States on September 13th, after spending approximately five weeks in Argentina.

President Drushal is pleased with the accomplishments

during his visit with the churches and Brethren workers there. He reports a good spirit among the people and the churches, and expresses an optimism for the future of our church there. (A fuller report will be given later.)

We thank God for His providential care over Brother Drushal during this trip and over his family in his absence.

* * *

COMMENDATION FOR CUMBERLAND

Recently, on these pages, we announced the names of three churches that had voluntarily released the Missionary Board from some of their obligation in supporting them. Akron, Ohio, volunteered to get along without Mission Board help and "go it alone."

Mulvane, Kansas, and Tucson, Arizona, have agreed to reduce the amount of their support. Now Cumberland, Maryland, has joined those who are seeking greater self-sufficiency; they are also voluntarily reducing the amount of their support from the Board.

We sincerely congratulate these Christian people for their willingness to help themselves and this evidence that they are doing it.

ASHLAND COLLEGE GOSPEL TEAMS READY FOR SERVICES

Are you interested in the work of young Christian leaders?

Ashland College has a fine group of students who are willing to assist you in any of your church services, in the way of special music and devotional talks.

If you will accept a team, the church pastor should write to the college, stating the preference of a girl's team, boy's team, or a mixed team. Give them the date you want them. Write also that you want either all music, or music and a speaker.

For a mixed team, or a boy's gospel team, you may write to:

George Solomon, President,
Men's Gospel Team,
128 W. 11th St.,
Ashland, Ohio.

If you prefer an all girl team, write to:

Julia Ann Tritch,
Allen Hall, Ashland College,
Ashland, Ohio.

We will be ready and waiting to hear from you.

THE DOCTRINE OF SALVATION

(Continued from Page 5)

and honor, having been made for a little while inferior to the angels, so that by God's favor He might taste death for all" (Hebrews 2:9, O. G.) Assuredly He invited or called all men. He would have exhibited "favoritism" had he not. In His own words "Come unto me all ye that labor and are heavy laden, and I will give you rest" (Matthew 11:28). Then in John 7:37 we read the words of Jesus: "If any man thirst, let him come unto me and drink." The words "any man" do not support such doctrine! In the last chapter of the Bible we read: "And the Spirit and the Bride say 'Come,' and let him that heareth say 'come,' and whosoever will let him take of the Water of Life freely" (Rev. 22:17). Truly God justified (or made provision for justification, and glorification) for those whom He invited or called; because we learn that men are justified through faith in His blood (Romans 3:24; 5:9).

All these things God provided or foreordained for all men, because He knew all men; but He never makes men Christians against their own will. Salvation may be possessed only "Whosoever will." God provides and man must either accept or reject God's provision for man. Each member of the Holy Trinity has already done everything He can do for unsaved men. God so loved the world of sinful men that he gave his only begotten Son, that whosoever believeth in Him should not perish."

Christ gave His all. The Holy Spirit, in the words of Jesus, "When He is come he will convince the world of sin, and of righteousness, and of judgment." He has done all He can do. God has left nothing undone for man's salvation. Therefore man's destiny is in his own hands and God will hold him responsible for his decision regarding either the acceptance or rejection of the only begotten Son of God.

Now for the fourth and last unscriptural belief:

IV. There is Nothing Anyone can do after Being Saved that will Alter One's Salvation.

Satan must laugh when he hears such doctrine, because it is unscriptural. But what great numbers are chanting to the world! "Once saved, always saved." "Once a Child of God, always a child of God." "Once in Grace, always in Grace." Undoubtedly such doctrine must be precious to men who have several old "skeletons" in their spiritual closets that come out to haunt them and remind them of their sins. Yet they present this unstable doctrine without fully considering the scriptures upon which they base this false claim. One of their favorite scriptures quoted in fostering this doctrine is taken from John 10:27-29: "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither any man pluck any one of them out of my hand. My Father, who has given to me is greater of all: and no one is able to wrest out of the hand of my Father; I and my Father are one." Based upon this, their reasoning seems to be: "We are God's sheep, and have this guarantee that no man is able to pluck us out of God's hand; we are therefore secure, and nothing we may do will alter our salvation." Such reasoning is self deception, and not in accordance with God's Word.

Most surely no man cannot "pluck" anyone out of God's hand. If man could do that, he would be more powerful than God; therefore he cannot. But let us not overlook the individual in this case. God is not going to force any man to follow Jesus Christ. That would destroy man's right of exercising his own will. Relative to this we discover what Jesus has said about those following Him: "Follow me, and I will make you fishers of men" (Matthew 4:19). And they of their own will left their nets and followed Him. As Matthew sat at his "seat of custom" Jesus simply said: "Follow me," and "He arose and followed Him" (Matthew 9:9). "And He said to them ALL, If any man will come after me, let him deny himself, and take up his cross daily, and follow me" (Luke 9:23). Having continual fellowship with Christ is dependent upon man's walking with the Master. In 1 John 1:7 we read: "If we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." Preceding this in verse 6 we read: "If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth." Had it been impossible for these people to "walk in darkness," then this writing was and is unnecessary! This is a clear warning against walking in darkness. When a Christian breaks fellowship with his brother, he also breaks it with the Father and with the Son, because Christians are "joint heirs" with Jesus Christ.

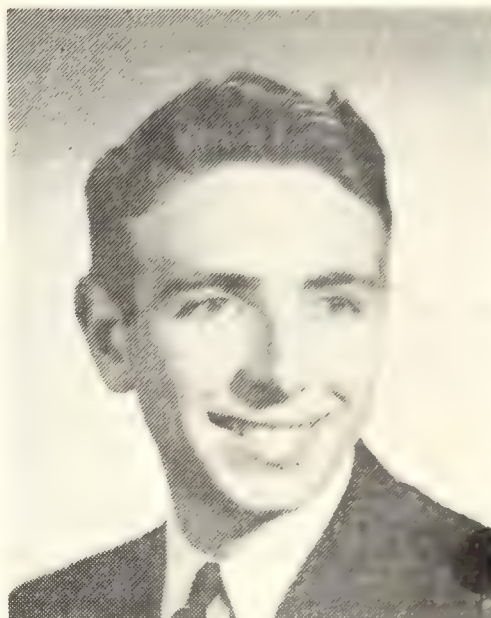
In speaking to these Jews as in John 10:27-29 as above

quoted, Jesus was talking to them about members of the Jewish family, because in Verse 16 Jesus said: "And other sheep I have which are not of this fold; them also it behooves me to lead; and my voice they will hear, and there will be one flock and one shepherd" (John 10:16). Now let us read 10:5-6, and see whether a "sheep" may be lost. "These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel" (Matthew 10:5-6). Here Jesus Christ tells us that some of His "sheep" were "lost sheep" and therefore He sent His disciples to them to preach the Gospel of the Kingdom. They had doubtless "departed from the Living God." Some people forget that Christians may depart from God and from Christ. The Apostle Paul, warned the Hebrew Christians in Hebrews 3:12 as follows: "Take heed, Brethren, lest there be in any of you an evil heart of unbelief in departing from the Living God, but exhort one another daily, while it is called 'today' lest any of you be hardened through the deceitfulness of sin; for we are made partakers of Christ if we hold the beginning of our confidence steadfast to the end." Had it been impossible for their salvation to be "altered" Paul would have known it and refrained from writing such warnings! Then in Hebrews 4:1 we are counseled "to fear," lest we should "fall short": "Let us therefore fear, lest, a promise being left unto us of entering into His rest any of you should seem to come short of it" (Heb. 4:1). If Christians are "secure" at all times, why this warning?

In the 15th chapter of Luke, Jesus spoke three parables to the Jews who murmured against Him for receiving sinners and eating with them: (1) The lost sheep. (2) The lost coin. (3) The Lost son. Here again we have a "lost sheep" and in verse 6 Jesus speaks of it as "my sheep." Relative to the son, who had of his own accord left the Father's House and gone deep into the life of sin He said: "Bring forth the fatted calf, and kill it, and let us eat, and be merry, for this my son was dead, and is alive again; he was lost and is found" (Luke 15:23-24). In verse 32, he speaks of this lost son as being a lost brother: "It was meet that we should make merry, and be glad, for this thy brother was dead, and is alive again, and was lost, and is found." (Luke 15:32). Reading of the 15th chapter of John 15:1-6, the words of Jesus as He was enroute to the Garden of Gethsemane to His disciples who were "clean," Judas having been left behind to his own business of betraying his Lord. Here Jesus tells his eleven faithful ones that He is indeed the "true vine" and that His Father is the "Cultivator" and that they are the branches." The fact that "every branch that beareth not fruit is taken away," is stressed. "If a man abide not in me, he is cast forth as a branch, and is withered, and they gather them and cast them into the fire and they are burned" (John 15:6). These are His own words, and no one has the right to undertake to "explain them away" as some do. Is it not far better to obediently follow our Lord Jesus and believe what He has said, rather than undertaking to set up some new and uncertain doctrine that is unauthorized by Holy Scripture? In the next installment we shall discuss Salvation as it is outlined in God's Word.

—Waterloo, Iowa.

ORDINATION SERVICES FOR REV. WILLIAM ANDERSON, FRIDAY, OCTOBER 9TH, SERGEANTSVILLE, NEW JERSEY, BRETHREN CHURCH



REV. WILLIAM ANDERSON

Ordination Services for Rev. William Anderson, Pastor of the Sergeantsville and Calvary, New Jersey, Brethren Churches, will be held Friday evening, October 9th, in the Sergeantsville Brethren Church.

Rev. Anderson has been licensed under the Ministerial Examining Board of the Pennsylvania District for several years, and has been approved for Ordination to the Eldership in the Brethren Church.

Rev. N. V. Leatherman and Rev. W. B. Brant, members of the Pennsylvania District Ministerial Examining Board; Rev. Ralph Mills, Moderator of the Pennsylvania District Conference of Brethren Churches, Rev. Lyle Lichtenberger, and Rev. Charles R. Munson, will participate in the service.

In conjunction with the Ordination Service, a District Rally of Brethren Youth will be held.

SOUTHEASTERN DISTRICT LAYMEN'S RALLY

WHAT?—The S. E. District Laymen's Rally

WHEN—October 17th, beginning at 5:15 P. M.

WHERE?—Mt. Video High School, located on Rt. 33, East of Harrisonburg, Va.

HOST?—Mt. Olive Brethren Laymen.

Ike Litton, S. E. Laymen President.

COMING EVENTS

(Continued from Page 2)

of the St. James, Maryland, Brethren Church. Evening speaker, the Honorable Theodore McKeldin, Governor of Maryland. Also, Fall Rally Southeastern District W. M. S.—Thursday, October 15th—Rev. Dyoll Belote, Pastor.

SERGEANTSVILLE, N. J. Ordination Service for Rev. William Anderson—Friday evening, October 9th—Rev. N. V. Leatherman, Rev. W. B. Brant, Rev. Ralph Mills, Rev. Lyle Lichtenberger, and Rev. Charles Munson, participating. Also **PENNSYLVANIA DISTRICT BRETHREN YOUTH RALLY**, same evening, same place. Home Coming Day Services—October 11th—Rev. Charles Munson, Speaker, Rev. William Anderson, Pastor.

VINCO (Mineral Point, R. D. 1) PENNA. Homecoming and Rally Day—October 11th—Carry-in Dinner at 12:00 Noon. **DEDICATION OF NEW FELLOWSHIP HOUSE**, with special program at 1:30 P. M. Rev. W. B. Brant, Pastor.

BRYAN, OHIO. Revival Services—October 11th to 25th Rev. J. A. Van Gorken, Evangelist; Rev. A. H. Grumbeling, Pastor.

NORTH LIBERTY, INDIANA. Home Coming—October 11th—Rev. George Pontius, morning speaker, Rev. C.

C. Grisso, afternoon speaker. Rev. Edgar Berkshire, Pastor.

GRETNA, (Bellefontaine), OHIO. Home Coming—October 11th—Rev. Edwin Boardman, of Ashland Seminary Faculty, speaker at afternoon service. Time: 3:00 P. M. Basket lunch at noon. Rev. George Solomon, Pastor.

BURLINGTON, INDIANA. Evangelistic Services—October 11th to 25th—Rev. and Mrs. L. O. McCartneysmith, Evangelists. Homecoming—October 25th—Holy Communion—October 26th—Rev. Myron Dodds, Pastor.

GOSHEN, INDIANA. Home Coming and Rally Day—October 18th—Also, Quarterly Cash Day. Holy Communion—October 25th—Rev. Willis E. Ronk, Pastor.

MEYERSDALE, PENNA. Fall Rally of District Brethren Youth—Friday, October 16th, 5:30 P. M.—Tickets for banquet, \$1.25. Held in Main Street Brethren Church. Rev. Horace Huse, Pastor.

CALVARY, N. J. Home Coming Services—October 25th—Speaker to be announced. Rev. William Anderson, Pastor.

COUNTY LINE (Lapaz), INDIANA. Revival Services—November 2nd to 15th—Rev. R. K. Higgins, Evangelist; Herbert R. Gilmer, Pastor.

ST. JAMES, MARYLAND. Revival Meeting—October 26th to November 8th—Rev. Percy C. Miller, Evangelist; Rev. Freeman Ankrum, Pastor.

PENNSYLVANIA DISTRICT BRETHREN YOUTH ANNUAL FALL BANQUET MEYERSDALE, PENNSYLVANIA, OCTOBER 16th—5:30 P. M.

The Giant Fall Rally of the Pennsylvania District Brethren Youth will be held in the Main Street Brethren Church, Friday evening, October 16th. Registration will begin at 5:30 P. M., and the Annual Fall Banquet will be served at 6:30 P. M.

Rev. Lowell, pastor of the Ebensburg Baptist Church, will be the guest speaker, and will show pictures of the Holy Land. Rev. Lyle Lichtenberger, of the Berlin Church, will act as Toastmaster.

All young people of the District are urged to attend. Registrations should be sent to Rev. Horace Huse, 228 Main St., Meyersdale, Penna. Cost of the banquet, including registration, is \$1.25.

This Rally is sponsored by the Pennsylvania District Brethren Youth Board.

This 'n' That

By the Editor

We refer you back to last week's Editorial for the correction of a misleading error. The last sentence in the first column on page three should read, "Thus, if something is wrong which keeps an individual from communing worthily, it is wrong enough to endanger eternal salvation, and whatever it is, it had better be gotten rid of." We are truly sorry for this typographical error, and trust that the above correction will clear up any confused thinking resulting from last week's version.

* * *

Have you ordered your copies of Dr. Yoder's book, "The Faith of the Gospel?" We remind Pastors and church leaders of the value of this book for your Bible Study classes this winter, and for new and prospective members of your churches. Any of our Brethren churches could profitably give to each new family, or to those interested in becoming Brethren, a copy of this book. The cost is low, 65c, plus 10c each for postage. By the dozen, \$6.60, plus 25c per dozen for postage. Order now before the supply is exhausted.

ACKNOWLEDGMENTS AND THANKS

On May 28th, the writer was, on a five or six hours' notice, precipitated onto the operating table in the Frederick, Maryland, Hospital for a major operation, which kept him an inmate of the above-named Institution for nine full weeks. There was little pain or suffering connected with the stay at the hospital, but consequent weakness from some loss of blood and inactivity.

Some short time after my attack, our physician called at the hospital and informed me that Mrs. Belote had been taken ill from worry and failure to take sufficient nourishing food. Because she had suffered former attacks of the same sort she was sent to a psychiatric hospital near Hagerstown, conducted by the Mennonite Church. This left things in our home without either of us to "carry on," but our congregation took over and cared for everything, some of the members volunteering as "blood donors," others handling our finances for us, and some caring for the care of the home, and even arranging for a new home for "Frisky," the family cat.

No pastor and his wife could have been more thoughtfully and graciously ministered to in a time of trial and need than were we, our congregation providing their own substitute for the pulpit and meeting their financial obligation to the pastor at the same time. We shall be ever under obligation to these good people for this exemplification of the Christian spirit.

Another development in connection with our ill-

nesses was the unusual evidence of Christian brotherliness which developed among our friends and even with the various organizations of the denomination. This was manifested in the action of the Southeast District Conference which voted the balance in their treasury, after all bills were paid, to our ministering—and it was a substantial sum. Also a number of personal gifts accompanied this gift when it came to us, delivered by Rev. Ray Klingensmith. After that other gifts kept coming in until almost half the amount of our combined hospital bills were met. These gifts augmented the salary which our church paid regularly, having the amount placed to our credit at the bank. Gifts were received from folks in the church whom we never remember of having met. And former neighbors, from our boyhood home, sent gifts as well as the practical strangers.

We should like to send personal notes of appreciation to each and every one of our donors, but we do not know the addresses of some, so we decided to take this means of extending our gratitude to any and all who had a part in ministering to our help and healing in our time of affliction. To every individual and every organization of the church which sent money or cards of greeting and sympathy (and the cards were legion) we say "THANK YOU" AND MAY GOD BLESS AND REWARD YOU ALL.

Dyoll Belote, Linwood, Maryland.



What's Doing
in the
Churches



VALLEY BRETHREN CHURCH, JONES MILLS, PA.

Two weeks, September 7th to 20th, 1953, spent with The Valley Brethren Church, Jones Mills, Pa., 50 miles southeast of Pittsburgh, and the Pastor, Rev. E. M. Keck, and family, have been characterized by Christian fellowship, comprehension, visitation, and a reverent listening to the proclamation of the Gospel by this guest preacher.

Visible results were two sisters, one, a brother, going forward for reconsecration, and to transfer membership, and the other, a young wife, who had not been confirmed and fellowshipped, following baptism some time ago. It is the promise of The Word, that it will "not return unto Him void," and we anticipate the "Word" sown in the

hearts of the 174 different local members and friends, not including delegations, who attended at least one of the sixteen services will bear fruit, both for time and for eternity.

During the first week, 62 families were contacted through calling, and during the second week, 63 families. Of course, many the second week were repeats. Brother Keck's car registered 630 miles driven on the winding mountain roads, which thread their way over and around the woodlands, just beginning to put on their fall gorgeous splendor. The average attendance for the first week was 35, and for the second week, 64. But, the attendance must not have fully indicated the appreciation of the people, as their offering to the evangelist was most generous.

Brother Keck led the praise services, and Mrs. Keck played the piano, except when guest musicians were present—and that was at practically every service! The cooperation and inspiration from special groups from the neighboring churches bringing special numbers in Music were exceptional. In this department, the George Gearharts, from Mt. Pleasant, 15 miles west, deserve special mention. They share their talents wherever the Lord leads, and were helping with other special services, else they would probably have been with us at Jones Mills for

(Continued on Page 14)

Brethren Youth Crusaders

Devotional Topics

Clarence S. Fairbanks Topic Writer

Topic for October 11, 1953

THE PROTESTANT ATTITUDE TOWARD THE BIBLE

Scripture Reading: I Thess. 2:13; II Timothy 3:14-17

WHAT IS THE PROTESTANT attitude toward the Bible? Is it just another collection of the world's great literature? Do we read the Bible because it contains some wonderful stories of the past? The Protestant Church has always believed that the Bible is the Word of God. In writing to the Thessalonian Church, St. Paul wrote "We thank God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God."

1. THE BIBLE IS GOD'S WORD. It would be impossible to prove that the Bible is the Word of God to a man who did not believe in God, but to the man who has had a vital experience of God, there can be no question about it. One of the remarkable indications that the Bible is the word of God is the fact of its great unity. It was written over a period of about 1500 years by men who lived in various parts of the world and yet it possesses the unity that one would expect to find in a book that was written by one author. This is what the Protestant Church has proclaimed. God spoke through the prophets of old in many different ways and times and under different circumstances.

2. THE BIBLE IS EXHAUSTLESS. Another indication that the Bible is the word of God is the fact that it is exhaustless. When you read a man made book through a few times, you tire of it. The Bible challenges men to read it over and over. "The most learned, acute, and diligent student, cannot, in the longest life, obtain an entire knowledge of this one volume. The more deeply he works the mine, the richer and more abundant he finds the ore; new light continually beams from this source of heavenly knowledge, to direct the conduct and illustrate the work of God and the ways of men; and he will at last leave the world confessing that the more he studied the Scriptures, the fuller conviction he had of his own ignorance and of their inestimable value." So wrote Sir Walter Scott.

Robert Vogeler, who was imprisoned by the Communists for seventeen months, relates that he was not permitted to see a single newspaper or magazine in any language or to learn of a single event that had occurred during that time. Although he repeatedly asked for a Bible, many months passed before he received one. In the meantime he was allowed to read a few books that the communists selected for him. After several months he was given a copy of the Bible. Vogeler declares, "Although I read *Pickwick* two or three times, the other novels of Dickens, and especially *Oliver Twist*, were so depressing that I could read them only once. The Bible, in spite of certain depressing chapters gave me the greatest solace

of all. I now know, if I were marooned on a desert island the Bible is the one book above all others that I would most like to possess."

3. THE BIBLE IS THE CHRISTIANS BLUEPRINT FOR LIFE. A successful architect relates that when was a boy he became the victim of a fear which was mar his life. When he failed to face up to it, it became worse and worse. He was able to graduate from college only because of very stern discipline. The fear continued unabated when he became employed with a large firm in Philadelphia. One day his boss called him in for a conference and the man thought that he was to be dismissed and so said that he had given thought to resigning. The senior member of the firm made no reply for a time. When he spoke it was to request his secretary to bring from the files a set of plans. He spread them out on his desk.

"These are the plans for a large public building," he said. "They are the finest plans ever drawn in this office. Then he opened a desk drawer and took out a copy of the New Testament. "We draw plans for buildings," he continued, "But this little book does something more important. It draws the plan of a good and happy life. You may have read it before, I know, but read it again. You may find the blueprint by which you can make your life over."

4. THE BIBLE CHANGES THE LIVES OF PEOPLE Those who read and study the Bible are led to accept the Christ it proclaims. It would be difficult—yes impossible—to relate what wonderful changes have come into the lives of men and women who have given themselves to serious reading of the Bible. Out of the last war came a very striking cartoon. It depicted an American soldier as he landed on one of the Pacific Islands. Upon landing he saw a native, sparsely garbed, sitting with his back against a palm tree and reading a book—the Bible. Nearby was a huge caldron of water boiling furiously over a hot fire. The doughboy, pointing to the Bible, said "Do you believe in that?" The native casually lifted his eyes, and pointing with his thumb to the boiling caldron, said, "If I didn't, you'd be in that!" Does it make a difference whether men believe that Word of God? A tremendous difference.

Robert Moffat, the great missionary to Africa, told how one day he met an African who was looking downcast. He asked him what the matter was, and whether or not anyone had died.

"There is nobody dead, but my son tells me my dog has eaten a leaf out of the Bible," answered the man. "Well," said Moffat, "that's not so serious. I'll be glad to replace the lost leaf."

"Oh!" exclaimed the man, "it's not the Bible I'm worried about, but the dog. That dog will never again bite anyone or fight the jackals. He will become as tame as the people who believe that book. All our warriors become as gentle as women under the influence of that book, and now my dog is ruined." One could only wish that the reading of the Bible would influence more people here in the home land like that.

"We are the only Bible

The careless world will read,
We are the sinner's Gospel,

We are the scoffer's creed;
 We are the Lord's last message,
 Given in deed and word;
 What if the type is crooked?
 What if the print is blurred?"

Prayer Meeting Studies By C. Y. Gilmer



"I HAVE SO MUCH TO LIVE FOR"

I have so much to live for,
 Since Christ my soul redeemed,
 Life glows with radiant meaning—
 Of which I had not dreamed—
 Old selfish aims and pleasures
 Have faded now from view,
 And to my raptured vision
 Have all things been made new.

I have so much to live for;
 Henceforth my life must be
 A gift of consecration
 To Him Who died for me;
 Henceforth, my sole ambition—
 To know, to do His will;
 With glad obedient service
 The passing hours to fill.

I have so much to live for!
 I must redeem the time,
 For soon I shall be hearing
 The bells of evening chime;
 O blessed life of service
 For Him I dearly love!
 O life supremely blessed,
 With Him—at home above!

T. O. Chisholm.

AS SAINTS we need to remember and employ our privileges (2 John 8). We not only have the privilege but also the necessity of abiding in Christ (John 15:4, 5). It is ours to be partakers of the divine nature (2 Peter 1:4). Being of the household of God (Eph. 2:19), we have access to God by Christ (Eph. 3:12). We have membership with the church of the first-born (Heb. 12:23). As Israel was God's first-born (Exodus 4:22), and a kingdom of priests to God (Exodus 19:6), so also believers (Rev. 1:6). Christ is pre-eminently "the First-born," or "First-begotten" (Heb. 1:6), and all believers become so by adoption (John 1:12, 13). The saints become brethren of Christ by adoption (John 20:17; Heb. 2:11, 12). Our names are in the book of life (Rev. 13:8; 20:15).

As saints we have Christ for our Shepherd (Isaiah 40:11; John 10:14, 16). We have Christ for our Intercessor, One Who prays and pleads for us (Romans 8:34; Heb. 7:25; 1 John 2:1). The promises of God are ours (2 Cor. 7:1; 2 Peter 1:4). Since we belong to Christ all

things belong to us (1 Cor. 3:21-23). We are joint-heirs with Christ "if so be that we suffer with Him" (Romans 8:17). By such "suffering" all things have to work together for our good (Romans 8:28). We count it a privilege to suffer for Christ (Acts 5:41; Phil. 1:29). We call upon God in trouble (Psalm 50:15). We have committed ourselves to God (Psalm 31:5; Acts 7:59; 2 Tim. 1:12), and are secure during public calamities (Job 5:20, 23; Psalm 27:1-5; 91:5-10). Having God for our King (Psalm 5:2; 44:4; Isaiah 44:6), we are privileged to intercede for others (Gen. 8:23-33; James 5:16).

We have God for our Glory (Psalm 3:3; Isaiah 60:19) because He is our Redeemer (Psalm 19:14; Isaiah 43:14), Salvation (Psalm 18:2; 27:1; Isaiah 12:2), Father (Deut. 32:6; Isaiah 63:16; 64:8), Friend (2 Chron. 20:7; James 2:23), Helper (Psalm 33:20; Heb. 13:6), Keeper (Psalm 121:4, 5), Deliverer (2 Sam. 22:2; Psalm 18:2), Strength (Psalm 46:1), Refuge (Isaiah 25:4), Shield (Gen. 15:1; Psalm 84:11), Tower (2 Sam. 22:3; Psalm 61:3), Light (Isaiah 60:19; Micah 7:8), Guide (Psalm 48:14; Isaiah 58:11), Law-giver (Neh. 9:13, 14; Isaiah 33:22), Habitation (Psalm 90:1; 91:9), Portion (Psalm 73:26; Lam. 3:24). We are one in God and Christ (John 17:21).



Lesson Comments by Fred C. Vanator

Lesson for October 11, 1953

GOD'S DESIGN FOR NEW MEN

Lesson: Jeremiah 31:31-34; I Peter 1:13-16, 22-23.

IT HAS BEEN SAID that the "trouble with human society is the sin that is found in human hearts." Jesus gave the only solution to the problem of sin in these human hearts when He said to Nicodemus (the Jewish ruler who came to Jesus by night)—"Marvel not that I say unto you, Ye must be born again." This is the thought that was in the mind of God which we saw at our lesson time last Sunday, for this "new birth" was in the plan of God from the very beginning as He prepared "the Lamb of God to be the propitiation for the sin of the world—even from the foundation of the world." This was no afterthought brought about by a strange chain of circumstances. For God in His infinite knowledge knew that when He created man a "free moral agent," that man would not, in himself, be able to meet and conquer all of the temptations and seductive snares of the devil. Therefore He prepared the means of regeneration or recreation in the person of His Son, even before man was given the breath of life. That is why the regenerated man or converted man is called "a new creation."

First of all let us remember that each individual is responsible for his own life and activities. Man in his sinful condition cannot hope to become an inheritor of the kingdom of God. There is one thing however that we so often forget, and that is that we are also in part "our

brother's keeper." There are certain obligations which come to each and every individual in his relation to those who surround him. These obligations he cannot escape. It is only as these obligations are met that they become a means of helping God to complete His design for new men. However, there is no substitute for the "New Birth" in the life of the individual. It is this being born again that prepares the individual to live forever.

Under the part that the old Jewish nation played in their relation to God we remember that the nation arose or fell by group allegiance to God. But under the new dispensation—with the coming of Jesus Christ into the world—each now must answer for himself.

Some one has said, "Mankind is made up of individual persons, and only by means of better individuals may we have better people and a better world." Every person who has striven for moral perfection by his own efforts has always run into the same obstacles. Man cannot "lift himself by his own bootstraps," so to speak. A better world of men cannot be had without the help of an all-wise God and Father above.

It has been rightly said that, "Only a new heart can make possible the new life, and only the new life is capable of transforming the moral and spiritual world of man. All other efforts that have as their objective the building of a new world are meaningless and fruitless. Men behave as they do because they are the kind of people they are."

One thing we must remember and that is that every soul that has been redeemed must live a new life. This new life must find its ultimate manifestation in all of man's relationships with his fellowman. We must realize that we must become God's helpers in His design for new men.

NEWS FROM OUR CHURCHES

(Continued from page 11)

every service. Also the Ralph Springers, of the Assembly of God, at Scottdale, melted the hearts of all with their singing. At least six neighboring Churches furnished special numbers, for which we praised the Lord.

Likewise, surrounding Brethren Churches were represented by delegations. Masontown had 26 members present, including Rev. and Mrs. William Keeling; Highland, 21, including the Pastor and wife, Rev. and Mrs. J. E. Faust; Meyersdale, four, including Rev. and Mrs. Horace Huse; Mt. Pleasant, four, including the Gearharts; Pittsburgh, two, the John Rishels; and Berlin, four, the Fred Brants and the John Kneppers; AND Johnstown Third, 10, including Pastor, Rev. E. M. Riddle, Moderator and Music Director Floyd S. Benshoff, and Sunday School Superintendent, Chester Figart and Mrs. Figart. Meyersdale contributed a flute solo, Johnstown Third a vocal solo, and Highland had its choir of fifteen numbers! Thanks, again, everyone for your attendance.

We were lodged in the home of Brother and Sister Joseph R. Bradshaw, which is directly across the road from the freshly white painted Church building and parking lot, surrounded by a white board fence. Except for the eleven meals when we were "invited out," the Bradshaws and the Kecks entertained. The Kecks went "all out" to make the fortnight a most enjoyable one. We visited "flax scutching," the \$80,000.00 mountain home of a retired noted Pittsburgh Shadyside Hospital surgeon, and saw several other palatial estates either built or being built by Pittsburgh families. Jones Mills is a prosperous and growing community, with many new, modern middle class dwellings being built by workers seeking escape from the city's congestion. All these physical and fellowship factors, enriched by working with the Lord's people made our two weeks one of the most enjoyed of our ministry.

William S. Crick, Gratis, Ohio.

For use in your Bible Study Classes this year.

The FAITH of the GOSPEL

By

Dr. C. F. Yoder

"Brethren, while I was giving all diligence to write unto you of our common salvation, I was constrained to write unto you to contend earnestly for the faith once for all delivered unto the saints" (Jude 3).

Price: 65c each, plus 10c postage and handling; \$6.60 per dozen, plus 25c postage and handling. Order from The Brethren Publishing Company, Ashland, Ohio.

Ashland College Educational Day Offering News

GRETNA CHURCH

NOTES

IMPROVEMENTS



The Gretna Brethren Church is situated in the fertile Miami Valley five miles west of Bellefontaine, Ohio. Surrounded by the farms of the parishioners, this church has provided Spiritual Food and comfort for this community for nearly 63 years. Although it is small, as churches go, it has within it that Vibrant Force which has meant a continued useful life, and to those, who through the years have attended her services, she has given inspiration and guidance, as well as many fond memories.

The Gretna Church has served in a capacity in which not many churches have had the opportunity to serve. She has been served by student pastors from our College and Seminary in Ashland for the greater part of her life. She has given them experience, encouragement and inspiration, all of which can be labeled as vital needs of a young minister. I know of at least a half a dozen ministers now active in our denomination that can look back with fond memories and a thankful heart to their first pastorate at Gretna. However this has not been all one-sided. Her liberality through these years of service has returned in the form of continued opportunity for service and a slow but steady growth.

It has been nearly a year since I have made a report of the work and progress in this small corner of the Lord's vineyard. This then may be labeled as an annual report. We will be ending our second year of service here in about two months. They have been two years of blessed fellowship with these fine people and together we have been drawn closer to the Lord whom we serve.

A Week of Evangelism was held from August 2nd to the 9th, the pastor bringing the messages. The Holy Spirit's presence was evident in our midst and as a result five persons reconsecrated their lives and asked for

membership in our church. A Baptismal Service was held on Sunday, August 16th. This brings our membership to a total of 59.

The attendance at present has been steadily growing. The Sunday School attendance on August 9th and 16th was 61, and our church attendance usually averages about three or four above that of the Sunday School. Our steady growth in attendance makes it possible to broaden our program; thereby providing a better Spiritual program to meet the needs of the community. Growth in attendance and a steadily expanding program go hand in hand, each augmenting the other, and making possible the continued advancement of both.

A growing interest in our denominational program has been evidenced and the offerings to support these interests have steadily increased. This church ranked first among our Brethren churches in the Home Missionary Offering at Thanksgiving, thus proclaiming a vital interest in the over-all church program.

This past Spring found a \$500.00 addition in the form of a new vestibule and the replacement of the inner doors. At the same time, Brother and Sister Banner Bush presented the church with a new bulletin board. Now under consideration, although not official as yet, is a new Sunday School room.

The Lord has blessed this work and we are praying that He shall continue to do so and that we may move only as He directs. It is the desire of the Gretna church that she may be useful in the building up of the Kingdom by proclaiming the Gospel of Jesus Christ in such a way that men may hear and accept this great message of salvation.

—George W. Solomon.

In The Brethren Evangelist - - - Next Week.

BROADMAN COMMENTS

1954

By R. Paul Caudill

A lesson commentary organized to help Bible students see Bible study in its larger perspective. Each lesson is developed according to an outline . . . significant words and phrases are explained . . . The whole Bible passage is treated under a unified outline . . . the significance of Bible teaching for present-day Christians is summarized. Price: \$2.25. Include 10c for cost of mailing.

**POINTS FOR EMPHASIS**

1954

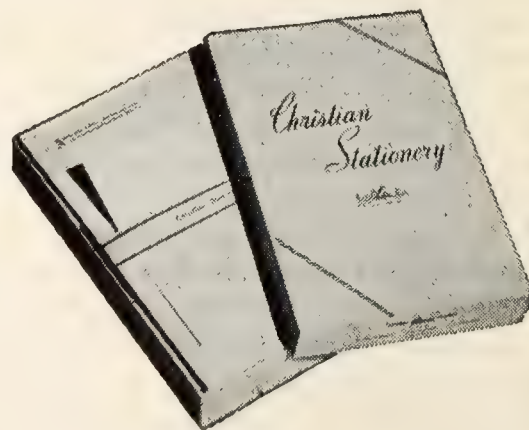
By Clifton J. Allen



A compact, pocket-size commentary on the International Sunday School lessons for 1954. Each Bible lesson has an introductory paragraph . . . an explanation of the lesson . . . Truths to Live By . . . A Verse to Remember, and the daily Bible readings. Price: 75c. Include 10c for cost of mailing.

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524 College Ave., Ashland, Ohio.

THE BRETHREN EVANGELIST

VOL. LXXV, No. 40, October 10, 1953

Official Organ of The Brethren Church

REMEMBER

RE - MEM - BER OLD ASH-LAND COL-LEGE, RE - MEM - BER
WHEN YOU'RE A - WAY. RE - MEM - BER THE FRIENDS YOU MADE HERE
AND DON'T FOR-GET TO COME BACK SOME DAY. RE - MEM - BER
A-MONG THOSE PINE TREES; UP ON THE HILL SO BLUE; THAT
YOU BE - LONG TO ASH-LAND COL-LEGE, AND ASH - LAND BE-LONGS TO YOU.

ASHLAND COLLEGE AND SEMINARY
EDUCATIONAL DAY ISSUE

THE BRETHREN EVANGELIST

Published weekly, except the fourth week in July and the last week in December.

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October 11th, in order to further enjoy the fellowship of the Central District Brethren meeting in the Milledgeville church for Conference, October 8th to 11th.

COMING EVENTS

We invite all Pastors, church leaders, to avail themselves of this column, for announcing special events in their churches. Be sure the information reaches us at least three weeks ahead of date of scheduled event.

ASHLAND COLLEGE. Homecoming—Saturday, October 17th—DEDICATION OF THE NEW MOLLER PIPE ORGAN in the Ashland College Memorial Chapel—Sunday, October 18th—Time of activities announced on page five of this *Evangelist*.

LINWOOD, MARYLAND. Homecoming Day—October 11th—Afternoon speaker, Rev. Freeman Ankrum, Pastor of the St. James, Maryland, Brethren Church. Evening speaker, the Honorable Theodore McKeldin, Governor of Maryland. Also, Fall Rally Southeastern District W. M. S.—Thursday, October 15th—Rev. Dyoll Belote, Pastor.

VINCO (Mineral Point, R. D. 1) PENNA. Homecoming and Rally Day—October 11th—Carry-in Dinner at 12:00 Noon. DEDICATION OF NEW FELLOWSHIP HOUSE, with special program at 1:30 P. M. Rev. W. B. Brant, Pastor.

BRYAN, OHIO. Revival Services—October 11th to 25th—Rev. J. A. Van Gorken, Evangelist; Rev. A. H. Grumbine, Pastor.

NORTH LIBERTY, INDIANA. Home Coming—October 11th—Rev. George Pontius, morning speaker, Rev. C. C. Grisso, afternoon speaker. Rev. Edgar Berkshire, Pastor.

GRETNA, (Bellefontaine), OHIO. Home Coming—October 11th—Rev. Edwin Boardman, of Ashland Seminary Faculty, speaker at afternoon service. Time: 3:00 P. M. Basket lunch at noon. Rev. George Solomon, Pastor.

BURLINGTON, INDIANA. Evangelistic Services—October 11th to 25th—Rev. and Mrs. L. O. McCartneysmith, Evangelists. Homecoming—October 25th—Holy Communion—October 26th—Rev. Myron Dodds, Pastor.

GOSHEN, INDIANA. Home Coming and Rally Day—October 18th—Also, Quarterly Cash Day. Holy Communion—October 25th—Rev. Willis E. Ronk, Pastor.

MEYERSDALE, PENNA. Fall Rally of District Brethren Youth—Friday, October 16th, 5:30 P. M.—Tickets for banquet, \$1.25. Held in Main Street Brethren Church. Rev. Horace Huse, Pastor.

MT. OLIVE, VIRGINIA. Holy Communion—October 18th—Dr. John F. Locke, Pastor.

LOUISVILLE, OHIO. Homecoming Day—October 18th—Rev. L. V. King, Pastor.

(Continued on Page 11)

Items of General Interest

ST. JAMES, MARYLAND. Brother Freeman Ankrum reports that 8 were baptized in the new baptistry on September 27th, with three of these being received into membership in the St. James church the next Sunday.

JONES MILLS, PENNA. Brother Elmer M. Keck reports a gain of 33% in church membership during the few years he has been pastor at Jones Mills.

NEW LEBANON, OHIO. Brother and Sister John Byler became the proud parents of their fourth girl, Jeanette Louise, on September 9th.

SMITHVILLE, OHIO. Dr. J. Garber Drushal, President of the Missionary Board of the Brethren Church, was guest speaker at the Smithville Laymen's meeting recently.

DAYTON, OHIO. Brother Floyd Sibert, Pastor of the Brethren Church at Pleasant Hill, Ohio, was guest speaker at the Dayton Vesper Service on Sunday, September 20th.

FREMONT, OHIO. We have received word that Brother George Hagenbuck, who suffered a heart attack during the summer, is able to be up and around, but as yet has not been able to preach. We are glad to hear of this measure of recovery and urge the Brethren to continue remembering him in prayer.

MILLEDGEVILLE, ILLINOIS. The October "Family Fellowship Meeting" was scheduled for noon, on Sunday,



The Editor's Pulpit



Higher Education In The Brethren Church -- 1953-54

OCTOBER IS EDUCATIONAL MONTH in the Brethren Church. This is the month when Brethren unite their financial efforts for the support of Ashland College and Theological Seminary.

A whole volume of words will do nothing to raise a large offering for Ashland, unless we Brethren are sold on Ashland in our hearts. And there is no reason why we should not be sold on Ashland College and Seminary as a Brethren institution—as the Brethren Institution of higher Christian education.

This month, October, is a wonderful time for Brethren to prove that they are supporting Ashland College and Seminary. The opportunity is here to pledge allegiance to the efforts of Dr. Glenn L. Clayton, President of Ashland College and Seminary, to Dr. L. E. Lindower, Dean of Ashland College, to Dean Delbert B. Flora, Dean of Ashland Theological Seminary, to Mr. A. Glenn Carpenter, Business Manager of Ashland College and Seminary, to the other faculty members, administrative staff, to the Board of Trustees, and to many others. These Brethren men are sympathetic to The Brethren Church and its relationship to Ashland College.

Their problems in operation, limited income, new building program, etc., are great. We need to remember them in our prayers, for they are doing a fine job which few members of The Brethren Church fully know about or really understand.

Last year—The Brethren Church gave \$9,952.75 in the Educational Day Offering. Gifts from the Woman's Missionary Society, The National Sunday School Association, and scholarships, amounted to about \$6,700.00. Total operating expenses of Ashland College and Seminary amounted to nearly \$327,000.00! Directly from the students came, for tuition, books, fees, board, approximately \$220,000.00. Income from Endowment funds amounted to nearly \$25,000.00. This, with a deficit, or loss, of \$37,000.00 completes the story financially. (Data secured from 1953 Financial Report.)

Let's enlarge on these facts a moment or so. Had the Brethren given \$50,000.00 last October instead of less than \$10,000.00, there would have been no deficit. This would have removed one of the greatest problems facing Ashland administration. It also points out that out and beyond the direct financial support of the College by The Brethren Church there is tremendous help coming from

other sources. It also shows that in 1953 The Brethren Church must awaken to the urgent need of a greater support of Ashland College and Seminary by Brethren people.

The bare truth is that instead of putting dollar bills in our Educational Day envelopes, and excusing ourselves from further obligations for a whole year, we must, through sacrificial giving, put \$5, \$10, \$20, and \$100 bills, yes, even \$1000 bills or checks in our Educational offering this month. We must, instead of budgeting \$50, \$100 or \$200 a quarter, launch out and budget \$1,000 or \$2000 or more a quarter. It will not "hurt" the Brethren Church to do this,—rather, it will prove a real blessing.

This Editor is aware that the Church has done very well—in giving to the remodelling fund a few years ago, in building the Memorial Chapel, and now, in pledging to the new building fund. For the new buildings, something over \$100,000.00 has been pledged out of a proposed \$150,000.00 for the church, which is commendable. Some Brethren have given and given, and shall continue to give. Others must be enlisted this month.

Let us note, though, that while the Church has been apportioned \$150,000.00 of the new building projects, that the total building cost is around \$600,000.00. This means that \$450,000.00 will come from other sources. Approximately \$200,000.00 of this came from insurance on the Old Founders' Hall, leaving \$250,000.00 to be raised by Ashland Alumni, city of Ashland, and other special gifts. For all of these we are truly appreciative.

Brethren, we should be so appreciative of what the Administrative leaders of our College and Seminary are doing, and of what other interested individuals and groups are doing that we will back them with our very best financial gifts this October.

We have everything to win if we give our full support. We have much to lose, if we do not. Therefore, as we see it, this is the crucial year for the Brethren and Ashland College and Seminary. Many persons have sacrificed and given of their lives and wealth in decades past to preserve for us a College and Seminary in which our young people can be trained in a Christian atmosphere. Many men and women are making similar sacrifices today. Are you, Brethren, ready to give your efforts and substance to give Ashland the kind of support it must have from the Church? Your offerings will do much to answer the question. W. S. B.



Remember - - -

Dr. Glenn L. Clayton, President,
Ashland College and Seminary.

SEVENTY-FIVE YEARS AGO this year, Brethren people founded Ashland College to "establish and maintain a college for promoting education, religion, morality and the fine arts and to secure to its members and patrons the advantages of education in all departments of learning and knowledge."

Through the years, Ashland College has never lost sight of that early objective. About five thousand young men and women have enrolled in the college and taken liberal arts work in a Christian atmosphere. A great variety of work has been offered, preparing students for the ministry, missions, church leadership, teaching, business, the professions, politics, music, art and other vocations. Always the effort is to present this work in a Christian setting in keeping with the doctrines of The Brethren Church.

Today, Ashland College stands firmly for sound, basic education at a high level of excellence, with the best teachers available, with adequate libraries, laboratories, and other necessary equipment. Such is the aim of Ashland because such has always been the aim of The Brethren Church in supporting Ashland College. Then, along with this high standard of scholastic excellence, Ashland College insists upon equally firm standards of Christian excellence. The Bible

is required reading of all students; chapel is daily experience; students are counselled regularly to think seriously on spiritual matters while speakers, panels, and other programs add to this emphasis.

Most of the ministers and missionaries and many of the lay leaders of The Brethren Church received all or part of their training in Ashland College and Seminary. The service has been long and faithful, during the entire history of The Brethren Church.

This year Ashland College is celebrating her seventy-fifth birthday; and The Brethren Church is rejoicing with her on a record of faithful, spiritual leadership as well as a constant example of cultural challenge. National and state leaders, Ashland and Mansfield friends, and industrialists over a wide area join in the tribute to the college.

Most of these friends as well as the church are being called upon to contribute heavily to the building program now in progress on our campus. The response to this urgent appeal has been very good but help is still needed if we are to complete the project on schedule and with only reasonable indebtedness. We are confident that all churches and individuals who can possibly do

will make a special effort to assist in this building program this year.

Meantime, the cost of operating the college goes on. Students pay tuition and fees but this equals only about one-half the actual cost. Thus students pay \$400 and other income must add another \$400 for every student enrolled. Much of this additional \$400 must be contributed by the church and friends.

In this 75th year, we have a goal of \$75,000 in contributions from all sources for operating purposes. With this sum we will be able to pay all operating costs and perhaps reward a deserving and underpaid faculty for faithful service.

The Brethren Church is asked to contribute \$20,000 toward this goal of \$75,000. Make it a special birthday gift of appreciation for seventy-five years of service to The Brethren Church. If possible, make your regular Educational Day Offering, then add a substantial sum as you share in the special birthday gift to your college.

Finally, we want all this done before the official birthday celebration on December 5th. On that evening, we hope every church will have a special program featuring the college and seminary. We want these to be gala affairs and will help with materials if requested. We want the gifts and we want your prayers.

In Ashland, we shall have a "family" dinner followed by the birthday celebration and the dedication of the new Student Union.

Remember the date, December 5th. Start planning now to do something special in your church.

Remember old Ashland College with a special gift of appreciation for seventy-five years of faithful service.



DR. GLENN L. CLAYTON

ASHLAND COLLEGE HOMECOMING ACTIVITIES

SATURDAY, OCTOBER 17, 1953

7:45—Presentation of the Homecoming Queen
8:00—Homecoming Football game in Redwood Stadium
8:30—Alumni Dinner
9:00—Homecoming Play.

SUNDAY, OCTOBER 18, 1953

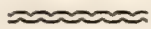
10:00—Dedication of the Moller Pipe Organ in Memorial Chapel

Everyone coming to the Ashland College Campus for this Homecoming occasion will see the almost completed Student Union Building, the first floor walls of the new Founders' Hall well on their way to completion, and the new organ in Memorial Chapel. You will not want to miss being on the Ashland College Campus for Homecoming this month.

COMMIT TO FAITHFUL MEN

Rev. Delbert B. Flora, Dean, Ashland Theological Seminary

"The things that thou hast heard of me . . . the same commit thou to faithful men, who shall be able to teach others also," 2 Timothy 2:2.



THE YOUNG PASTOR and apostolic representative, Timothy, stood in a position of great responsibility in relation to the Apostle Paul who had commissioned him and to the churches of Ephesus and the surrounding territory. Paul had been personally commissioned by the resurrected Lord Jesus Christ, as he states in his letter to the Galatians. His message of salvation by faith apart from meritorious works had been directly revealed to him by the Lord; he did not receive

it from men or human agency. For long years he had labored and suffered to preach and defend that message. He had passed it on to other men such as Titus, Luke, Barnabas, Silas, Timothy and even Peter. Those who received it at first hand from Paul were to give it to others who should do the same.

It is noteworthy that Paul considered the message a commitment of trust. He asked Timothy to entrust it to faithful men who would teach it again. The Brethren Church has received a trust from her founders, from the Church of Christ a large and from Him who founded it. Again The Brethren Church has committed a trust to Ash



Ashland Theological Seminary Faculty Members: Prof. Henry Bates, Dean Delbert B. Flora, Prof. Edwin Boardman

land College and Ashland Theological Seminary. The Seminary's very special responsibility is that of passing its entrustment to young people of the Brethren Church who have received the Divine call to preach the Gospel from the pulpit, on the mission field, before Sunday school classes and in all kinds of lay and special activity.

What do you desire your Seminary to do about its responsibility? What do you want it to do for the Brethren Church? It has done and is doing this: All the Bible courses in the college are taught by the Seminary. All the religious education courses in the College are supervised by the Seminary. The seminary and pre-seminary students constantly exercise Christian influence and leadership among the college students. Ministers and missionaries are being taught and trained. By far the great majority of ministers and missionaries in the Brethren Church have received all or part of their formal training in your Seminary. Many, many leaders have studied the Bible under seminary professors while students at Ashland College.

Do the Brethren people want such work to con-

tinue? Do they want Ashland Theological Seminary to do bigger and better work? Do they want its program and standards broadened and raised? If they do, they will take advantage of the opportunity which this seventy-fifth anniversary year affords to make their wishes known. They will make this year's Educational Day offering a really big one.

Remember that the Seminary as an integral part of the College shares in the seventy fifth anniversary celebrations. It shares in all gifts. It shares in every advance and improvement on Ashland College campus. It shares in every distinction and accreditation. It shares in every growth of the denomination. It shares in every loss and "down-sitting" of the College and the Brethren Church.

Let us each one do his part as he ought to do it so that Ashland Theological Seminary can do still better in following the principles of Paul's exhortation to Timothy: "The things that thou hast heard of me . . . the same commit thou to faithful men, who shall be able to teach others also."



Ashland Seminary and Pre-Seminary Students and Faculty—1952-1953.



ASHLAND COLLEGE CHOIRS

Upper Photo: A Cappella Choir

Lower Photo: Chapel Choir



Have You Considered?

1. Only at Ashland College and Seminary are specific Brethren doctrines taught.
2. Ashland teaches the whole Bible and accepts all its truths.
3. Most of the ministers and missionaries of the Brethren Church received all or part of their training in Ashland College and Seminary.
4. The college campus provides a spiritual and social center for The Brethren Church. Not only at General Conference time, but throughout the year, denominational plans and interests are fostered there.
5. The college is fully accredited among American colleges. Its credits are accepted everywhere.
6. Seventy-five years of service to the Brethren Church and her youth should be rewarded.

Remember Ashland College and Seminary this year with a larger gift to the Educational Day Offering. Make it a birthday gift of appreciation for seventy-five years of faithful service.





Who Believes In A Church College?

Dr. L. E. Lindower,
Dean, Ashland College

BELIEVING VERY MUCH in Ashland College, my church college, has so involved me that I barely have time to put down the words to express it. While we here on the College staff are so busy with its operation, we fully realize that it could not exist without many faithful and generous Christian friends.

The Brethren, as well as practically all other denominations, have been constrained to establish colleges for "promoting education, religion, morality and the fine arts." This involves the training of ministers and missionaries, but also much more. It includes Christian scholarship, character and refinement for young people preparing for all walks of life.

The large number of Church-related colleges in operation today attests to the fact that they have a host of believers. Many leaders of liberal arts colleges and of state-supported institutions of higher education witness to the need for the Christian purpose and ethics which the church college can supply. In these folks the church colleges have big friends.

In the last few years a new group of believers has arisen among leaders of business and industry who have begun to band together for the support of small colleges, the majority of which are church-related. This large group of successful men began to realize that most of them had had the foundation of their education in a church col-

lege. In a highly mechanized age these masters of mechanics know that the spiritual emphases in education needed preserving. *They must have been concerned for fear the churches might let their own colleges die!*

The church colleges have as their friends those who believe in the training of the whole person, body, soul and spirit. Those who want their young people to have more than training for a job will believe in and support a church college. Those who believe that an education must seek to help each person realize his full capacities will be church college supporters. Those who know that no person can be complete without adding the spiritual to the physical and mental will believe the church college worth sacrificing for.

The Brethren Church owes much to those who have been willing to sacrifice for Ashland College. Ashland College needs more of those who will give financially, and also those who will qualify and offer themselves in the service of their church college.

Ashland College pulled me out of my self-conscious, inferiority complex "shell" during my student days and has been responsible for practically every opportunity for advancement in service since. I believe in my church college.

Educational Day in The Brethren Church will be another opportunity for those who believe in their church college.

Questions and Answers

about Ashland College and Seminary

Is Ashland College and Seminary Brethren?

YES, definitely. The Brethren Church, through the Board of Trustees, controls all phases of the program of Ashland College. Brethren theology and doctrine are stressed. 38 of the 44 Board members are Brethren.

How much did it cost to operate Ashland College last year?

\$327,000 for 1952-53.

Where does this money come from?

About one-half is paid by the students through tuition and various fees. The rest comes largely from Endowment income and special gifts and grants.

Is any of this a tax appropriation?

No. Ashland, being a privately owned school, receives no tax money but must depend upon those who believe in her for all support.

How much is needed for 1953-1954?

In our Seventy-Fifth year, Ashland College needs \$75,000 in gifts to operate successfully.

Does this include Building Fund needs?

No—this is quite apart from Building Fund needs

which total over \$600,000. We must pay teachers, utilities, and equipment bills even as new buildings are going up.

7. Why not make one appeal for funds?

Because money contributed for new buildings is a trust fund for that purpose only and cannot be used for operating purposes unless so designated.

8. How much of the needed \$75,000 should the Brethren Church give?

The fixed goal for the Brethren Church is \$20,000.

9. How much is my share of this \$20,000?

The amount which you give must be governed by the degree to which the Lord has prospered you and should be influenced by your appreciation for his blessings upon you and the Brethren Church.

The Lord has used Ashland College prominently in making the Message and Ministry of the church more effective through the years. Your gift should be such as to guarantee at least \$5 from every family in the church.

Remember, Ashland College and add a special amount as your personal appreciation gift for seventy-five years of service.

COMING EVENTS

(Continued from Page 2)

PITTSBURGH, PENNA. W. M. S. Public Service—Sunday morning, October 18th.—Miss Miriam M. Bird, Meyersdale, Penna., President of the Penna. Dist. W. M. S., guest speaker. Rev. Ralph Mills, Pastor.

BRIGHTON, INDIANA. Revival Services—October 26th to November 8th—Conducted by the Pastor, Rev. Smith F. Rose.

PERU, INDIANA. Revival Meeting—October 26th to November 8th—Rev. Milton Bowman, Pastor.

WATERLOO, IOWA. Rally Day and Ingathering Day—October 25th—Rev. Spencer Gentle, Pastor.

CUMBERLAND, MARYLAND. Revival Meetings—October 19th to November 1st—Rev. Milton M. Robinson, Pastor.

CALVARY, N. J. Home Coming Services—October 25th—Speaker to be announced. Rev. William Anderson, Pastor.

COUNTY LINE (Lapaz), INDIANA. Revival Services

—November 2nd to 15th—Rev. R. K. Higgins, Evangelist; Herbert R. Gilmer, Pastor.

ST. JAMES, MARYLAND. Revival Meeting—October 26th to November 8th—Rev. Percy C. Miller, Evangelist; Rev. Freeman Ankrum, Pastor.

This 'n' That

By the Editor

We appreciate the cooperation of Dr. Glenn L. Clayton, President of Ashland College, Dr. L. E. Lindower, Dean of Ashland College, Rev. Delbert B. Flora, Dean of Ashland Seminary, and Arthur P. Petit, Director of Public Relations of Ashland College, for their cooperation in getting articles and cuts to the Editor for this Educational Day issue.

The Editor of Publications will be in attendance the week of October 5th through 11th at the Mid-West and Central District Conferences. For this reason, this issue of the Evangelist is being set up a day or so earlier, and the next issue (October 17th) may be a day or two late.

Brethren Youth Crusaders

Devotional Topics

Clarence S. Fairbanks Topic Writer

Topic for October 18, 1953

OUR PROTESTANT HERITAGE

Scripture Readings: John 14:6-7; Eph. 2:4-10;
Acts 10:34-35

WHAT ARE SOME OF THE BELIEFS of Protestantism that set it aside from other sections of the Christian Church? Are these principles important enough to make two divisions of the Church necessary? The issues involved are deep rooted and go to the very heart of the Christian faith.

1. THE PROTESTANT CHURCH BELIEVES THAT THE BIBLE IS THE FINAL AUTHORITY ON THE CHRISTIAN WAY OF LIFE. This has been especially true of The Brethren Church. While other Protestant Churches have creeds that are used in different ways, The Brethren Church has held that the Bible is our only creed to faith and the practice of life. Most of the creeds of Protestant Churches leave no doubt that the Bible is our final authority and this has become more and more true in recent years. We cannot believe and we will not teach that the ideas of men, no matter how high ecclesiastically they may be, the decisions of councils, no matter how large, nor the traditions of men, no matter how old, can equal the authority of God's Word. The Bible is the final authority from our God.

2. THE PRIESTHOOD OF THE BELIEVER. Jesus told Thomas, "I am the way, the truth, and the life; no man cometh unto the father, but by me." John 14:6. God deals intimately and personally with each soul. In Old Testament days, the priests interceded for the people. There is much that could be said about the great value of having the preacher pray for his people. Paul sets a good example for us on this point. Read through Paul's letters and you will find expressions like this, "I want you to know by this letter that we here are constantly praying for you." Col. 1:3 (Phillips trans.) We need to have others pray for us, but the great Protestant faith is that God deals with each individual Christian and that every Christian not only has the right but the responsibility of approaching God through Jesus Christ. We cannot permit someone else to do our praying and Bible study for us. We must learn to do them ourselves. After Peter had seen the marvelous grace of God to Cornelius, he said, "I perceive that God is no respecter of persons." Acts 10:34. In I Peter 1:17 we read, "And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear." The implication seems to be clear enough that God looks upon us not merely because someone prays for us, but because of what we are—His children through Christ—and what we are doing.

3. SALVATION IS BY FAITH AND NOT BECAUSE OF WORKS. In this statement we get to the very heart of the reformation. Martin Luther was certain that men and women could not have their sins forgiven by doing acts of penance or by the purchase of indulgences. The Protestant faith proclaims that you cannot buy your way into heaven. Paul wrote of this problem to the church at Ephesus, "For by grace are you saved through faith and that not of yourselves: it is the gift of God: not of works, lest any man should boast." In I Peter 1:18 we read, "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold from your vain conversation (way of life) received by tradition from your fathers, but with the precious blood of Christ, as of a lamb without blemish and without spot."

There is a delightful story of a poor woman who wanted to buy some of the flowers which grew in the king's garden, for her sick daughter. The gardener angrily repelled her. "The king's flowers are not for sale," he said rudely. But the king happened to overhear, gathered a bouquet and gave it to the woman. "It is true," he said, "the king does not sell his flowers; he gives them away." So, too, the King of Kings does not sell salvation; He gives it away.

4. OBEDIENCE TO GOD. Ernest H. Jeffs says, "Protestant religion is only possible on the basis of obedience—an obedience more complete and self-surrendering than that of the Catholic because it must be accompanied by the reasoned inward assent of the disciple. He knows he must obey God. He knows also that he must obey reason and conscience. Does this mean that he must necessarily experience a clash of loyalties? No. In the Protestant view of things nothing that clashes with reason and conscience can be thought of as having anything to do with God. If it is a Church tradition it must go. If it is a majority vote in a religious assembly it must go. Even if it is a text of scripture (or, rather a text of scripture as traditionally or usually interpreted) it must go. It may be said without irreverence that the Protestant Christian has not only to choose daily whether he will obey God or not; he also has to choose daily what God he will obey."

5. EVERY CHRISTIAN IS A MISSIONARY. When Christ said, "Go ye therefore into all the world and preach the gospel," we believe that He meant that all of us should preach the gospel whenever we have an opportunity. Since we are all priests, all of us should intercede on behalf of those who are unbelievers. We are to talk to them about their salvation. We are to live lives that will be a good example to outsiders and a glory to our Lord.

FOR YOUR DISCUSSION

1. Look up the main events in the life of Martin Luther and the Reformation in any good encyclopaedia and discuss these in your meeting.

2. What do you consider to be the main difference between the Protestant Church and the Roman Catholic Church?

Prayer Meeting Studies

By C. Y. Gilmer



THE KEEPER OF THE TEMPLE

1 Cor. 6:19

How have I kept Thy temple, Guest divine—
The house that Thou hast deigned to call Thy shrine,
And bought, at such a price, to make it Thine?

How have I watched beside its fivefold gate
Against the crafty foes that lie in wait
And never let their vigilance abate?

Is there one purpose that Thou canst not bless,
Or one desire that I dare not confess;
One secret thought that Thou dost not possess?

Is there one room in body, spirit, soul,
Shut fast and barred away from Thy control?
Enter Thou in, O Lord! and take the whole.

Scourge from its courts whatever can defile,
Malice and wrath and selfish greed and guile,
Each word and act on which Thou canst not smile;

For Thou Thyself must cleanse Thy dwelling place,
Illumine with the brightness of Thy face,
And furnish with Thine all-sufficient grace.

Enter Thou in and make me all Thine own,
In spirit, soul, and body reign alone,
Without a rival on my being's throne.

—Annie Johnson Flint.

NO MAN IS SAVED but by a birth of the Spirit (John 3:5, 8). That birth is based upon Christ's death (John 3:14-16). On the Day of Pentecost the Holy Spirit was given for soul winning and salvation resulted for great numbers (Acts 2:41), and this was repeated thereafter (Acts 4:4, 32). Jesus, Who had been a presence without, had sent Another to be a presence within (John 14:17). This indwelling Presence transforms (Romans 8:8, 9). The result is service of undaunted zeal (Acts 8:4). The Holy Spirit sanctifies and sustains for service (Acts 13:2-4).

We have a three-fold warning in Scripture of the danger of sinning against the Holy Spirit. To resist the Spirit is to remain unsaved (Acts 7:51). To grieve the Spirit is to hinder Him in His purpose (Eph. 4:30). To refuse to bear fruit is to quench the Spirit (1 Thess. 5:19). To resist the Spirit is to preclude the possibility of salvation in that He convicts us of our need (John 16:8, 9), regenerates (Titus 3:5; John 3:5), baptizes (1 Cor. 12:3), anoints (2 Cor. 1:21; 1 John 2:20, 27), seals (Eph. 1:13; 4:30), "earnests" (Eph. 1:14; Romans 8:23), and witnesses (Romans 8:16). To grieve the Spirit is to interfere with His transformation of us from our conformity to God's Son (2 Cor. 5:15, 17; Romans 12:2; 8:

29). He seeks to set aside the lusts of the flesh (Gal. 5:17, 19-21) that He may produce in us "the fruit of the Spirit" (Gal. 5:22, 23). We are to surrender to Him in His negative work so that we may be clean for His positive work (Eph. 4:31, 32).

Man in his natural state cannot discern spiritual things because of sin (1 Cor. 2:14). Hence he needs the new birth so that he may be endowed with "the mind of Christ" (1 Cor. 2:16; Romans 8:7). Some profess the new birth but are controlled by the flesh (1 Cor. 3:3). They show no spiritual endowment (1 Cor. 3:16). Every child of God has the Spirit of God (Gal. 4:6). The greatest fact of a Christian's life must be that the Holy Spirit of God lives in him (Gal. 2:20).



Lesson Comments by Fred C. Vanator

Lesson for October 18, 1953

NEW MEN FOR A BETTER WORLD

Lesson: Matthew 5:13-16; II Corinthians 5:17-19;
James 2:14-18

WE HAVE BEEN THINKING about God's relation to man and man's relation to God. In our discussion we have brought out the idea that God never meant man to be what he became, but rather wanted him to be what he (God) wanted him to become. But because man was endowed with the right to make his own decisions, and because Satan is abroad in the world using every means at his disposal (and they are not a few by any means) to draw man away from God—therefore it is necessary for man to become, through the "new birth," what God wants him to be.

We must not be unmindful that God's plan will be consummated whether we are a part of it or not. If we are not a part of the purpose of God for a new and better world it is, to use the language of the world, just too bad for us.

Let us note first of all that every person who has accepted and follows the leading of the Christ, and who is normal and responsible, has been given a mission to perform. In other words each of us should be considered a cog in God's great wheel of progress upward. A part of that mission is to become "lights" in a world of darkness and "salt" in the preservation of the best in the lives of men. We are to so live our lives that man may see that we are living in such a manner that they can know that we are followers of Christ, thus giving them the feeling that our "good works" are of such a nature that they are not for self, but for God.

Paul says that we are to become "new creatures," or rather "new creations." In this new form we are expected to become "ministers of reconciliation" and instruments in His hands to proclaim the gospel good news. James goes further and says that we are to be more

than mere "users of words." It does no good to say to a person, "Go, be warmed and fed," if we do not furnish the means of warmth and satisfaction of hunger. He further says that the Christian shows his faith in Christ by the works which he does in the Name of Christ.

It has been said that "Every step we take before men either serves to lead men toward Him or away from Him. Our light, such as it is, shines so that men may see it; and they constantly judge Christ by the nature of our own lives."

Someone has written, "A Christian who is healthy in his relation to God wants to do things in the name of his Master and for Him. Christian activity is looked upon, not as a wearisome burden, but as joyous delight, know-

ing that in this way one shares in the ministry of reconciliation.

Surely we should know that it is not enough to preserve our own Christian lives. Preservation goes further than that, for just as sure as this world stands, there is a vital necessity for a great evangelistic program finding its way throughout the churches. This is the first and primary step in making new men and a new world. Since I have been in Florida I have found that the South is miles ahead of the North in the evangelistic urge—their is a continuous evangelistic effort, not that they are holding mass meetings, but that there is that evangelistic urge to be found in every service which is held, and the beauty of it is that it is bringing results, for there are conversions at almost every service. It is only this way that new men can help God make a new world.



Ashland College Gospel Teams—1952-1953.

Missionary Department

THE SOLOMONS



Jeannette Solomon

Since Conference time many inquiries have been made concerning Kenneth and Jeannette Solomon, who spent last year in Costa Rica, preparing for mission work in Argentina. Most Brethren people will recall that Jeannette underwent surgery at Conference time, and those interested in our Missionary program are wondering what the future plans are as they affect the Solomons.

Jeannette is making a fine recovery, for which we are all most grateful, but the doctor requests that she be kept under observation for a few years. This precaution not only will insure her own well being but will obviate the

necessity of her returning from the field for further treatment. Although no further difficulty is anticipated, it is thought best for them to remain in this country temporarily.

In the meantime, Kenneth is going on to complete his work in the Seminary. He will be available for some supply preaching occasionally. Jeannette may resume teaching after a suitable period of time for recuperation. Her knowledge and skill with the Spanish language may be put to use in some translation work for the Missionary Board.



Kenneth Solomon

STEWARDSHIP ESSAY CONTEST

The Essay Contest, under the direction of the Stewardship Committee, has been announced in our publications. The Missionary Board, sponsoring the Stewardship Committee, is expecting to have a hearty, enthusiastic response. The Board has made the contest attractive and worth while. This project is designed not only to provide a cash award for the winner but to make a contribution to the church and to help promote the cause of CHRISTIAN STEWARDSHIP.

It is hoped that many young people (high school age) throughout the denomination will submit essays. Pastors and church leaders should help to publicize the contest. The initial announcement could easily be placed on the bulletin board or in the church calendar.

Young people should check with the pastor for materials or with the Stewardship Committee of the church or even with the Missionary Board office, 524 College Avenue, Ashland, Ohio, for a packet of materials covering the general subject of STEWARDSHIP AND TITHING.

Purposely, we have narrowed the topic to "How May I Be a Good Steward?" so that the essays will not be too lengthy.

Remember—the contest dates are December 1, 1953 to March 1, 1954. Youth are on the march—join the contest.

—E. M. Riddle, Chairman, Stewardship Committee.

Plan Now For December 5th

WE WANT every Brethren Church and every alumnus and friend throughout the country to set aside this date for Ashland College and Seminary.

PLAN a Special meeting of some kind, a dinner, a party, or a college program, but have something!

PROMPTLY at 9:00 P. M. groups all over America will join in singing the Alma Mater and commemorate the official birthday of the school.

LET'S HAVE a big party in every church. Write now for suggestions and materials. Address: Ashland College, Ashland, Ohio.

REMEMBER, Ashland College, and do something special in appreciation of Seventy-five years of service.

December 5, 1953

THE BRETHREN EVANGELIST

VOL. LXXV, No. 41, October 17, 1953

Official Organ of The Brethren Church

Worth-While

It isn't mere possessions
That makes this life worth-while;
It's giving, sharing, lending,
Along each weary mile.

It's doing unto others
As we would have them do;
It's losing self in service
With no reward in view.

It's being where you're needed
And giving of your best;
It's helping others onward
To God's own peace and rest.

It's lifting up the fallen
When sorrow takes its toll,
It's helping a weaker brother
As he strives to reach his goal.

No, it isn't mere possessions
That make this life worth-while,
It's walking with the Master
Along the second mile.

Kathryn A. Mount.

THE BRETHREN EVANGELIST

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COMING EVENTS

We invite all Pastors, church leaders, to avail themselves of this column, for announcing special events in their churches. Be sure the information reaches us at least three weeks ahead of date of scheduled event.

BRYAN, OHIO. Revival Services—October 11th to 25th
Rev. J. A. Van Gorken, Evangelist; Rev. A. H. Grumb-
ling, Pastor.

BURLINGTON, INDIANA. Evangelistic Services—Oc-
tober 11th to 25th—Rev. and Mrs. L. O. McCartneysmith,
Evangelists. Homecoming—October 25th—Rev. McCart-
neysmith, morning speaker. Basket dinner at noon. Rev.
Frank Rodkey, of Delphi, Indiana, speaker at the 1:30
service. Holy Communion—October 26th—Myron Dodds,
Pastor.

OAKVILLE, INDIANA. Homecoming—October 18th—
All day meeting, basket dinner. Rev. E. D. Burnworth, af-
ternoon speaker. First Sunday for the new pastor, Rev.
Arthur H. Tinkel.

LOUISVILLE, OHIO. Homecoming Day—October 18th
—Rev. L. V. King, Pastor.

(Continued on Page 11)

Items of General Interest

BETHLEHEM, VIRGINIA. Five young people were baptized at Bethlehem Brethren Church, Harrisonburg, Virginia, Sunday evening, September 27th. These confessed Christ at the services of the day. Also one united with the church by letter at the same service. Elder T. D. Swartz, grandfather of one of those baptized, assisted in the rite of the Laying on of Hands.

ST. JAMES, MARYLAND. The new oil-fired furnace is now completely installed in the church and is in use.

CUMBERLAND, MARYLAND. Brother Milton M. Robinson reports that a digest of his Sunday morning message, on October 4th, appeared in the Monday morning, "Cumberland News." A copy of this digest has been forwarded to this Editor, and will appear in the *Evangelist* at a later date.

WAYNESBORO, PENNA. WAYNE HEIGHTS BRETHREN. Brother N. V. Leatherman reports a new high in Sunday School attendance at their recent Rally Day. It was also their second anniversary. It also being Cash Day, a total of \$513.17 was raised.

**MEYERSDALE, PENNA. MAIN STREET BRETH-
REN.** Brother Horace Huse, in his pastoral letter, has the following to say relative to their October 4th Com-
munion; "At our Three-Fold Communion Services Sunday

evening, a most spiritual attitude prevailed. As we washed one another's feet we realized that we were symbolizing the cleansing of our lives from daily sins with the shed blood of our Lord. In the Love Feast we renewed our bonds of Brotherly Love in Christ. Then as we partook of the Bread and the Cup, we vividly recognized once again the spiritual union we have with Jesus Christ, who is the Source of our Divine Life. May we live with these spiritual truths indelibly written upon our hearts."

Two young people were baptized and received into the church on October 4th.

The Meyersdale Community Christian Emphasis Week Services are scheduled for October 18th to 23rd, with the Thursday evening service being held in our church.

A "Family Night" program of inspiration and fellowship, sponsored by the youth, was held after the Worship Service, Sunday evening, October 11th.

JOHNSTOWN, PENNA. SECOND BRETHREN. Brother Bruce C. Shanholtz reports an attendance of 102 for their Rally Day, with the program being given at the regular morning worship hour.

Brother Shanholtz was devotional speaker over Johnstown's radio stations the week of September 28th.

MASONTOWN, PENNA. A Sunday School Building Fund offering was lifted September 27th, to go toward the building of a new Sunday School room.

Brother Keeling has announced that all of the loose of-

(Continued on Page 10)



The Editor's Pulpit



The Great Homecoming

YOU, NO DOUBT, have noticed the great number of announcements in *The Evangelist* of Homecoming Days to be held in our various churches. There is something thrilling, touching, and joyous about a Homecoming Day. Churches plan them, to give opportunity for former members, old friends and distant members, to get together again. This is often the only chance most people have of meeting friends they have known through the years. Consequently, much effort and planning and advertising goes into the arrangements for the Homecoming.

As we have prepared each of these items for publication, we have tried to visualize each specific event, thinking of the parts of the services, the carry-in dinners, and the meetings of friends. A truly wondrous occasion, each one. This is as it should be, for in this day and age in which we live, most of us are almost too busy to spend sufficient time visiting the friends we know.

Surrounding these Homecoming events is the spirit of Christian fellowship. Those who attend, have for the most part, a common spiritual bond—accepting Christ, being baptized and confirmed in the same church. Not all of them by the same minister, perhaps, because ministers come and go, their works bearing fruit after they have gone on.

Attending these Homecoming services are those who are well along in years. They have served their church well, have been faithful, and thus look forward to seeing the fruits of their labors as evidenced in the presence of younger members of the church. The younger members, with their families, their children, even to babes in arms, will attend. Thus, people of all ages, from every walk of life, will gather together for a day of worship, fellowship and friendly activity. This is one great blessing afforded the Christian here on earth.

But, have you thought and considered the nature of the great heavenly Homecoming to take place "When The Saints Go Marching In?" Quite often we hear a Christian speak of the "home going of another Christian." By this is meant that the deceased Christian has gone home to be with the Lord. Truly, we are pilgrims in this life, with our citizenship in heaven. We are strangers here, within a foreign land, Our home is far away, upon a golden strand. As we journey through life, 'mid its trials and blessings, we look, or should at least, look forward to

the time when we shall take our last step here, and the first into the glory land.

This Editor's sainted father used to preach a sermon entitled, "Just One Step More." Being a minister's son, and moving from one church to another, we heard the sermon a number of times. In this sermon, he used to speak of our walk of life as being a pilgrim journey, the last step of which, being the first step into the heavenly life. Much of the mystery, the vagueness, the uncertainty, and the fear of the "end" of life, or dying, was thus removed for us. And that is the way it shall be.

When we live as we should, our journey home will be pleasant, even through the valley and the shadow of death, as we go on to that Homecoming in the skies.

Sometimes people object to anyone talking about death, because it is considered too fearful, or too gruesome to discuss. That's when it should be talked about, explained, and illuminated. Even though death comes after much suffering and hardship, yet Christ has told us that He will be with us—always. Dare we ask for more? Do we need more than this?

However, do you know that there are many who will not be present at the heavenly Homecoming? As we have attended church Homecomings, reunions, or as we have preached our last sermon in a pastorate, the thought uppermost in our minds is, "How many of these people present today will be present at the heavenly Homecoming?" You think about it, too!

Heaven is a prepared place for a prepared people. There will be no one there who has not had their sins washed away in the blood of the Lamb. The Lamb is the Christ of Calvary. Remember, the song of the saints is, "Unto him that loved us, and washed us from our sins in his own blood, And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen." These words from Revelation, the first chapter, rank, in our estimation, second only to John 3:16. Read John 3:16; see in it God's outreach to us; then read Revelation 1:5, 6, seeing our outreach to God.

The belief we have in Christ as the Son of God, as our atoning substitute on the cross; the faith we express in accepting Him as such, and our practice of His commands.

(Continued on Page 11)

Word Pictures Of Christ In The Gospel Of John

Each of the chapters of the Gospel of John contain a word picture of Christ. Twenty-one Brethren ministers present, in this series of devotional articles the "development" of these pictures, chapter by chapter. We urge you to read each chapter, and each of the articles as they appear; thereby coming to a deeper understanding of our Saviour. His purpose, and His work.—W. S. B.

11. Christ, The Resurrection And The Life

Rev. Bruce C. Shanholtz

Text: John 11:25, 26

Jesus said unto her, I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die. Believest thou this?

I FFE, LIFE, ETERNAL LIFE. Life, the dearest and most wonderful thing we know. And this is the record, that God hath given to us eternal life, and this life is in His dear Son, the Son of His love.

LIFE, my life, the only thing that is mine. Life is much to me, because it is mine. God gave it to me in which to glorify Him. It is my section, cut out of the mass of the ages—My handwriting on the huge scroll of time. My probation. **THIS MAKES LIFE OF SUPREME VALUE TO ME.** In the midst of life, we are in death.

This chapter tells about the death of Lazarus, the brother of Mary and Martha, close friends of Jesus. It tells how Jesus arrived late on the scene, although He had been notified of Lazarus's sickness in time to prevent his death. It tells of Martha's remarkable faith, in suggesting that even after Lazarus had been dead four days it was still not too late for Jesus to act. Jesus answered Martha's faith by disclosing to her the mystery of the resurrection. "I am the resurrection, and the life."

SEVEN TIMES in the Gospel of John, Jesus says, **I AM**——. I Am the Bread of Life; I Am the Light of the world; I Am the Door; I Am the

good Shepherd; **I AM THE RESURRECTION AND THE LIFE**; I Am the Way, the Truth, and the Life; I Am the Vine.

I. PERSONAL RELATION OF BELIEVERS TO CHRIST

In our study of this wonderful chapter and subject, we would notice **FIRST** of all the personal relationship of true believers with the Lord, and the high esteem in which they are held and regarded by Him. We gather this thought from the first verse which says, "Now a **CERTAIN** man was sick, named Lazarus, of Bethany, the town of Mary and her sister, Martha." Lazarus, i. e. Eleazar, "God is my help," a man of good social position, probably a son or near relative of Simon the Leper (Matt. 26:6.)

Verse 3 says, "Therefore his sisters sent unto Him, saying, Lord, behold, he whom thou lovest is sick." Verse 4—When Jesus heard that, He said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified. Verse 5—Now Jesus loved Martha, and her sister, and Lazarus.

The love which Christ bore to the whole human race did not prevent Him from forming special friendships. You'll notice that Mary and Martha made no particular request of Jesus, only to inform Him of their brother being sick. He says that his sickness is not unto death, that is, permanent death. Lazarus was allowed to die that God might be glorified by his resurrection. So the blind man was born blind that God might be glor-



REV. BRUCE C. SHANHOLTZ

sinner, Christ died for us." His promise through the mouth of the Psalmist, is our promise too. "Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name." (Psalm 91:14).

It's a wonderful thing to know Jesus by His Name, as our Personal Lord and Saviour, and Friend; the Friend that sticketh closer than a brother. May I ask you, do you know Him as your Personal Lord, and Saviour, and Friend?

II. DEATH, WHAT IT IS

We should notice in the second place, what death is and how our Lord regards the death of a believer, or of those who are His. "The wages of sin is death." "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, FOR THAT ALL HAVE SINNED."

"For if by one man's offence, death reigned by one, much more they which receive abundance of grace and of the gift of righteousness, shall reign in life by one, Jesus Christ. Therefore as by the offence of one judgment, came upon all men the condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. Moreover the law entered, that the offence might abound. BUT WHERE SIN ABOUNDED, GRACE DID MUCH MORE ABOUND. That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ, our Lord."

Paul tells us in these verses from Romans, chapter 5, that sin was and is an offence unto God. He speaks of Adam the offender, and of God as the offended One, and that because of Adam's disobedience the penalty of death was placed upon the whole human family. Of course there are three kinds of death mentioned in the Bible, but space and time does not permit us to enlarge upon them, only to briefly mention them. There is physical death, that is, the death of the body. There is spiritual death, that is, death in sin, and there is eternal death, the living death of the soul. None of the scriptures that relate to these three kinds of death will substantiate the teaching of some, that death is annihilation, but rather that death means SEPARATION.

Neither does death mean the Second Coming of Christ, as taught by some. (The writer of this

ified by his eyes being miraculously opened (9:3).

The next verse tells us that "when he had heard therefore that he (Lazarus) was sick, he abode two days." This He evidently did for a reason. He has said that this sickness of Lazarus was "for the glory of God; that the Son might be glorified thereby." He loved them with a personal affection, and He designed to do something great and extraordinary for them, to work a miracle for their relief, as he had not wrought for any of His friends: and therefore He delayed coming to them, that Lazarus might be dead and buried e'er He arrived. If Christ had come immediately and cured the sickness of Lazarus, He would have done no more than He had done for Mary; if He had raised Lazarus to life when newly dead, it would be no more than He had done for some; but deferring His relief so long, Jesus had an opportunity to do more for him than for any other.

Truly His love and concern for Lazarus, and his sisters was great. We could speak of them and their home as being the ideal, of the representative home and family, of what every home and family should be with regard to Jesus the Christ. Have we as individuals opened to Him our heart's door and invited Him in? Have we received Him in our homes as our "Unseen Guest" and "Silent Listener" to every conversation? Does He have the pre-eminence in all things with us?

If so, His love to us will be great too. More than that, He did not wait for us to love Him in advance, but He loved us first. "God commendeth His love toward us in that while we were yet

article has heard the Second Coming of Christ presented from the pulpit as meaning one and all the same thing, namely death. In one particular instance in a series of meetings, the Second Coming of Christ was announced to be discussed the following night. The text verse was John 11:28—"And when she had so said, she went her way, and called Mary, her sister secretly, saying, 'The Master is come, and calleth for thee.'" As for me, I can see no connection in this verse with death and the Second Coming of Christ.

The Bible speaks of the Second Coming of Christ as, "The Blessed Hope." It also speaks of death as an ENEMY. I Cor. 15:22-26—"For as in Adam all die, even so in Christ, shall all be made alive. But every man in his own order: Christ the first fruits; afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom of God, even the Father; when He shall have put down all rule and all authority and power. For he must reign, till he hath put ALL ENEMIES under his feet. THE LAST ENEMY THAT SHALL BE DESTROYED IS DEATH."

Death comes into our homes and claims our loved ones, often when we feel they are needed most; it brings sadness and sorrow. But think of the sadness and sorrow that was heaped upon Jesus our blessed Saviour because of sin and death which is the penalty for sin. We only experience the sadness and sorrow of death as it comes our way. But think of the millions and billions who have died, and many without Christ, without hope of eternal life, and the grief that sin and death caused Him.

The inspired writer of the Hebrews say (2:9), "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; THAT HE BY THE GRACE OF GOD SHOULD TASTE DEATH FOR EVERY MAN."

III. DEATH TO THE CHRISTIAN

What then is Death? "Death to the Christian is but a lift to a larger life. Death to the believer in Jesus Christ, is but the doorway to a house not

made with hands. Death to the faithful follower of the lowly Nazarene is but the vestibule to an eternal home in the heaven of heavens. Death to the Christian is simply the ending of his happy but weary march to his Father's White House."—Higley.

Lazarus was physically dead to his sorrowing sisters, but he was spiritually alive to Jesus. He is a type of those who die in the Lord, who go immediately into His eternal presence. Death then means as Paul said, "Absent from the body present with the Lord." More than likely Lazarus was already dead by the time that Jesus received word of his sickness.

Notice again verses 20-27. "Then Martha, as soon as she heard that Jesus was coming, went out and met Him: but Mary sat still in the house." I see no lack of faith in either Martha or Mary, but rather their actions prove their faith in Him. Possibly Martha was somewhat emotional, or over anxious in their hour of sorrow while Mary was of a different disposition and nature; she was more calm and adjusted. I think that this is true of people today. There are those who, when sorrow or trouble comes their way, as the saying goes, "cannot keep a level head," and there are those who can endure anything.

Verses 21-27. "Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died. But I know that even now whatsoever thou wilt ask of God, God will give it thee. Jesus saith unto her, Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day. Jesus saith unto her, I Am the resurrection and the life; he that believeth in Me shall never die. Believest thou this? She saith unto Him, Yea, Lord, I believe that thou art the Christ, the Son of God, which should come into the world." Martha had said that she believed her brother would rise again in the resurrection at the last day. This was a Jewish doctrine, taught especially after the captivity. Jesus practically says to Martha, "Thou sayest that thy brother shall rise again in

(Continued on Page 15)

**OCTOBER Is The MONTH For GIVING Our GIFTS
For ASHLAND COLLEGE and SEMINARY**

Missionary Department

NEW WORKERS GO TO KRYPTON, KENTUCKY

The home mission program of the Brethren Church will increase its scope considerably by sending three new missionaries to Krypton, Kentucky, this month.

Krypton is not a new name to Brethren people, having been served faithfully for many years by Reverend and Mrs. Fred Kinzie, but not under the direction of the Missionary Board. This past spring the Kinzies retired from their work, leaving the Board to take over the field. The Board is now sending Miss Lowery and the Shanks to serve in this area.



Margaret Lowery

Coming prepared with both an academic degree (A.B.) and nursing degree, as well as with teaching and nursing experience, Miss Margaret Lowery is well qualified to fulfill many of the needs of these people.



Although the work at Krypton is not all planned and organized yet, in all probability Miss Lowery and the Shanks will do Bible teaching through the schools, work in the Church and Sunday school, make personal contacts and minister to these mountain people in many ways.



Jean Shank

Glenn and Jean Shank, graduates of Ashland College, with additional missionary training in Concordia Seminary, are likewise well equipped to serve. Mrs. Shank is also a registered nurse, with several years experience. The Shanks are both qualified teachers.

The Shanks who are under appointment to the Philippines, will remain in Krypton for a part of the next year. Miss Lowery plans to remain permanently. Our prayers go with these fine young people and may our gifts follow in our Home Mission Offering.



Glenn Shank

ATTENTION

The next issue of *The Evangelist* will be the Annual Number, under date of October 24th. It may be a few days late reaching you due to the extra amount of work involved in printing, folding, addressing and mailing. We urge you to keep your copy on file during the year, as a reference manual for the church.

This week, we are printing "double portions" of our regular features, The Brethren Youth Crusaders Topics, Prayer Meeting Topics, and Sunday School Lesson Comments, so that you will not be inconvenienced in your weekly meetings. Next regular issue of *The Evangelist* will come to you under date of October 31st.

Brethren Youth Crusaders Devotional Topics Clarence S. Fairbanks Topic Writer

Topic for October 25, 1953

THE CHRISTIAN RESPONSIBILITY TO HIS CHURCH

Scripture Readings: Romans 12:1-2; Matt. 5:14-16;
John 15:6-8.

INTRODUCTION: There is an Eastern story of four brothers who decided to have a feast. As wine was rather expensive, they concluded that each one should bring an equal quantity and add it to the common stock. But one of the brothers thought he might escape making his contribution. He decided to bring water instead of wine. "It won't be noticed," he thought. But when at the feast, the wine was poured out from the common stock, it wasn't wine after all, it was water. For all four brothers had thought alike. Each one had said: "Let the other do it." In this story you will find the secret of your church's failure. All of us are desirous of having a great Church for the glory of God, but too many of us count on the other fellow's doing the work.

Let us think about the Christian's responsibility to his church in the following five topics:

1. TO LIVE A CONSECRATED LIFE. Rom. 12:1-2. In the year 1867, D. L. Moody made his first visit to England and came across these words, "The world has yet to see what God will do with, and through, and in, and by, the man who is fully and wholly consecrated to Him." He said to himself: "A man, not a great man, nor a learned man, nor a rich man, nor a sick man, nor an eloquent man, nor a 'smart' man, but simply 'a man.' I am a man, and it lies with the man himself whether he will, or will not, make that entire and full consecration. I will try my utmost to be that man." Your church needs a man or a woman like that. Will you be that person for God? What a revival would break out ALL OVER

AMERICA if there were JUST ONE SUCH PERSON IN EVERY BRETHREN CHURCH.

2. TO BE FAITHFUL IN ATTENDING CHURCH SERVICES. The writer of Hebrews warns us, "Not forsaking the assembling of ourselves together as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." Heb. 10:25. Is it a sin to stay away from church services when you have the opportunity of attending? I believe that it is. We cannot teach that church attendance is the way to salvation, but certainly we cannot hope to grow and mature in the Christian faith if we neglect our attendance at the church. Jesus set us a very good example in this respect. In Luke 4:16 we read, "And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day." Jesus knew all the weaknesses and sins of those who attended the synagogue—he even called them hypocrites and whited sepulchres—but that did not keep Him from worshipping God. If Jesus the sinless Son of God could find no reasons for staying away from the church, can you?

3. TO SUPPORT THE CHURCH FINANCIALLY. The Bible has more to say about man and his money than any other subject. Over one half of the parables of Jesus deal with this great subject. God can call upon us to support His work because, "The earth is the Lord's and the fulness thereof: the world and they that dwell therein." Psalm 24:1-2. And again God reminds us that, "The silver is mine, and the gold is mine, saith the Lord of hosts." Hag. 2:8. St. Paul tells us that we belong to God and are under an obligation to support His work. See I Cor. 6:19-20; I Peter 1:18-19. "Why should we support the church financially? (1) Because our hearts will be in its work if we give liberally to it. Matt. 6:19-21; 2 Cor. 8:3ff. (2) Because it honors our Lord—Mal. 1:6-8; Prov. 3:9. (3) Because it shows our gratitude to God for what He has done for us. 2 Cor. 8:9.

4. GIVING THE LIGHT. Matt. 5:14-16. Here the Christian is exhorted to "Let your light so shine before men, that they may see your good works and give glory to your Father who is in heaven." See Matt. 7:16, and James 3:10-12. By the very lives that we live, we preach Christ. Many years ago, so the legend goes, two men discovered a fifth gospel. They knew that it was of great value so they were determined not to lose it. As time went on they got to quarreling over who really owned it and in the struggle for possession that followed the gospel was destroyed. But there is a fifth gospel that has never been destroyed and that is the gospel according to you. What does Christ look like through that gospel?

In an old Swiss village the church members used to bring their own light to church. A few minutes before it was time for the service to start, the church would be in total darkness. Then you would see little lights coming up the roads and each member would bring his light into the church and soon the sanctuary would be flooded with light. After the service each worshipper carried his light back home. "Ye are the light of the world" Jesus told His disciples, and as we each carry the light of Christ out into the world, into our little bit of the world,

so shall we help to dispel its darkness and correct its false theories of life.

5. BEARING FRUIT. John 15:6-8. Behind all else in this passage is the idea of bearing fruit. That is the purpose of the vine—to bear fruit. Ezekiel asks, What is the vine tree more than any tree? Shall wood be taken thereof to do any work? Will men take a pin of it to hang any vessel thereupon? No. The vine is of no use unless it bears fruit. It is so with the Christian. How much fruit have you produced for Christ? When you are asked to do something in and for the church, do you gladly accept the task? Do you live the kind of a life that would make others want to serve Christ because you serve Him?

Topic for November 1, 1953

SEEK THE LORD

Scripture Reading: Psalm 63

RUDYARD KIPLING was once lying seriously ill with typhoid fever, and in his delirium he talked and talked and mumbled to himself. One morning the nurse leaned over him and said: "Mr. Kipling, what do you want?" He opened his eyes and said feebly: "I want God." We do not need to be told that the modern world has lost God and is trying to find Him. That evidence is all about us. Like Job of old we cry, "O that I knew where I might find him!"

1. THE SEARCH FOR GOD. Psalm 63:1. "Thou art my God, I seek thee." Apparently the Psalmist was going through a strange land where God was not worshipped. This gave him the feeling of being alone and he longed to be back home with his own people to worship in the house of the Lord. His desire was to find God even when he was in a foreign land. Jeremiah had much the same experience when he wrote: "Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you. And ye shall seek me, and find me, when ye shall search for me with all your heart." Jer. 29:12-13. Our Lord reminded us that we would receive if we asked, "Ask and it shall be given unto you, seek and ye shall find, knock and it shall be opened unto you."

2. IT IS NATURAL FOR A MAN TO SEEK GOD. "My soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is." In Psalm 42 we read, "As the hart panteth after the water brooks, so panteth my soul after thee, O God."

There is an old proverb which states, "turn a horse loose, and he will return to his stall; turn a man's soul loose, and it will return home to God. No matter where you go in the world, you will find people seeking after God.

"God is great, and therefore He will be sought;
He is good, and therefore He will be found."

3. WHERE CAN WE FIND GOD? "So I have looked upon thee in the sanctuary." Many people have the feeling that they can find God out on the golf course, driv-

ing along the highway, or at home doing a number of things. One may be certain, however, that an individual who does not make it a practice to worship in the Lord's house will not have a very satisfying worship experience anywhere else.

Another place the Psalmist found God was in prayer. "When I think of thee upon my bed, and meditate on thee in the watches of the night." (verse 6). Prayer is not begging; the essence of prayer is communication or conversation. It is the establishing of conscious contact with God, so that His wisdom, peace, strength, may flow into our hearts.

The Christian has a great advantage over the Psalmist for we have Jesus Christ who said, "He that has seen me has seen the Father." Again Jesus said, "No man comes to the Father, but by me." The Christian finds God in Christ.

4. THE REWARD OF THE SEARCH FOR GOD. "The king shall rejoice in God." Verse 11.

Those who seek the Lord with all their hearts will find Him for the Lord is more willing to be found than we are to seek Him. Jeremiah speaks for God when he says, "Ye shall seek me, and find me when ye shall search for me with all your heart." Buddha vowed that he would die in his tracks unless he could find the way of life, the path of deliverance. After he thought he had found the true way, a certain man came asking that he be shown the way of salvation. Buddha led him down to the river. It was at bathing time, and the seeker assumed that he was to undergo some ritual of purification. When they were some distance out in the stream, Buddha suddenly grabbed the man and held his head under the water. Finally, in a last gasp the fellow got loose. Quietly Buddha asked him "When you thought you were drowning, what did you desire most?" Back came the gasping cry, "Air." Then said Buddha, "When you want salvation as much as you wanted air, then you will get it." The reason that many people never succeed in their search for God is that they do not want Him enough. That was the case with the rich young ruler. That was true of one of Paul's followers of whom the Apostle writes, "For Demas hath forsaken me, having loved this present world."

Nothing can satisfy the boundless desires of the soul but God. Those who find Him—or rather are found of Him—have an unspeakable joy. Men toil for riches, honors, worldly goods, pleasure, and many other things which disappoint them after they are obtained, but God never fails to satisfy the deep longings of the human heart. As Augustine was wont to say, "We were made for thee and our souls are restless until they rest in thee."

"Speak to Him thou for He hears, and Spirit with Spirit can meet—
Closer is He than breathing, and nearer than hands and feet."

—Alfred Tennyson.

FOR YOUR DISCUSSION

1. Why is it that so many people do not really enjoy their religion?

2. What do you consider to be the greatest hindrance to a happy and successful Christian experience?

Items of General Interest

(Continued from Page 2)

fering at their evening services will go to the foreign mission field.

PITTSBURGH, PENNA. We learn from Brother Ralph E. Mills' bulletin that a Cambria County Brethren C. E. Corn Roast was held at the Pleasant View Brethren Church, Vandergrift, Penna., Saturday evening, September 12th. A good attendance is reported.

AKRON, OHIO, FIRESTONE PARK BRETHREN. Arthur P. Petit, Director of Public Relations of Ashland College, will be the Education Day speaker in the Firestone Park church on Sunday morning, October 18th.

DAYTON, OHIO. The regular monthly meeting of the Dayton Ministerium was held in our church on Tuesday morning, October 6th, with a breakfast at 8:00 A. M. Walter N. Roberts, President of Bonebrake Theological Seminary was the speaker.

Fourteen new members were received into the church on September 27th, with four more to be received on October 4th.

Brother Percy C. Miller has the following to say in his bulletin relative to the "Open House" conducted recently for their newly purchased parsonage: "Open House was well attended . . . The Deacon Board is really to be congratulated on their planning and carrying out of the day's program. Many thanks to all who helped in any way. We enjoyed the presence and fellowship of all who came. If you were not present, just remember that everyone is welcome any time."

GRATIS, OHIO. From Brother William Crick's bulletin we learn that Gratis won the attendance banner at the recent Miami Valley Brethren Youth Rally held at the Williamstown Brethren Church.

Brother Crick was the speaker over WPFB's "Sunshine Hour" on October 3rd.

A "Family Night" will be observed Saturday, October 17th.

A "Brethren Youth" Talent Program was scheduled for October 18th. The offering to go to the Brethren Youth treasury.

MUNCIE, INDIANA. The morning message on September 20th, was presented by Rev. C. W. Cole, of Convene, Maine, with the evening message being given by Mrs. Cole.

Dedication services for two children were conducted on September 20th.

BRIGHTON, INDIANA. Dennis and Claire Snell visited in the Brighton church recently, with the church holding a get-together for them on Tuesday, September 15th. Colored slides of camp and conference were shown.

GOSHEN, INDIANA. The Goshen church is the recipient of a new chrome Communion set, consisting of five trays with glasses, base and cover, and five bread trays and cover. This beautiful Communion set is a memorial gift from Mrs. B. H. Rohrer, in memory of her parents,

Mr. and Mrs. Harvey J. Schrock. The set will be dedicated, and used for the Communion Service on October 25th.

PERU, INDIANA. Stewardship Sunday, and Installation of Church and Sunday School officers was held September 27th.

FLORA, INDIANA. Brother C. A. Stewart reports 18 in Sunday School, with a full house for the morning Homecoming Program, on October 4th. Their new electric organ was dedicated on this day.

The Men's Bible Class presented a beautiful cross which has been placed in front of the pulpit.

ELKHART, INDIANA. Three new members were received into the church on September 20th.

WARSAW, INDIANA. Brother Robert Holsinger, new pastor at Warsaw writes, "We arrived here Thursday noon, October 1st, and found the parsonage cupboard filled with food. The Laymen had held a "pound" show. In addition, the Eldoah S. S. Class brought in a hot lunch Thursday noon, with a lot more food.

"Had a fine prayer service on Thursday night with 20 present. The group voted to take up the study of 'James' in their Bible Study.

"We certainly have had a royal reception."

Brother Holsinger also notes that their Homecoming was held on October 4th, with a reception for the new pastor and family being held immediately after the program.

BURLINGTON, INDIANA. At the annual Church business meeting, September 25th, the pastor, Brother Myron Dodds, was given a unanimous call for another year with an increase in salary.

CERRO GORDO, ILLINOIS. In an effort to meet the emergency for bandages and cotton squares for our mission work in Africa, the Women's Missionary Society met on September 17th and 23rd. Approximately 2,000 squares were cut and 227 bandages rolled.

On October 4th, the Sunday School started a local contest in which they hope to gain new members, and also further the work of Christ. Also, on October 11th, the Sunday School started their Christian Herald contest.

For the next several weeks the prayer meetings will be held in the homes of those who are unable to attend because of sickness and poor health.

LANARK, ILLINOIS. In the interim of one Sunday during the change of pastors, Rev. Thomas Cleworth occupied the pulpit on September 27th. Brother J. D. Hamel, Lanark Pastor for the past three years, has taken up the work of the South Bend, Indiana, Church, and Brother H. Francis Berkshire, formerly Pastor of the Udell, Iowa church has taken up the work at Lanark.

The Lanark Laymen have erected road signs along all four highways leading into town, inviting people to come to their church. (A picture of one of them has been sent to the Editor, and is being made into a cut, to appear in the *Evangelist* in a few weeks.)

WATERLOO, IOWA. A series of twelve motion picture films on the life of St. Paul, is scheduled to be shown in the Waterloo church during this coming winter. The first

"Stephen, First Christian Martyr," was shown on September 27th.

Rev. Robert Byler, Missionary to the Argentine, was present at the Waterloo Family Night on Saturday, October 3rd, at which time he presented pictures and a message of his mission work.

CARLETON, NEBRASKA. Brother Thomas Shannon reports that a coat of paint was scheduled to be applied to the church during September. The work was to be done by volunteer labor.

SPECIAL: From Brother Eugene Beekley, Chaplain at Sampson Air Force Base, Geneva, New York, we learn that in a recent service conducted by Brother Beekley, that the attendance was 627. At the evening "Sampson Gospel Hour," a service of "good old Gospel Hymns and Choruses and a soul stirring message," he reports that 37 men came forward at the close of the service. Brother Beekley has been doing some supply preaching nearby, on September 20th, preaching at a nearby country Methodist church, following his own morning service.

COMING EVENTS

(Continued from Page 2)

MT. OLIVE, VIRGINIA. Holy Communion—October 18th—Dr. John F. Locke, Pastor.

GOSHEN, INDIANA. Home Coming and Rally Day—October 18th—Also, Quarterly Cash Day. Holy Communion—October 25th—Rev. Willis E. Ronk, Pastor.

BRIGHTON, INDIANA. Revival Services—October 26th to November 8th—Conducted by the Pastor, Rev. Smith F. Rose.

PERU, INDIANA. Revival Meeting—October 26th to November 8th—The L. O. McCartneysmiths, Evangelists. Special children's services and music. Homecoming—November 1st.—Rev. Milton Bowman, Pastor.

WATERLOO, IOWA. Rally Day and Ingathering Day—October 25th—Rev. Spencer Gentle, Pastor.

CUMBERLAND, MARYLAND. Holy Communion—October 25th—Pre-Communion Services beginning October 21st, conducted by the Pastor, Rev. Milton M. Robinson.

CALVARY, N. J. Home Coming Services—October 25th—Morning message by the Pastor. Luncheon at 12:30. Afternoon service at 2:00 o'clock; Speaker, Rev. E. J. Black, former pastor. Church located between Croton and Quakertown, N. J. Rev. William Anderson, Pastor.

COUNTY LINE (Lapaz), INDIANA. Revival Services—November 2nd to 15th—Rev. R. K. Higgins, Evangelist; Herbert R. Gilmer, Pastor.

ST. JAMES, MARYLAND. Revival Meeting—October 26th to November 8th—Rev. Percy C. Miller, Evangelist; Rev. Freeman Ankrum, Pastor.

MULVANE, KANSAS. Evangelistic Meetings—November 1st to 15th—Rev. C. C. Grisso, Evangelist, Rev. J. F. Burton, Pastor.

PITTSBURGH, PENNA. W. M. S. Public Service—Sunday morning, October 18th.—Miss Miriam M. Bird, Meyersdale, Penna., President of the Penna. Dist. W. M. S., guest speaker. Rev. Ralph Mills, Pastor.

WEST ALEXANDRIA, OHIO. Revival Meeting—Begins November 2nd—Rev. John T. Byler, Evangelist; Rev. H. R. Garland, Pastor.

FLORA, INDIANA. Evangelistic Meeting—November 8th to 22nd—Conducted by Rev. and Mrs. Harry E. Richer, of Peru, Indiana. Rev. C. A. Stewart, Pastor.

THE EDITOR'S PULPIT

THE GREAT HOMECOMING

(Continued from Page 3)

is what we call "salvation." To fail to believe, to accept, to practice and to obey, is fatal as far as eternal life is concerned.

We grant that it is not necessary to always be stirring up our basic beliefs to see what we know is certain in our lives. Yet, it does not hurt to review the basic fundamentals of our Christian faith. We should know what we believe and why we believe it. We should know what we practice and why we practice it. Why? Because it is on these things that our hope of eternal life depends. Our beliefs and practices are those given to us by Christ in the Gospel.

So, let's study the way of salvation. Let's ask ourselves again the question: "Do you believe that Jesus is the Christ, the Son of the living God? Do you believe that He died on the cross to save you from sin? Do you now accept Him as your Saviour and Lord, and the atoning sacrifice of His precious blood as all sufficient to cleanse you from sin? Do you now promise to follow Him and serve Him through life, looking forward to life everlasting with Him?"

The heavenly Homecoming is for those who have buried self, living anew in Christ and in His righteousness. What a day that will be! To greet anew the old friends, the mothers, the fathers, the sisters, the brothers, the children—living forever in perfect bliss and happiness, in the place prepared for us, around the throne of God. Are you on your way to that great Homecoming Day in the skies?—W. S. B.

This 'n' That

By the Editor

The Editor spent this past week (October 4th to 11th) attending the Mid-West and Central District Conferences as a representative of the Brethren Publishing Company. We are glad to report two very fine Conferences, the spiritual tone and fellowship of which were the very best. We will have more to say about these Conferences at a later date.

Prayer Meeting Studies By C. Y. Gilmer



A MOMENT IN THE MORNING

A moment in the morning, ere the cares of day begin,
Ere the heart's wide door is open for the world to enter in;

Ah, then, alone with Jesus, in the silence of the morn—
In heaven's sweet communion let your duty-day be born.

In the quietude that blesses with a prelude of repose,
Let your soul be soothed and softened as the dew revives the rose.

A moment in the morning, take your Bible in your hand,
And catch a glimpse of glory from the peaceful promised land.

It will linger still before you when you seek the busy mart,
And like the flowers of hope, will blossom into beauty in your heart.

The precious words, like jewels, will glisten all the day,
With a rare effulgent glory that will brighten all the way.

When comes a sore temptation and your feet are near a snare,

You may call on the name of Jesus, Who is ready to answer prayer.

A moment in the morning—a moment, if no more—
Is better than an hour when the trying day is o'er.

'Tis the gentle dew from Heaven, the manna for the day;
If you fail to gather early—alas! it melts away.

So, in the blush of morning, take the offered hand of love,

And walk in Heaven's pathway and the peacefulness thereof.

—Arthur Lewis Tubbs.

THIS POEM gives us a practical suggestion: "The habit of recognizing the Holy Spirit each morning, thanking Him for His indwelling presence, love, guidance and care, will bring blessed results in a peaceful, trustful state of mind and heart throughout the thronging duties and vicissitudes of the day. The days will be His days, and ours in joyous partnership with Him."

We Christians are characterized as having "the mind of Christ" (1 Cor. 2:15, 16). Yet none of us have perfectly attained His mind (Phil. 2:5). So, each morning we need a food for our spiritual natures for growth as well as sustenance (1 Peter 2:2). The Word of God is our necessary food (Job 23:12). In His Word are the spiritual vitamins essential to our continued well-being (Psalm 19:10). Under-nourishment results in spiritual anemia with other complications (Heb. 5:11-14).

Each morning we need fresh air through prayer. "Prayer is the Christian's vital breath, the Christian's native air." By prayer we outbreathe our soul's desires,

and, better yet, inbreathe what God has to say to us (John 20:22). If one were granted a ten minute interview with the President, he would plan to encourage him to talk freely.

For exercise we need a life of obedience. The promptings of our prayers are to be proved in loving obedience (Phil. 4:13). Man fails to live up to his best knowledge (Romans 7:18), and therefore the Christian needs to rely on all his resources in Christ. A practical step toward spiritual release is the following: Study your own failures and weaknesses. Whence do they come? What form do they take? Then apply the spiritual remedy to the shameful things (Mark 7:21-23) that come "from within." Apply the remedy to "the inner man" (Eph. 3:16; Col. 1:11). The Spirit within is God's perfect answer to the need within. Employ the three graces of the Spirit (1 Cor. 13:16) as did the Thessalonian Christians (1 Thess. 1:3).

As we needed faith in beginning a Christian life (John 20:31), we need faith to continue (Heb. 10:38). We have hope for present comfort, courage, and strength (James 5:1-9), and also present virtue (1 John 3:3). We have God's love in us (1 John 4:16; Romans 5:5) toward all men (Romans 13:8), even our enemies (Matt. 5:44) as well as our brethren in Christ (John 13:34, 35).

THE BIBLE—YET IT LIVES

Generations follow generations—yet it lives.

Nations rise and fall—yet it lives.

Kings, dictators, presidents come and go—yet it lives.

Torn, condemned, burned—yet it lives.

Doubted, suspected, criticized—yet it lives.

Damned by atheists—yet it lives.

Scoffed at by scorners—yet it lives.

Exaggerated by fanatics—yet it lives.

Misconstrued and misstated—yet it lives.

Ranted and raved about—yet it lives.

Its inspiration denied—yet it lives.

Yet it lives—as a lamp to our feet.

Yet it lives—as a light to our paths.

Yet it lives—as the gate to Heaven.

Yet it lives—as a standard for childhood.

Yet it lives—as a guide for youth.

Yet it lives—as an inspiration for the matured.

Yet it lives—as a comfort for the aged.

Yet it lives—as food for the hungry.

Yet it lives—as water for the thirsty.

Yet it lives—as rest for the weary.

Yet it lives—as light for the heathen.

Yet it lives—as salvation for the sinner.

Yet it lives—as grace for the Christian.

To know it is to love it.

To love it is to accept it.

To accept it means life eternal.

—Willard L. Johnson.

THAT THE BIBLE IS INSPIRED and therefore God's Word is fundamental to Christian faith (Romans 10:17). The original writings (not translations and revisions) came through the penman direct from God, and the words composing the Bible are God-breathed (2 Tim. 3:16). Note the direct testimony of the Bible to the fact of verbal inspiration (Exodus 4:10-12; 34:27; Num. 12:6-8;

Deut. 4:2; 18:20). New Testament quotations from the Old Testament prove verbal inspiration (Mark 12:16 and 2 Sam. 23:2). Jeremiah declared that the Lord put His words in the prophet's mouth (Jer. 1:6-9). Isaiah no fewer than twenty times declares that his writings are the "words of the Lord" (Isaiah 1:10). Sixty times does Ezekiel declare his writings are the "words of God" (Ezek. 3:10, 11). And the following writers declare the same thing: Daniel 10:9; Hosea 1:1; Joel 1:1; Amos 3:1; Obadiah 1:1; Jonah 1:1; Micah 1:1; Nahum 1:12; Hab. 2:2; Zeph. 1:1; Hag. 1:1; Zech. 1:1; Mal. 1:1).

When Moses said, "A prophet shall the Lord your God raise up, LIKE UNTO ME. To him shall ye hearken," he was speaking of Christ being like unto him in verbal inspiration (Exodus 4:11-16). So Jesus did speak the words that God put into His mouth (John 12:49, 50; 17:8). Jesus was divinely helped, and naturally all the holy writers had to be divinely assisted (John 5:19). Paul distinctly taught that his writings were not the words of men (1 Cor. 2:13; 1 Thess. 2:13). Note what the Scriptures are called in the following citations: Romans 3:2; Luke 8:11; Acts 13:48; Phil. 2:16; Col. 3:16; Eph. 1:13; Romans 10:8). More than two thousand times the Bible testifies of itself that it is the Word of God.

The endurance of the Word denotes that it is God-breathed and inspired (Psalm 119:89; Isaiah 40:8). Wherever the Word is characterized, its verbal inspiration is inferred (Psalm 12:6; Jer. 23:29). "No prophecy ever came by the will of man" (2 Peter 1:21). The same Almighty power that gave life to Adam (Gen. 2:7) and Elihu (Job 33:4), is, in some mysterious sense in the words of the Sacred Record (Heb. 4:12).

This Word believed and obeyed will impart spiritual life and save the soul (James 1:22; 1 Peter 1:23; John 6:63). The good seed, which is the Word of God, germinates to reproduce itself in kind (2 Peter 1:4; 2 Cor. 5:17). This Word has cleansing power (Psalm 119:9; John 15:3; Eph. 5:26). By the Word we are kept from evil and the power of the evil one (Psalm 17:4; 119:11; John 17:14). That all men may know that the Bible stands, read Isaiah 40:6, 8 and 2 Cor. 13:8.



Lesson Comments by Fred C. Vanator

Lesson for October 25, 1953

THE WAR AGAINST BEVERAGE ALCOHOL

Lesson: Isaiah 5:11-14; Matthew 18:6; Romans 3:1-14; James 4:17

I WAS STRUCK WITH THE WORDS found in "The Broadman Commentary" which, to me, strikes at the very center of our lesson. They read thus, "If anyone lacks understanding as to the character of beverage alcohol, let him examine the passage of scripture coming from Proverbs in our lesson. 'Who hath woe? who hath

sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes?' The answer comes with blunt candor: 'They that tarry long at the wine; they that go to seek mixed wine.'" Woe; Sorrow; Contentions; Babbling; Wounds without cause; Redness of eyes! How well that describes the one who continues in the use of the so-called "harmless" alcoholic drink.

A few days ago I heard a man who is an authority on such things, say that in New York state alone there are one hundred thousand known alcoholics. He defined alcoholics as those so far gone in the drink habit that they are now considered incurably ill as far as man-made assistance is concerned. He pointed out that the Christian way of Alcoholic Anonymous is the only way in which such people can be helped.

We ask ourselves, "What can we do about it all?" Someone has rightly said, "The fight against beverage alcohol is every Christian's fight. Notwithstanding the fearful price that one may have to pay, in opposing the traffic of beverage alcohol, the Christian cannot afford to remain silent or neutral. God expects His children to take their stand on the side of right—always and without fear. If we suffer, let us remember that the champions of righteousness have ever suffered.

One of the best arguments against drinking, is to be found in the daily reports of the traffic accidents which are constantly occurring on the road today. We cannot pick up our daily paper without seeing the arrests count into ten to twenty, each labeled "intoxication." A number of years ago, in one of his great speeches, the late Senator William E. Borrah of Idaho, said, "The man in the automobile may be opposed to the Eighteenth Amendment, but he will instantly discharge a drinking chauffeur. The train may be crowded with delegates to an anti-prohibition convention, but they would mob the engineer who would take a drink while drawing his precious freight. Where safety is involved we are all drys."

W. R. King, in Arnold's Commentary makes this statement, "The evils of alcohol are known and therefore it is Christian duty to fight it. He 'that knoweth to do good and doeth it not, to him it is sin.' Henry Ford said that liquor is too dangerous for our machine-driven age and should be banned. John Wesley said that money made on drink, in view of the crime and degradation that has resulted, was blood money coined out of the lives of its victims. Alcohol actually destroys thousands of lives each year, besides its indirect effects and the great financial loss."

Make war on this insidious foe of mankind? Of course we should. We do not hesitate to make war on disease and plagues, so why not use the same means to exterminate the great killer of souls as well as of human lives?



Lesson for November 1, 1953

WHAT IS A CHRISTIAN HOME?

Lesson: Deuteronomy 6:4-9; Ephesians 5:21—6:4

WE MIGHT WELL TURN to Genesis 1:26-31 to see God's plan for the home. God having made man in His own image had endowed His creation with the same

desire for fellowship which is to be found in the heart of the Creator. Therefore, knowing that man would not be satisfied to live a life apart from the animal creation which was now a part of the earth, God in His infinite knowledge of all things proceeded to make woman to be the helpmate of man and together they were to form what was to become the hearthstone of the family, a home. This wife newly created was to stand alongside of the man and these two were to become the progenitors of the human race.

Whatever else is to be said for the home, its origin is divine, and this puts the stamp of a sacred approval on the home thus created by the will of God. It has been said that "until we perceive that the home is a sacred institution, both in its origin and its mission in the world, we can hardly give the home the consideration that it deserves in the complex relations of society."

Home should be considered as a place where there is love between ALL members of the family. Each should feel some concern and sympathy for the others, for in homes where there is mutual concern there is a bond which knits the whole family together and there is no danger that each without thought for the other will go on his or her separate way with little concern for the rest of the family. In such a home we will usually find that God is honored and true love exists.

Someone has wisely written, "The basic relationship in the home is the one between husband and wife. Unless

this relationship is on a high and lofty plane, little can be done to make the relationship between the parent and children what it ought to be." Such a relationship will surely bring about an understanding between the husband and wife which can be seen and followed after by the children. Such parents, godly parents, will, of course, seek to bring up the children in the "fear and admonition of the Lord." The home must be the place where the earliest fires of faith in God are to be kindled and the value of Christian training in the life of the child brought to fruition by the words and example of the parents—not just the mother, which is far too often the case, but by both father and mother.

Next to the church the home is the most important of all institutions. It would be impossible to have a great nation without noble homes, for it has rightly been said that "the home is the foundation of national greatness." Just where is America headed? Is the home being broken up by the slipshod manner in which our homes are assembled and run? What is the relation of the home and the church? Far too often the home is the place where the Sunday dinner becomes the scene of "roasted preacher" and "frozen" Spirit, rather than the warm appreciation of the sacredness of the service which was attended more out of duty than of desire. Let us remember that the Word tells us that our homes should be "Christlike" in their makeup and that in our homes there should be harmonious living as we seek to make God's will supreme. Is yours a Christian Home?

REV. GLENN SHANK TO BE ORDAINED OCTOBER 25TH

Ordination Services for Rev. Glenn Shank will be held Sunday evening, October 25th, in the Hagerstown, Brethren Church, Hagerstown, Maryland. The service will be in charge of Rev. James Ault, Pastor of the Church. Rev. W. Clayton Berkshire, General Secretary of the Missionary Board of the Brethren Church, will preach the Ordination sermon.

Rev. Shank, along with Mrs. Shank, are missionaries under appointment to the Philippines, and will this winter be in Krypton, Kentucky, helping in the work at that place.



How About Your Offerings??

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Doctrinal Statements

By the Late Dr. J. Allen Miller

VI. BAPTISM: IT IS TRINE IMMERSION.

There is not a single standard authority that the writer has ever found that gives to **sprinkle** or to **pour** as the primary meaning or meanings of the Greek word from which we receive our word **baptize**. The Brethren Church therefore holds that baptism is immersion in water of believers.

When we look further into this question we find that the early Christian church not only baptized by an immersion but by a **TRINE IMMERSION**. That is, the believer being baptized was plunged three times into the water. This was always done with the language of the Great Commission of Jesus as the authority. **AND THIS WAS THE ALL BUT UNIVERSAL PRACTICE OF THE CHURCH FOR THE FIRST FOUR CENTURIES.** Augustine who wrote about 354 A. D., says, "After you averred that you believed, we immersed three times your heads in the sacred fount. You are rightly immersed three times; you who receive baptism in the name of the Jesus Christ." Tertullian who wrote about 160 A. D., says that the Lord Himself commanded the three-fold immersion. All history supports what these two say. Why did the early church thus immerse? Because Jesus thus commanded. The Commission requires it.

THE RESURRECTION AND THE LIFE

(Continued from Page 6)

the resurrection at the last day, but by whom shall he rise if not by Me, who am the Author of the resurrection and the Source of life. And is it not as easy for Me to raise him now as to raise him then?"—Clarke. "Though he were dead, yet shall he live," saith Jesus.

"Whether he were dead physically or spiritually, if he liveth and believeth in me, he shall never die. Though it will not save him from physical death, it will save him from the more important death—spiritual death. Everyone who is now dead, dead to God, dead in trespasses and sins, if he believe in Me, trust in Me as his soul Saviour, he shall live; shall be quickened by My Spirit, and live a life of faith, working in love." How wonderfully easy are the terms of our blessed Gospel—to believe in Him and put our only trust in Him as our one and only Saviour, and live for Him daily; eternally we shall never die. Yes, in this life the fear of physical death will be overcome.

How we thank God for a living faith and for the lives of those who are living for Christ and the Church. The writer of this article had a very personal and dear friend, a Mennonite Preacher, who was called home to be with the Lord recently. He was not an old man, being in his fifties. Ten years ago his health began failing him, during which time he had fifteen operations, the last just a few weeks ago. On one evening while

in the hospital he told his wife and family that he was fine and would be home in a few days. The next day he became worse and the family was called to the hospital at once. As his wife stood by his bedside, his last words were, "My work on earth is done, I am going home to be with my Lord; don't spend any money for flowers; tell anyone who has money to spend for flowers to give it to the Mennonite church; it's only Good-night here, but Good-morning up there." And then his eyes closed in death. Thank God for his life and testimony for good.

We used to sing the old hymn:

In the resurrection morning when the trump of God shall sound,

We shall rise, Hallelujah, we shall rise.

When our fathers and our mothers, and our loved ones we shall see,

We shall rise, Hallelujah, we shall rise.

In the resurrection morning what a meeting that will be,

We shall rise, Hallelujah, we shall rise.

Surely no one would want to miss that meeting. Let us make sure to prepare now—for surely no one would want to be disappointed.

"I am the resurrection and the life: He that believeth in me, though he were dead, yet shall he live. And whosoever liveth and believeth in me shall never die. Believest thou this? I am He that liveth, and was dead, and, behold, I am alive forevermore. Because I live, ye shall live also."

—Johnstown, Penna.

Wedding Announcement

KEPLINGER-THOMAS. On August 8, 1953, Mr. Robert Keplinger, of Dayton, Ohio, was united in marriage with Miss Dolores Thomas, of Johnstown, Pa. The vows were solemnized in the Johnstown Third Brethren Church, the home church of the bride. The undersigned was assisted in the beautiful double-ring ceremony by the bride's pastor, Rev. E. M. Riddle.

The bride is the daughter of Mr. and Mrs. C. J. Thomas, Johnstown, and the groom is the son of Mr. and Mrs. E. L. Keplinger, of Dayton, Ohio. The couple will reside at 616 Grant St., in Ashland, Ohio, the coming year, where Mr. Keplinger will complete his Seminary training for the ministry, and Mrs. Keplinger will teach music in the Northwestern Schools, Wooster District.

Vernon D. Grisso, Tucson, Arizona.

PRAYER

God answers prayers; sometimes, when hearts are weak.

He gives the very gifts believers seek.

But often faith must learn a deeper rest,

And trust God's silence when He does not speak:

For He whose name is Love will send the best.

Stars may burn out, nor mountain walls endure.

But God is true, His promises are sure—

For those who seek.

—Author Unknown.

BROADMAN COMMENTS

1954

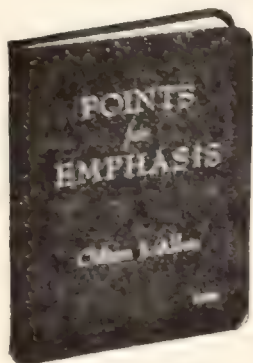
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1954

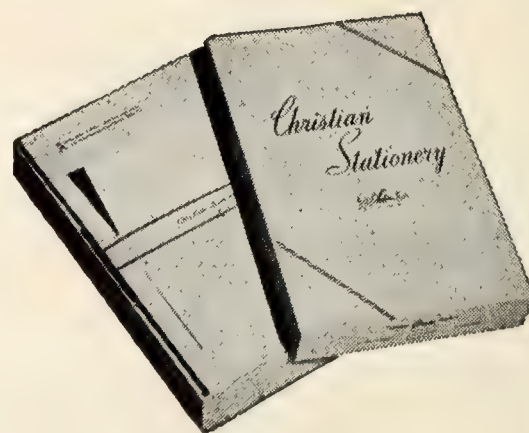
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THE BRETHREN EVANGELIST

VOL. LXXV, No. 43, October 31, 1953

Official Organ of The Brethren Church

Be Not Afraid

Have you come to the Red Sea place in your life,

Where, in spite of all you can do,

There is no way out, there is no way back,

There is no other way but through?

Then wait on the Lord, with a trust serene,

Till the night of your fear is gone;

He will send the winds, He will heap the floods,

When He says to your soul, "Go on!"

And His hand shall lead you through, clear through,

Ere the watery walls roll down;

No wave can touch you, no foe can smite,

No mightiest sea can drown.

The tossing billows may rear their crests,

Their foam at your feet may break.

But over their bed you shall walk dry-shod

In the path that your Lord shall make.

THE BRETHREN EVANGELIST

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COMING EVENTS

We invite all Pastors, church leaders, to avail themselves of this column, for announcing special events in their churches. Be sure the information reaches us at least three weeks ahead of date of scheduled event.

BRYAN, OHIO. Holy Communion — November 1st—Rev. Alvin H. Grumbling, Pastor.

LANARK, ILLINOIS. Holy Communion—November 1st, 7:30 P. M.—Rev. H. Francis Berkshire, Pastor.

JOHNSTOWN, PENNA., SECOND BRETHREN. Cambria County Brethren Christian Endeavor Meeting—November 3rd—Walter C. Wertz, President; Rev. Bruce C. Shanholtz, Pastor.

PLEASANT HILL, OHIO. Bible Conference—November 8th to 11th—Speaker, Rev. William Hoke, Superintendent of the Brethren in Christ Missions in India, a former student of Ashland College. Holy Communion—November 1st—Rev. Floyd Sibert, Pastor.

JOHNSTOWN, PENNA. THIRD BRETHREN. Revival

(Continued on Page 10)

Items of General Interest

MAURERTOWN, VIRGINIA. Brother Ed Miller informs us that their Holy Communion service was held Sunday evening, October 18th, with Brother Freeman Ankrum, Pastor of the St. James, Maryland, Brethren Church, assisting in the service due to the illness of Sister Miller.

Brother Miller also adds that this was the closing service of 29 years in this field, and that on the following day he commenced his thirtieth year. He adds, "God has wonderfully blessed our services here and we have a fine church of good people. Our Sunday School runs around and above the 150 mark at present. That's more people than live in our city." He then says, "Try that in Ashland, etc.," which we take to mean all the other places where Brethren hold forth.

HAGERSTOWN, MARYLAND. Brother James E. Ault was guest Convocation speaker at the Ashland College Chapel Service, on Wednesday, October 21st.

JONES MILLS, PENNA. The Sisterhood conducted their Public Program on the evening of October 18th, using a special Sound filmstrip portraying the story of a girl in India, who is left orphan by a plague which killed her parents, and who finds her way to a Mission hospital.

The Jones Mills Homecoming and Rally Day was observed October 25th. Following the morning services, a

basket dinner was served. At the afternoon service, Brother Horace Huse, of the Main Street Brethren Church, Meyersdale, Penna., was the guest speaker.

BERLIN, PENNA. The Berlin church has followed a plan used by some of our other churches in printing a special folder for the Communion service, which contains the order of service, hymns, and scriptures to be used. Brother Lyle Lichtenberger, in reporting on their October 4th Communion, says that there were 208 in attendance.

Brother Lichtenberger has been engaged in a meeting in the Maurertown, Virginia Brethren Church, October 19th to November 1st.

MASONTOWN, PENNA. Miss Miriam M. Bird, Penna. District W. M. S. President, of Meyersdale, Penna., was guest speaker in the Masontown Church, on Sunday, October 11th, it being the occasion of the Masontown W. M. S. Public Program.

The W. M. S. is sponsoring a program of collecting clothes for our Kentucky Mission, and white rags for the Publishing House.

Brother William Keeling informs us through his bulletin that Rev. and Mrs. H. E. Richer have been engaged to hold their revival, although he did not mention the dates.

The Gray's Chapel Choir, composed of young people, gave a program Sunday evening, October 18th, in the Masontown church.

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The Editor's Pulpit



The Brethren Annual

ALL REGULAR SUBSCRIBERS of *The Brethren Evangelist*, this past week, received a copy of *The Brethren Annual*. This *Annual* replaced the regular issue of *The Evangelist* for October 24th.

The *Annual*, representing a lot of hard work on the part of everyone involved in its production, constitutes a year book, or hand book of information for The Brethren Church.

In the scriptures, we are taught to "Let all things be done decently and in order." I Cor. 14:40. The *Annual* is an effort in that direction. As you go through the *Annual*, you will find, first of all the Moderator's address delivered by the 1952-53 Moderator of General Conference, Brother Percy C. Miller. It serves as a guide and inspiration for our thinking and planning for this church year. Read it and study it from time to time throughout the year.

Following the address by the Moderator, you will find the minutes of our General Conference which was held at Ashland, Ohio, in August. These were taken down and prepared by Brother Clarence Y. Gilmer, our Conference Secretary. In these minutes you will find a record of the transactions of the business and inspirational services of our Conference.

Do not fail to check the National Statistician's report prepared by Brother William S. Crick, which comes next. Herein is the picture of growth, or lack of growth, numerically and financially for the past year, and comprehensively covered for the past ten years. In this report there is much food for thought, reflection, prayer and determination. Study it carefully.

Next in order, you will find minutes of Conference business sessions as experienced by our various auxiliaries, the Woman's Missionary Society, The Sisterhood of Mary and Martha, The Boys' Brotherhood, the Laymen, the Ministers, the Sunday School Association, and Brethren Youth.

Next in line, you will find a listing of the various National Treasurers to whom you, if isolated members of the Brethren Church, and Church treasurers can send your denominational offerings, being lifted each month of the winter. As so often happens, money for the College often comes to the Publishing House, or to the Mission Board, and Mission Board money often goes to the College, etc. By determining to which board or organization you want your money to go, and then checking this list

of treasurers, you can be certain of getting your money to the right place.

Following the list of treasurers, comes the Financial Reports from the various denominational Boards and Organizations. It will pay you to take time to study these reports, as they reflect the giving and the expenditure of the funds of the Brethren.

The Organization of General Conference appears next. The Conference officers and committees, plus the organization of the various boards, including the Board of Trustees of Ashland College.

The Organization of our various District Conferences, with their officers and committees, appears next in the *Annual*.

In the next section of the *Annual* appears the list of Brethren Churches, by Districts. This information is as accurate as the keeping of records can make it. Information for these pages is secured in the following way. Each local church pastor or secretary fills out the annual statistical blank around March or April (maybe even May, or later.) This report is mailed to the District Statistician, who in turn compiles a report which is sent to the National Statistician, who compiles the report which is sent to the General Conference Secretary, who in turn sends it to the Editor of Publications. This represents a lot of work, but it is the way of "decently and in order."

The same procedure holds for the securing of information for the List of Ministers, both active pastors, and those not regularly serving churches, as well as the Names and Addresses of auxiliary presidents.

It might be well to point out here, that any corrections in pastors, addresses, secretaries, etc., are possible up until press time. Even though these records are built from the local church up through the district, a change of pastor, etc., can be noted by getting the word to the Editor any time until the form is placed on the press for printing. (In fact, the new address of one retired minister was received in our office on Monday, Oct. 19th, when part of the *Annual* was already on the press, and the address was changed; had it been received Tuesday morning, it could not have been changed, for the form containing his listing was then on the press.)

So, we have endeavored to turn out a year book which will be of value to the Brethren. General Conference, which authorized its printing, your Conference officers.

(Continued on Page 10)

Brethren Church History

By Rev. Freeman Ankrum

AN OUTSTANDING LAYMAN

APPROXIMATELY ONE MILE NORTH of the Flat Rock Church, and a short distance South of the village of Forestville, Virginia, in the Shenandoah Valley is an interesting house. It stands on the East side of the busily traveled highway, some two hundred yards from the road. For well along toward two centuries this house has stood, serving the community. Many have entered its doors. Many have called it home. As far as is known, this house was built by Michael Wine in the year 1782, soon after his coming to the wooded hills of Shenandoah County. As was the custom of those days, the house was erected by the side of a never-failing spring. Springs in those pioneer days motivated the choices of building sites for their homes. The cool water over which was usually erected the customary "Spring House," furnished all the summer refrigeration that they knew. Rare and outstanding was the home in those days that had the luxury of an "Ice House." This consisted of a heavy log building into which the ice from the nearby streams or ponds was cut in the winter and hauled to the saw dust insulated building for summer use. The ice was covered with saw dust. Many the joys of the barefooted small boy when on a hot summer day the saw dust was scooped away and he cooled his feet as ice was being secured for family use.

The picture accompanying this article was taken quite some time ago. Nevertheless there have been few changes in the outside appearance of the building.

The Michael Wine home, as we shall call it, was an eight-room house, practically square. Its history has been interwoven into the life of the community. The house stands today, occupied, and is in good condition. The writer quite a number of years ago was a guest of the owner of the home, a relative by marriage. When we arrived at the home the host asked us to go to the inside of the woodshed hard by the house and get a load of wood. There would be a handsome remuneration if we did so. Knowing the host, something was suspected. When going to the house where the wood was stored, as thought, the house was filled to capacity and there was no possibility of entering the wood house so completely filled by the industry of Benjamin Garber, our host for the day. The chuckle he enjoyed was well worth while to both of us.

Let us roll back the years and take a look at Michael Wine, this man who made such an outstanding place for himself and successive generations in the Tunker Church. In his excellent work, "THE WINE FAMILY IN AMERICA," Jacob David Wine of Forestville, Virginia, states, "In the Bible of Michael Wine his birth-date is given as

May 27, 1747. Accordingly he would be only three months past two years old when he landed in America. In a deed made to Joseph Moore in 1805 (then at age 58) his name was written in German "Michael Wein." It should be remembered that many names in one language are frequently difficult to pronounce in another language and therefore the changing of the spelling from one language to another."

The Historian or Genealogist knows how true this was of the Germans who came to this country. In the Shenandoah Valley where, "Pennsylvania Dutch" was the common language, the changes were numerous. For instance the name of Elder Martin Garber appeared in the following variety of spellings on a deed made out to himself: "Gerver," "Gerber," "Garver" and "Garber." Other names could be readily mentioned, but the above should suffice. The customary landing place for the German families was Philadelphia, Pennsylvania. From here they drifted south-west into Maryland following the mountain valleys. Elder John Wine, a descendant of Michael Wine, stated that there was a family tradition that the reason for Michael Wine, Elders Samuel and Martin Garber and Jacob Miller and their families leaving Maryland in 1782 was that their property had been confiscated. This having been done by the Authorities because of their remaining true to the non-resistant principles of their church in the Revolutionary War, then raging. The Tunkers suffered many hardships because of those principles. To stand up for them required great sacrifices. To leave the known for the unknown, to hew out for themselves homes in the virgin wilderness, where hard work would soon necessitate a burial plot on some hill top of their cleared fields, was well known and no doubt given serious consideration.

They would rather be right with God and the teachings of their beloved church, manifesting a clear conscience toward Him so that no price was counted too high to pay.

It must be remembered that when the early settlers came to the Valley of Virginia they were practically cut off from the rest of the world. The "Knights of the Golden Horse Shoe," came to the Mountain top and looked into the Valleys to the west but hesitated to brave the dangers of the unknown wilderness. Not true, the pious Tunkers. There were no daily papers, in fact a weekly was a rarity; no telephones, no telegraphs, no railroads and for many years no stage coaches. Two ways of travel were theirs, foot and horse back, for the roads were only trails. No wonder the occasional traveler or hunter, as they came by, were welcomed with such wide open arms.

If they were headed east toward the settlements, they carried letters to those remaining behind; if going west they brought news. The settlers in the Valley had little communication with the rest of the state nor with Maryland or Pennsylvania from whence they had come. What went on in other sections was little known to them.

Historian J. D. Wine states, "When the government of Virginia signed a treaty with the Indians that they would not cross the Blue Ridge Mountains to make settlements, it practically isolated the Valley from that part of the colony east of the Blue Ridge for a number of years. Of course, as counties were organized in the Valley the county courts and other officers had to communicate now and then with Williamsburg."

The "Pennsylvania Dutch," under the treaties made by William Penn were not opposed by the Indians when they desired to come down through the Cumberland Valley in Maryland into the Valley of Virginia. The Quakers and Moravian Missionaries raised money, and when the Indian owners could be learned and titles cleared, paid them for their lands.

The Brethren had the friendship of the Indians for some twenty years. In 1754, the Indians left the Shenandoah Valley, moving westward to the Ohio Valley. Here, stirred up by the French, they made war on the English settlements. During the next seven years or more they made frequent visits to the heretofore peaceful valley perpetrating numerous massacres. Many families fled eastward across the Blue Ridge to escape the bloody war parties.

It requires considerable imagination to picture the wild country as it was when Michael Wine came from the Maryland settlements in Frederick County, to this section of Virginia. As far as the eye could reach, there was timber. The ridges were covered with it as well as the valleys. As to fields, they were few, but awaited the ax of the settlers. Just to the south a couple or more miles was a long and high ridge known by the early settlers as "Timber Ridge," the name being obvious. Today, some

of the most beautiful mountain views in this section of the valley may be seen. Long ago the ridge was cleared of its virgin timber. Both sides are dotted by farm lands, numerous homes and thousands of Turkeys and broilers being raised for the market. To the East and Southeast may be seen the mountains back of New Market, with the Gap through which the road passes. To the Southwest may be seen the mountains through which "Brock's Gap" may be readily viewed. To the Northwest, in serrated ridges extends the Shenandoah Mountain. These were just as beautiful when the first settlers came but presented more of a challenge than a view to be leisurely admired.

Little may be known of our Pioneer ancestors at times apart from their work. Written records were few, and many times what there were, were lost. Michael Wine, as far as the writer knows was a Layman. Yet the laity have from time to time been given a secondary place, not realizing that their labors and sacrifices have many a time made possible the success of the Clergy. The known things this man did, gives us an insight into his character. Again we turn to the pages of "THE WINE FAMILY IN AMERICA," by our good friend, J. D. Wine. "On April 3, 1782, Michael Wine purchased of John Nicewanger, 228 acres of land, a portion of a 428 acre tract granted to Thomas Holman in 1750 by the Right Honorable Lord Fairfax, Baron of Cameron in that part of Great Britain called Scotland, Proprietor of the Northern Neck of Virginia. A tax of a shilling was paid yearly to Lord Fairfax."

In as much as the house is outstanding even by today's standards, it must have been one of the show places when it was built in 1782. Yet it was not built alone for Michael Wine. He had a vision of its being used for his Brethren and so it was. In most of the homes hereabouts the Brethren conducted or held their religious services. When the Wine home was constructed it was so built that the entire lower story with the exception of the kitchen could be thrown open into one room. This was done by hanging the partitions to the joists by means



THE MICHAEL WINE HOUSE

—Courtesy of J. D. Wine, Forestville, Va.

of heavy hinges. When the lower edges of the partitions were raised they were hooked up to the other joists and therefore a room of sufficient size to care for the worshippers.

The Michael Wine home was for many years a regular place for preaching in the community. Later the home of Martin Garber was used as an alternate. Soon after 1802, the son and daughter, John and Barbara Wine Moyer (Myers), following in the footsteps of their father, had constructed homes large enough to be used for worshipping purposes. As the monthly service was rotated from home to home among these four families each home was used every sixteen weeks. Inasmuch as it was the custom for the Host to feed every one present, not excluding their horses, sixteen weeks may have even then entailed somewhat of a burden upon the home owner. Yet there comes to us few if any complaints. This was a service of love and a pleasure that was gladly rendered. Homes were used until 1841 when the Flat Rock church was built just a short distance south of the Michael Wine home.

It is known that in 1794 the Annual Meeting of the German Baptist Brethren, as they were called in those days, was held in the Wine home. For the location and place there must have been a very good attendance, for one of the Brethren who had journeyed from the settlement in what is now Hardy County, West Virginia, on the South Branch of the Potomac, stated that "there were so many present that they ought to have preaching both upstairs and down."

While there have been differences of opinion as to the

date of this meeting, records found some time ago indicate that it was held on October 30, 1794. While no written records have been found of this meeting it has been substantiated. It is known that another Annual Meeting was held some six years later in the Flat Rock section and there is reason to think that it was also held in the above mentioned Michael Wine house.

With the business matters attended to and the religious services held in the upper room, the lower floor was available for the preparation of food and the serving of meals for the people in attendance. This naturally required a home where the meeting could be held on the upper floor. This home of Michael Wine appears to have been much more suitable for the general Conference than any other home in this neighborhood in which local services were held.

The monthly meetings of the congregation were held in the Wine home and at the Elder Martin Garber home on alternate months until about the year 1803. By this time the son of Michael, John, had established his own home, and the daughter Barbara, who had married Samuel Moyer (Myers), had also established her home. These two children schooled in the faith of their father carried on in like manner in the supplying of needed places in which to worship.

It has been told how the young people of the Flat Rock neighborhood thought little or nothing of walking down to Timberville along with their middle aged relatives for a

(Continued on Page 9)

MRS. ED MILLER SERIOUSLY ILL

From Brother Ed Miller, of Maurertown, Va., we have received the sad news that Mrs. Miller is dangerously ill, with no promise of more than a very few months of life at the most.

We quote, in part, from his letter: "Mrs. Miller underwent a major operation on the 8th of October, and the Doctors told me the entire story and we know it cannot be long at the most. She is in the Shenandoah County Memorial Hospital, at Woodstock, Va. For many months she has been in terrible pain, and nothing the Doctors could do seemed to reach it. We had her examined by the very best diagnosticians, and finally in early August, took her to Sibley hospital in Washington, where she had one of the most thorough examinations possible, as our local Doctor told us. Apart from a nervous colon they seemed to find nothing out of order.

"But there was. It was deep down in the abdominal cavity and beyond reach of their instruments. An exploratory operation did reveal the source of the trouble, only too late to be of much help excepting in relieving some of the pain, and perhaps avoiding quick death and in most terrible pain."

Brother Miller asks a very deep interest in the prayers of the good folks of the Brotherhood, and we add our urgent appeal to all of the Brethren to remember Brother and Sister Miller in prayer.

The many Brethren who know Sister Miller can testify to the depth of her Christian faith, and of her love for, and of her faithfulness to the Brethren Church and its work.

These are trying days for the Millers, but ones in which we are certain that faith will be increased and strength supplied.

Brother Miller adds these words to his letter, "We pray that the dear Lord of us all will ease up her sufferings these days still promised her on this His footstool."

"Brother Ed," As this issue of the **Evangelist** finds its way into the homes of the Brethren everywhere, may you and Sister Miller feel the power of united prayers of the Brethren, as you find anew that secret strength in the "peace that passeth understanding," and in a new commitment to Him in "Not my will but Thine be done."—W. S. B. Editor.

Missionary Department

FROM JANET KING AT JOS

(Excerpts from Janet's letter to her sister, Jane Byler)

... Bea and Bob should be landing in about a week. It'll be so good to have them here. (Bob and Bea will spend part of their vacation at Jos with Janet.) I'll be busy but will try and have as much time as possible with them.

I went to the post office to tell them to hold Bob and Bea's mail here in Jos instead of sending it to Garkida and the postmaster gave me the large Garkida mail bag and told me to take out whatever I wanted. Imagine! I dumped it all on the floor, went through it and found a few things for them. From now on they will put their mail in our box. We have a nice new post office here—really big.

Next Thursday we are having a school exhibit tea and musical program at Hillcrest; so we're busy getting ready. Then we have a two-day mid-term holiday—no school Friday or Monday. Mr Wine is taking the boys on a camping trip for a couple nights. Jean may bring the big girls here to the vacation compound for a little outing and Jeannette and I will help out at Hillcrest with the rest of the children part of the long week end.

Last night I was invited into the home of one of my pupils to dinner at 7:45: We ate at 10:00 P. M. (sounds like Argentina, yes, Jane? There are so many things that are the same.) Mr. Lott is head manager of the big United Africa Company (they have a store, a garage, hardware, etc.) They also had invited the local authority and his wife and the medical officer and his wife. They visited and had their drinks and smoked (I had ginger ale, of course) until 10:00 and then we had a three-course dinner with three knives and about four spoons. I felt rather out of place, you can imagine, but it is enlightening to be in such homes—it was a lovely big home. Their children come to our Sunday school and she said she used to teach in the Baptist Sunday school, but they don't seem too interested in Christian things now.

Oh, yes, for our picnic we drove the old Ford Utilican to the reservoir—about six miles from here. We have to pay six pence a mile when we use the "motor" for our personal use; so we try to watch the miles. That's about seven cents in your money. With our salaries here, that really is expensive. We had quite a tasty meal. After eating we rested in the shade a while, because it was quite warm; then we hiked a while over the rocks. Helen invited us for tea then to her house.

This evening all the children at Hillcrest came in for church at S. I. M. so I had to make several trips in the motor to help get them all in and all back. No one is sick now—thank goodness...

HOME MISSION EMPHASIS

Is your church emphasizing Home Missions at this time, in the worship service? Sunday school? or midweek service? This is a good season to begin emphasizing this phase of missions. It is a good time to check on what your church has done in the past and what it is doing now in Home Mission work. Have the spiritual needs of the people in your community been met because your church has reached out to them? Has your church gone into surrounding unchurched communities to teach and to preach the Gospel? To establish the church? Seize your home mission opportunities; begin now.

YOUNG MISSIONARY ENTHUSIASTS

Just this past week a check for \$16.00 came to our office from a Sunday school class in the County Line Brethren Church. It is their part in helping to preach the Gospel in Argentina.

This is not the extent of the missionary vision of these ambitious young people; they have given to other needs, as follows: an offering for the work in the Philippines; song books for an orphanage; Bibles to be sent to Japan and Korea; Bibles for missionary work in South Carolina. Now they are planning to help in some way with the work at Lost Creek, Kentucky.

Such a fine missionary zeal might serve as an example to other young people's classes—yes, and even adult groups. The members of the class are between the ages of ten and fourteen. They have doubtless been encouraged and inspired by their consecrated teacher, Mrs. Phoebe M. Troyer. Congratulations, young people! May others follow your pattern of missionary zeal.

JUST A REMINDER

We have Home Mission coin holders available for Sunday Schools, children's groups, organizations and individuals. You may have them free of charge simply by writing to the Missionary Board office, 524 College Avenue, Ashland, Ohio. Use this method to encourage a larger participation in Home Mission giving at Thanksgiving time.

The following Home Mission playlets are available to those who write in:

"The Why of Home Missions," by Mrs. W. S. Benschoff.
"Whom Shall I Send?" by Rua Ronk.

These playlets are suitable for the opening service in the Sunday school or as a feature in the Sunday evening service.

Young Men and Boys' Brotherhood Program

Percy C. Miller

Program for month of November

Topic—"The Sacrifices of Thanksgiving"

Scripture Reading—Psalm 103

The sacrifices offered under the Jewish ceremonial law may be reduced to two kinds, those offered before reconciliation and in order to obtain it, and those offered after reconciliation to express the recipient's sense of indebtedness to God for his overflowing mercies. In the sacrifices of reconciliation something was sought from God; in the sacrifices of thanksgiving something was given to God. The sacrifices of thanksgiving constituted the only return that anyone could make for all the benefits which a merciful God had conferred upon him.

Gratitude to a benefactor is not optional but obligatory. It is a debt which ought to be freely and joyously paid. We brand as an ingrate any one who defaults in meeting this most sacred of all obligations. The note of thanksgiving and praise is one which pervades the Jewish scriptures, especially the psalms, of which the following text does refer, "And let them offer the sacrifice of thanksgiving, and declare his works with singing" (Psalm 107:22). In these words, thanksgiving itself is represented as a sacrifice, an offering laid upon love's altar, of a sweet-smelling odor and pleasing unto God.

The spirit of thanksgiving is one which ought to be carefully cultivated. We should meditate upon the boundless and unmerited goodness of God until we are ready to say, in the words of the Scotch paraphrase,

When all thy mercies, oh my God,
My rising soul surveys,
Transported with the view, I'm lost
In wonder, love and praise.

Through all eternity, to Thee
A joyful song I raise,
But oh, eternity's too short
To utter all Thy praise.

One way in which to cultivate the spirit of thanksgiving is to keep up the habit of saying grace before meals, and for the carrying of that out, we would suggest the use of the following, or one similar to it:

We thank thee, Lord, for this our food,
And every gift of earthly good,
Let manna to our souls be given,
The bread of God send down from heaven.

Special occasions of thanksgiving have been celebrated in all religions, the most prominent of which has been the festival of harvest. This was a notable event among the Jewish people. Simple at first, it became more and more elaborate. It began with the feast of first fruits and ended with the feast of ingathering. The feast of harvest was the most joyous of all the Jewish festivals and was connected with the feast of tabernacles which lasted seven days, during which time the people gave themselves up to holy mirth, in accordance with the divine command, "Go your way, eat the fat, and drink the sweet, and send portions unto him for whom nothing is prepared; for this day is holy unto the Lord: neither be ye grieved; for the joy of Jehovah is your strength" (Neh. 8:10). In these words we have an intimation of what is meant by sacrifices of thanksgiving. They are sacrifices in which the gifts of a kind and bountiful Providence are shared with others.

For an individual or nation to give formal thanks to God for the gifts of his goodness, then to sit down to their selfish enjoyment regardless of the cry of the needy, is a poor way of expressing gratitude to Him to whom all His children are equally dear. The writer of the epistle to the Hebrews admonishes us "to do good and to communicate forget not: for with such sacrifices God is well pleased" (13:16) and in such sacrifices alone can man find any measure of satisfaction. Individuals and nations who have shared well have special responsibilities. The blessings of God, which He has bestowed upon them, are to be passed on to all whom they can reach with their help. A thankful heart that tastes God's gifts with joy is a good thing to have, but better still is a thankful heart that shares God's gifts in love. To possess the ability, the opportunity, and the heart to help is something for which to be profoundly thankful. Yet how slow we all are to believe the words of the Master, that "it is more blessed to give than to receive," and that the way in which to sweeten our bread is to share it with the needy.



How About Your Offerings??

THE EDUCATIONAL DAY OFFERING

Give through your local church, or if this is not possible, note the following information. Church Treasurers, also please note:

Make checks to Ashland College, and send to Ashland College, Ashland, Ohio, and mark on Envelope "Educational Day Offering."

**OCTOBER Is The MONTH For GIVING Our GIFTS
For ASHLAND COLLEGE and SEMINARY**

Brethren Church History

By Rev. Freeman Ankrum

AN OUTSTANDING LAYMAN

(Continued from page 6)

preaching service and then back home for dinner, a distance of some ten or twelve miles.

These were people of stout hearts who chopped down the virgin timber and burned the logs following the "log rolling," to make way for their fields and gardens. These they depended upon for their livelihood. A crop failure was a serious matter. They made most of their household furniture and many of their kitchen utensils. Nearly every farm had a blacksmith shop in which many of their rude farming implements were made. Flax and hemp were raised and spun into cloth by the busy housewife and daughters. Wool from their sheep was likewise processed.

Let us listen to the vivid description of the stamina of these people as recorded by Historian J. D. Wine: "In those days it took men and women of stout hearts, fixed purpose, and strong, skillful hands to meet and overcome the many obstacles with which they had to contend. The little communication they had with the older communities from which they had come required time and toil. The story is told of Barbara Garber, the mother of Elders Samuel and Martin Garber that upon several different occasions she walked back to Maryland and Pennsylvania on a visit. The round-trip was nearly 400 miles. This was no solitary instance. In 1800, the Rev. John Brown walked from Pennsylvania to Rockingham County, Virginia. In 1802 Ambrose Henkel walked from the Forest to Hagerstown, Maryland, to learn the Printing business with John

Gruber, the famous Almanac-maker. Other similar instances could be found." It may be said in this connection that Ambrose Henkel returned to New Market, Virginia and established The Henkel Press. This firm, though no longer under the control of any of the Henkle descendants is still in operation. Beside the regular job printing, a weekly THE SHENANDOAH VALLEY, is issued which is widely read. Likewise the Gruber almanac is still printed and widely circulated from Hagerstown though not by the Gruber descendants. It is to the people of this section of the country as was the almanac published in Colonial days by Christopher Saur in Germantown, Pennsylvania.

Michael Wine made his will on June 11, 1821. In the year 1822 he was visiting with his daughter Elizabeth Wine Arnold, wife of Elder Daniel Arnold, in what is now Mineral County, West Virginia, when he took sick and died. He was buried in the Beaver Run Cemetery near his daughter's home. His will was admitted to probate at the court held in Woodstock on February 10, 1823 with his sons John and Michael qualifying as executors.

The Michael Wine family has a record of which to be proud. Among the descendants are outstanding farmers, educators, ministers of the Gospel, business and professional men and women.

Among his descendants are listed more than 130 Ministers of the Gospel plus other devoted church workers among the laity. More than 110 of the above mentioned ministers have belonged to the Brethren, as we shall call the various groups of common origin. In as much as the tree may be judged by the fruit it bears, and as we often speak of the "Family Tree," why not judge it likewise by the fruit it bears?

Surely an insight into the character of this man who left so few written records can be had by knowing and understanding the ones who carry in their veins, his blood.

Freeman Ankrum, St. James, Maryland.

LANARK BRETHREN CHURCH ERECTS HIGHWAY SIGNS

The Lanark Laymen recently posted two highway signs welcoming folks to the services at the First Brethren Church. They will soon complete two more to be put up. The Lanark church will then be advertised on all main highways coming into town.

The accompanying picture shows a perfect likeness of the church at the top of the sign, as drawn by one of the men. The colors are green and white, and the lettering is done with luminous paint making the signs equally attractive, day or night.

—Mrs. Willard Rahn, Ch. Cor., Lanark, Illinois.



THE EDITOR'S PULPIT

THE BRETHREN ANNUAL

(Continued from Page 3)

the various boards and District organizations, and the Publishing Company have sent it to you with that thought in mind.

There will probably be questions arise. One of them, which may or may not have a satisfactory answer is why, if we have such a large listing of ministers not regularly serving churches, that we cannot have our vacant pulpits filled. While the list of ministers serving pastorates shows a fair increase over last year, there yet remains a number of Brethren churches which do not have pastors. The question rises as to why those in the list of ministers not regularly serving churches do not step in and fill these empty pulpits.

A break down of this list will give a partial answer. Some of these men are actively engaged in full time denominational work essential to the efficient operation of the denomination, in the College, Missions, and Publications, etc. Some are elderly and retired, having served the church, now being physically unable to carry the load of a pastorate. Others are unable to accept a pastorate because of poor health. Others have gone into other fields of earning a livelihood but still retain their membership in the church, likewise their ministerial status. This is, in part, the answer.

Another question arising is why we, as a Denomination, have not been able to show a greater numerical growth in the past ten years. The answer can be found in the lack of gain, losses, and roll revisions taking place in each local church. We join with the National Statistician, though, in the optimism expressed for the future, numerically, spiritually and financially. The Brethren Church is on its feet and ready to go. The Lord has a work for us to do. Let us do it, "decently and in order."

So, Brethren, approximately six months yet remain ere your local secretaries will begin to make out reports and fill in blanks which will be shown in the 1954 Annual. This period of time will include the best months of possible growth and soul winning for our church. It will include your revival meeting, and the Easter season. Let us be up and doing for the Lord. This next nine months, until July 1st will include the financial seasons of our various denominational boards and organizations, before their reports are made out for inclusion in next year's Annual. We can help make their reports the best ever by our giving from time to time this year.

Yes, the Annual is bigger this year, by eight pages. This reflects growth as a denomination. With the blessing of the Lord, we are expanding and growing in every field and phase of church life. We know it is a little early at this writing, to be already thinking of next year's Brethren Annual, but we are making a prayer that every Brethren will so work and pray that this Annual year, will be the best and largest ever. Won't you join us in this prayer? Won't you help us realize the desire of our prayer?—W. S. B.

COMING EVENTS

(Continued from Page 2)

Meeting—November 9th to 22nd—Rev. John F. Locke, Evangelist, Rev. E. M. Riddle, Pastor.

LOUISVILLE, OHIO. Northeastern Ohio Brethren Youth Rally—November 15th—afternoon. Larry Sheets, N. O. B. Y. President, Rev. L. V. King, Pastor.

CARLETON, NEBRASKA. Homecoming, and Lord's Acre Ingathering—November 15th—Speaker Rev. W. Clayton Berkshire, General Secretary of the Missionary Board of the Brethren Church. Rev. Thomas Shannon, Pastor.

MILLEDGEVILLE, ILLINOIS. November Family Fellowship Night—November 16th—Rev. H. H. Rowsey, Pastor.

BRIGHTON, INDIANA. Revival Services—October 26th to November 8th—Conducted by the Pastor, Rev. Smith F. Rose.

PERU, INDIANA. Revival Meeting—October 26th to November 8th—The L. O. McCartneysmiths, Evangelists. Special children's services and music. Homecoming—November 1st.—Rev. Milton Bowman, Pastor.

COUNTY LINE (Lapaz), INDIANA. Revival Services—November 2nd to 15th—Rev. R. K. Higgins, Evangelist; Herbert R. Gilmer, Pastor.

ST. JAMES, MARYLAND. Revival Meeting—October 26th to November 8th—Rev. Percy C. Miller, Evangelist; Rev. Freeman Ankrum, Pastor.

MULVANE, KANSAS. Evangelistic Meetings—November 1st to 15th—Rev. C. C. Grisso, Evangelist, Rev. J. F. Burton, Pastor.

WEST ALEXANDRIA, OHIO. Revival Meeting—Begins November 2nd—Rev. John T. Byler, Evangelist; Rev. H. R. Garland, Pastor.

FLORA, INDIANA. Evangelistic Meeting—November 8th to 22nd—Conducted by Rev. and Mrs. Harry E. Richer, of Peru, Indiana. Rev. C. A. Stewart, Pastor.

WITH THE LAYMEN

SOUTHERN INDIANA LAYMEN TAKE NOTE

The Southern Indiana District Laymen will hold their regular quarterly meeting at the Mexico Brethren Church, on Monday evening, November 16th. Election of officers for the coming year at this meeting. A good attendance is therefore urged.

Supper will be served from 6:00 to 7:30, and program will follow.

Guy V. Purdy, Sec.

Brethren Youth Crusaders Devotional Topics

Clarence S. Fairbanks Topic Writer

Topic for November 8, 1953

GOD'S IMMEASURABLE KINDNESS

Scripture Reading: Ephesians 2:1-10

INTRODUCTION: This is the time of year when our thoughts are centered on the great blessings that God has given us during the past summer. As we ride through the forests, we see that God has been using His paint brush in a marvelous way. There is evidence of a great harvest. Then, too, our thoughts naturally go back to those days when sturdy men and women were willing to endure hardship so that their children might have the privilege of living in a land where they could serve and worship God. This year as we count up our blessings, let us not forget the great spiritual blessings that we have received. God has been good to us in a material way so that we might be led to see how great are the spiritual blessings.

In the letter to the Ephesians, Paul outlines the Christian faith in a most wonderful way. Here we find that it is God's love, mercy and longsuffering that has brought us out of the realm of the dead and has put us into the Kingdom of Jesus Christ.

1. DEAD IN TRESPASSES AND SINS. Eph. 2:1. This is the starting point for all true humility and the basis of Christian repentance. In another place, Paul tells us that all have sinned and come short of the kingdom of God." This may be something that the world does not like to hear, but it is true. Those of us who are now Christians, once "Walked according to the course of this world, according to the prince of the power of the air." Not only did we walk with these people, but as usually happens "we also had our conversation (way of life) in times past in the lusts of the flesh, fulfilling the desires of the flesh and of the mind." Living in this way, we were according to St. Paul, "by nature the children of wrath."

Sometimes it is a good thing when climbing a steep mountain, to look back and see how far you have progressed. You know that you haven't arrived at the top, but it is encouraging to see how many miles you have traveled and the number of difficulties you have conquered. We were dead in trespasses and sins, but by the mercy and love of God we are now alive and are climbing. This certainly is one of the great immeasurable Kindnesses of God. Thank God for it.

2. TOGETHER WITH CHRIST. Eph. 2:5-6. "When we were dead in sins, (God) hast quickened us together with Christ." This agrees with John's statement: "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." John 1:13. While we were dead in sin, it was impossible for us to do anything whereby we could save ourselves. A corpse cannot bring life back into its body nor can a person who is dead in sin do anything to bring about life except to receive it. Thank God that He has made it possible for us to live the Christian

life. God has "raised us up together." This refers to the resurrection of Christ from the dead, so that Christ's death becomes our death and His life becomes our life.

Not only are we made to live together with Christ, we are to reign together. He has "made us to sit together in heavenly places in Christ Jesus: that in the ages to come he might show the exceeding riches of his grace." God has not decreed that the saved sinner shall have a little place in heaven, He has ordained that we shall be with His Son on the throne. This is another one of God's Immeasurable Kindnesses.

3. SALVATION BY GRACE THROUGH FAITH. Eph. 2:8. This is certainly one of the highwater marks in the Bible. Paul proclaims that man, in his natural state, is dead in trespasses and sins. There is nothing that he can do to obtain eternal life, for it is the gift of God. We are told here that salvation is by grace through faith . . . not of works, lest any man should boast." Let us observe that Paul does not say that works are unimportant. Of all of God's faithful servants, Paul worked the hardest. On the road to Damascus he cried, "Lord, what will you have me to do?" Follow this great man of God through his life and you will find one who worked from early in the morning till late at night. Works for the Apostle Paul were important, for as our Lord said, "By their fruit ye shall know them." A tree that does not bear fruit is cut down so that it will not cumber up the ground.

The grace of God is the source of our salvation. It is such a great gift that there is nothing that we could do to deserve it, so God has freely given it to us. Here again we can thank God for His great gift to men.

4. WE ARE HIS WORKMANSHIP. Eph. 2:10 The word, "workmanship" comes from a word that could be translated "poem." We are God's poem. We are God's masterpiece. When we look out upon the things of nature, we are thrilled with the wonder and the beauty of them. Yet man is more wonderful and beautiful than any of these things for man is the crowning point of God's creation. "And God said, Let us make man in our image, after our likeness." What higher honor, what greater compliment can man desire than to know that he is God's masterpiece. This is truly a great source of thanksgiving.

FOR YOUR MEETING

Have several of your members tell of how they have experienced the great kindness of God in their lives. It is good to let the redeemed say so.

NOTICE

The Cambria County Brethren Christian Endeavor quarterly meeting will be held Tuesday, November 3, 1953, in The Second Brethren Church, Moxham, (Grove and Bond Streets), Johnstown, Penna.

A feature of the meeting will be reports of some of our Home Mission Churches. Offering goal is \$60.00 for HOME MISSIONS. Election of officers.

—Walter C. Wertz, President.

Prayer Meeting Studies

By C. Y. Gilmer



I AM HIS AND HE IS MINE

Jesus keeps me, O how precious!
Sweet communion here have we;
O the perfect peace of dwelling,
I in Him, and He in me.

Jesus in my heart abiding,
O the taste of joy divine;
On His bosom safely hiding,
I am His, and He is mine.

Grace and mercy never ceasing,
He is shedding on my way;
He has made my heart His temple,
Life is richer day by day.

—Eleanor Allen Schroll.

THE CHRISTIAN LIFE is an intimate relationship to the most wonderful Person in the universe (John 15:5). To live a Christian life upon an inspired estimate of human nature is a failure (Romans 7:18). Men must come to Christ for salvation (John 5:40). The life that He offers is in Him (1 John 5:12). We have to receive Him—not just accept Him. Jacob accepted Leah; he received Rachael. It is not enough to believe. We must believe ON Him to have a saving relationship (John 1:12). We believe that the train will take us to Chicago, but that belief fails to take us there until we believe ON it.

Established in the Vine we can serve Him (2 Cor. 5:20). Much transformation is needed so that we may be well pleasing unto Him (2 Cor. 5:9). We work for Him as Lord in service (John 13:13). He is Jesus for our salvation (Heb. 9:26; Matt. 1:21; Isaiah 62:11); He is Christ for our sanctification (Heb. 9:24; 7:25); He is Lord over our lives in service here and for an unending service in the glory (Heb. 9:28; Rev. 7:15).

God could not redeem us for He was not our kinsman in the flesh; man could not redeem us for he had not the power (Job 9:2, 33; Mark 2:7). So God became incarnate on our behalf (1 Tim. 3:16). The matchless story is summarized in Phil. 2:6-11. God came to be WITH us (Matt. 1:23). Sin had severed us from God. Man needed restoration. This God provided (Luke 2:10, 11), and THIS those of the true faith received (Luke 2:28-31, 38). He came to be LIKE us (Gal. 4:4, 5). Yet His was a sinless likeness (Romans 8:3). He came to be WITH us and LIKE us that we may be WITH Him and LIKE Him (John 14:3; 17:24). Heaven is a place and also a Person (John 17:3). Heaven is being at home (2 Cor. 5:8; Phil. 1:23). There we shall be LIKE Him (1 John 3:2; Psalm 17:15). The likeness is extended even to the body (Phil. 3:20, 21).

If we refuse Him there can be no Heaven; no relationship to Him means no Saviour (Matt. 7:21-23). A lady answered her door bell. A man stood outside and asked

her this question? "Does the Lord Jesus dwell in your heart?" She was so stunned that she closed the door in his face. She reported the incident to her husband. He said, "Why didn't you tell him that you are the president of the W. M. S.?" She said, "He didn't ask me that." He said, "Why didn't you tell him that you teach a large Sunday school class?" She said, "He didn't ask me that." He said, "Why didn't you tell him how long you have been an important church member?" She said, "He didn't ask me that." Let us all be warned by this that there is another door that is going to close if we do not have Christ enthroned within us now (Matt. 25:10-12).



Lesson Comments by Fred C. Vanator

Lesson for November 8, 1953

STRONGER CHURCHES—BETTER COMMUNITIES

Lesson: Acts 2:41-47; Philippians 1:27-30; I Peter 2:4-5, 9-10

GLENN R. WINTERS SAYS, "The church's main means of influencing its community is through the ministry of the gospel and the witness of its members. Incidental features which go along with being a part of a community, however, have a lot to do with how the church's message is received . . . The church lawn and shrubbery should be as much an example to the neighbors as the Christian lives of its members . . . Is your church marked so that the passerby who only glances that way may get something of its ministry?"

Stronger churches do not necessarily mean greatly increased membership rolls—although this may be the result of a church becoming strong. A strong church is a working church with a membership which can feel the need of regular church attendance and a genuine feeling of responsibility that must come with such church membership. To obtain a strong physical body one must necessarily exercise the muscles of the body; to lie back and do nothing can only lead to a weakened body and flabby muscles. A month of idleness is all it takes to make inroads on the stamina of an individual as the writer can well attest, for in the past month he has done little but travel and eat and sleep, returning home to find that extra exertion soon brings that "tired feeling" and a desire to do less and less. Therefore it is difficult to get back into everyday activity. How well this illustrates the plight of the "church member" who "joins" the church and immediately proceeds to forget that he or she has a definite part of the work of that church to perform to help make it a "stronger church."

Now what is a strong church? In the Broadman Commentary we find a very fine outline of the things that go to make up a strong church.

1. A strong church has a regenerate membership. Luke tells us that "the Lord added to the church daily such

as were being saved," for saved persons were the only ones who could be considered members of the New Testament churches. Today the names on the church roll do not always tell us who are the Christians in the church.

2. A second source of strength for the church is fidelity to the great doctrines of our faith. We are told that the early Christians "continued steadfastly in the apostles' doctrine."

3. A third source of strength is the "fellowship" which is to be found among the members of a church. They like being together. It is no crime for the members of the church to linger a while following the services of worship to find that deep inner joy of Christian fellowship.

4. A fourth source of strength is to be found in the regular observance of the ordinances of the church—the breaking of bread together, the washing of the saints' feet, the partaking of the bread and the cup—all of which have been left to us by the Master that we might be strengthened in the inner man.

5. The fifth source of strength is to be found in the prayer life of the membership. Do you attend the prayer services of your church?

6. And last but not least is the engaging in a vital teaching and preaching ministry, not alone in the church building, but in the home which is the cradle of the church and the beginning of its vital strength.



What's Doing in the Churches



AKRON, OHIO, FIRESTONE PARK BRETHREN

Completing seven years since their organization, the Firestone Park Brethren Church, on Sunday, September 27th, celebrated Homecoming and Anniversary Day. Sunday School attendance was near 200. Other services were in proportion. The morning message was delivered by Rev. W. Clayton Berkshire, General Secretary of the Missionary Board of the Brethren Church. The evening message, by The Editor of Publications, Rev. W. St. Clair Benshoff.

At the afternoon service, Brethren Berkshire and Benshoff conducted the installation service for the new church and auxiliary officers, and gave short talks on "Commendation and Vision," and "Vision and Challenge." Special music during the day was furnished by solos, a male quartet and a mixed quartet. Roll Call of the members was conducted at the afternoon service, by the Pastor, Rev. J. G. Dodds, with a goodly number responding with Bible verses, acclamation, or by letter. The weather was ideal, the attendance was more than good, and the spiritual enthusiasm and fellowship was of the best.

Truly a miracle has taken place at Akron. It has been just seven years since the beginning of the work at Akron. Today, the membership stands at nearly 170, with a Sunday School enrolment of 190. In this time, a lovely chapel has been erected, a parsonage purchased, and plans made to erect the sanctuary in the near future.

We commend the organizers, the charter members, the Pastor and wife, the Ohio and General Mission Boards, and all others, who had faith and vision to see this work as a reality. We rejoice with them that their faith has become sight in such a short time. We challenge them to go on, as we know they will, to greater accomplishments

and service to Christ and to the lives of people around them.

Brother and Sister J. G. Dodds have faithfully shepherded this fine group of Brethren since their organization. They, in doing a wonderful work, have the confidence, the cooperation and support of their members.

(Reported by the Editor of Publications.)

* * *

TWELVE MILE, INDIANA

A short report of the work here at Corinth may be of interest throughout the Brotherhood. As we close this church year and move on into the new, it is our prayer that we may serve our Master in a larger and more acceptable way.

Since Rev. and Mrs. G. L. Maus's retirement from the active ministry a year ago our church pulpit has been filled by a student minister from North Manchester College, Rev. Robert Lenker.

Rev. and Mrs. Lenker are fine young people, and served our church well. We are happy for an increase in church and Sunday School attendance. We have a large class of young married people, and of course their fine families make a large group of children in the primary department. Let us remember that the children of today will be the church of tomorrow. What an opportunity for our Sunday School.

The five churches of our township have a church council. We enjoy the fine fellowship of this group and the meetings planned by the council. Each year, an outstanding Easter Sunrise Service is held in one of the churches. Union Sunday Services are held through the five summer months.

This year, as in past years, we enjoyed and benefited much from the splendid work done by the Brethren Youth Girls Crusader Team, from Ashland, at the Union Vacation Bible School.

New improvements at the church this year are, a new well, electric pump and water in the basement. Our very loyal group of W. M. S. ladies are supplying a new kitchen sink, new silverware and dishes for the dining room.

It is with pleasure that we announce the ordination of

Brother John R. Turley on Sunday, October 4th, at our Homecoming Day service. Dr. Claud Studebaker preached the ordination sermon. The service was in charge of Rev. G. L. Maus, assisted by Rev. Whetstone, Rev. Gable and Rev. Bowman. The music was in charge of Rev. and Mrs. Harry Richer.

Rev. Turley has accepted the call to minister to his home church this coming year. Both he and Mrs. Turley came to us some months ago from the Methodist church, in which church Brother Turley had served as a minister for a number of years. We ask God's blessing upon them as they come into a new field of labor.

Our Evangelistic Services continued to October 18th. Rev. Turley bringing the messages, and Bud Hunter of North Manchester being in charge of the song services.

Edna M. Carson.

* * *

MT. OLIVE, VIRGINIA

The Mt. Olive Brethren Church observed Homecoming Day, September 6th, with the Ambassadors Quartet as guests in the afternoon and evening services. The guest preacher at the morning service was the Rev. Clarence Fairbanks of Ashland, Ohio. District Laymen's Organization president, Mr. Isaac Litton of St. James, Maryland, addressed the afternoon meeting. Guests of the day included Mrs. Ona Lee Sams of the Washington Brethren Church, who presented the church of her childhood with a large, framed copy of Sallman's masterpiece "The Head of Christ." The lighted picture was dedicated at the morning service on Homecoming Sunday. It adds greatly to the beauty and worshipful atmosphere of the sanctuary. The congregation greatly appreciates this valuable gift from Mrs. Sams.

Inasmuch as the Ambassadors had an open date on September 7th they were present to assist at the opening of the two weeks of special services under the inspiring leadership of Rev. J. Ray Klingensmith, which began on the Monday evening following Homecoming Sunday. Many other special musical selections were heard during these two weeks of Revival and Evangelistic services. The Lord was gracious to us in every way. The weather was perfect. The people were loyal and attentive. Brother Klingensmith was especially impressed with the fine groups of Young People in regular attendance. Some members of the Bethlehem Congregation were there almost every night. This was Rev. Klingensmith's second visit with us as he was with us a year ago in a similar ministry.

Last year he gave a series of Studies on Romans, in addition to his regular sermon. This year an even larger group remained after the services to study the Gospel of John. His preaching and teaching are greatly appreciated by his many friends here. The messages were designed to speak to our condition in these days. They should continue to bear fruit. On the closing night Rev. Klingensmith assisted with the services of Baptism and confirmation, when eight were baptized and received into membership. Others have been reached by the Gospel messages and teaching. We are grateful for the many blessings which this meeting brought to us at Mt. Olive. Our hearty appreciation and thanks, of course, go out to Washington

Brethren for this visit of their esteemed pastor. May the Lord greatly bless you all in your labors together there. Again we thank Brother Klingensmith for his willingness to share with us in another meeting at Mt. Olive.

—John F. Locke.

* * *

LANARK, ILLINOIS

Rev. and Mrs. Francis Berkshire, and son, Mark, arrived to make their home at the First Brethren Manse, Friday, October 2nd. Rev. Berkshire delivered his first sermon, "What I Believe," on Sunday, October 4th. Lanark Brethren open their hearts to this new family at the parsonage, and already plan big things under their leadership.

Rev. and Mrs. Robert O. Byler were in our church Sunday evening, October 11th, at which time Mrs. Byler spoke at the W. M. S. Public Service.

—Church Correspondent.

* * *

COUNTY LINE, INDIANA

We are glad to present some news from the County Line Brethren Church.

The marriage of Miss Doris King and Harold Barnett was performed Saturday, September 12th, at 3:00 P. M. in our church, followed by a reception for all in the basement of the church. They received many beautiful and useful gifts. Miss King is a fine Christian girl from our church. Both have been students of Ashland College. Harold has been called to the Mansfield, Ohio, Brethren church as pastor. May God's richest blessing, and the Holy Spirit guide and be with them as they go to their new home.

Sunday, September 13th was Homecoming. Quite a number of folks that have not attended County Line for some time were present. A basket dinner was served at noon, and a program of sacred songs, testimonies and a speaker was then presented. Rev. Gordon Bacon, a pastor of Elkhart, was the speaker. Rev. and Mrs. Edgar Berkshire, of North Liberty, also were with us. He read the scripture and offered prayer.

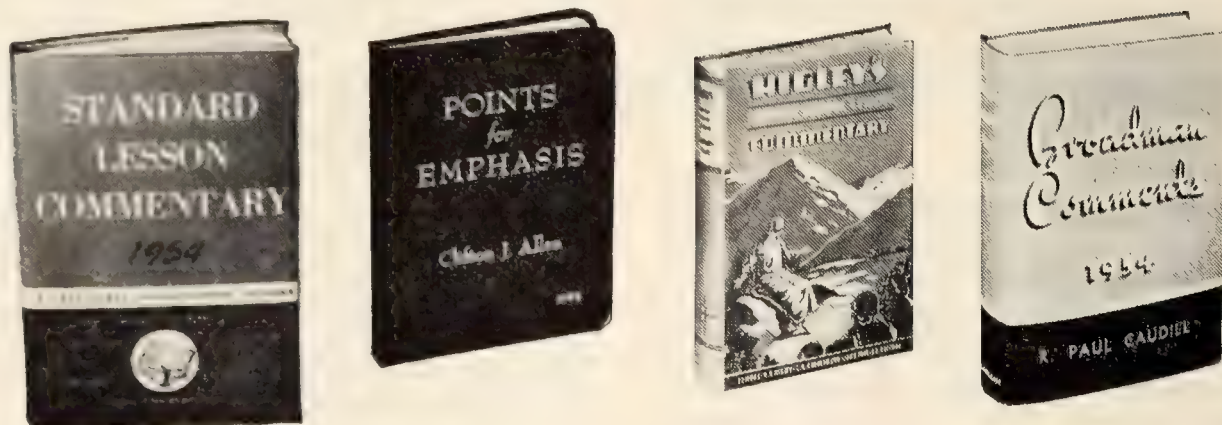
We have a fine attendance at prayer meetings on Wednesday evening. Both young and old are attending. The children have their Bible study and prayer meeting in the basement. Rev. and Mrs. Glenn Shank, missionaries to the Philippines, were with us Wednesday evening, September 24th, to tell us of their work and show pictures. The Robert Bylers were with us in July. We enjoy very much seeing and knowing these fine folks, and hearing them tell of their work for the Lord. Our prayer is for more young folks to become missionaries, both at home and over seas. Let's all of us back our missionaries with our money and prayers, for they surely need our help.

Our Pastor is showing a series of five sound films at our young people's meetings on the subject of courtship and marriage. He is doing a great work with our young folks, teaching them that God's way is the only way. The young folks from our neighboring churches are invited to attend these meetings, also.

Mrs. O. Ringer, R. R. 6, Box. 158,
South Bend, Indiana.

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1954



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The Brethren Evangelist

Official Organ of The Brethren Church



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COMING EVENTS

We invite all Pastors, church leaders, to avail themselves of this column, for announcing special events in their churches. Be sure the information reaches us at least three weeks ahead of date of scheduled event.

PLEASANT HILL, OHIO. Bible Conference—November 8th to 11th—Speaker, Rev. William Hoke, Superintendent of the Brethren in Christ Missions in India, a former student of Ashland College. Rev. Floyd Sibert, Pastor.

JOHNSTOWN, PENNA. THIRD BRETHREN. Revival Meeting—November 9th to 22nd—Rev. John F. Locke, Evangelist, Rev. E. M. Riddle, Pastor.

HOWE, INDIANA, BRIGHTON BRETHREN. Holy Communion—November 15th—Rev. Smith F. Rose, Pastor.

LOUISVILLE, OHIO. Northeastern Ohio Brethren Youth Rally—November 15th—afternoon. Larry Sheets, N. O. B. Y. President, Rev. L. V. King, Pastor.

WATERLOO, IOWA. Revival Services—November 15th to 22nd—Rev. Spencer Gentle, Evangelist-Pastor.

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Items of General Interest

ST. JAMES, MARYLAND. Brother Freeman Ankrum writes, "Yesterday (October 11th) was a gala day at St. James Brethren Church. This was our Rally Day, and the attendance was 206. I am told this was the largest number ever to be in Sunday School here. Our Sunday School offering on the building fund was \$1782.14. Do not know what came in in the Church offering on the Building Fund, but there was additional."

Brother Ankrum also tells us that there were over 100 in attendance at the W. M. S. Rally of the Southeast District in Linwood, on October 8th.

WAYNESBORO, PENNA. WAYNE HEIGHTS BRETHREN. From Brother Leatherman's October 18th bulletin we learn that the men of the church were preparing to lay the large curb stones at the rear of the church, prior to the spreading of the shale for the drive and parking area.

MASONTOWN, PENNA. Brother William Keeling reports that their "Drive for Clothing for Kentucky" was "one grand success."

Revival Services, with Rev. and Mrs. H. E. Richer, as Evangelists and Musicians, were concluded on November 1st.

NORTH VANDERGRIFT, PENNA. PLEASANT VIEW

BRETHREN. Rev. S. E. Christiansen, Pastor of our Georgetown, Delaware, church, conducted Revival Services in the Pleasant View Church, October 19th through November 1st.

ASHLAND, OHIO, GARBER MEMORIAL BRETHREN. Revival Services were conducted, October 25th to November 1st, by Rev. William Fells, a former pastor. Special music was given each evening. Reginald Kantzer served as pianist, and Jerry Flora led the singing.

The Garber Memorial remodelling program continues. The pulpit and platform has been moved to the other

(Continued on Page 14)

FRONT PAGE PICTURE IDENTIFICATION

Top: Tucson, Arizona, Sunday School children and teachers.

Left Center: Wheeler Home, Lost Creek, Kentucky.

Right Center: Trinity Brethren Church, Canton, Ohio.

Bottom Left: Brethren Church, Carleton, Nebraska.

Bottom Right: Parsonage, Krypton, Kentucky.

We give our thanks to Rev. W. Clayton Berkshire, General Secretary of the Missionary Board of the Brethren Church, for his cooperation in securing articles and cuts for this Home Missions number of The Brethren Evangelist.—W. S. B.



The Editor's Pulpit



How Faithful Are We?

WHEN ALL IS SAID AND DONE, the thing that is going to count the most is our faithfulness to our appointed task.

Each of us, as Christians, has been given a special duty to perform for God. It may be a specific duty, but in the last analysis, it is a part of the responsibility of spreading the Gospel.

None can deny but that there is a crying need for the spreading of the Gospel in America. There are 27,000,000 children who have never darkened the door of a church. There is a constant rise in the national crime rate. There is defiance of law and order. These things all point to the lack of the Gospel's transforming power in the hearts of many American people.

When men and women, youth and children, receive Christ into their hearts, and experience the regeneration of the soul, then righteousness and peace comes to a land, a community, a home. The lack of it precipitates the ills of society described above.

HERE IS THE CHALLENGE OF HOME MISSIONS IN THE BRETHREN CHURCH. Our organizational machinery is of the very best. We are operating splendidly with what we have. Encouraging reports come to us on every hand.

But, are we doing our best? The Home Mission offering goal for this year is \$45,000. That is almost \$3.00 per member. It is less than a penny a day. When we give to Missions can we, as a Denomination, be satisfied with less than a penny per day per member? What would a dime a day from each member of the Brethren Church for Home Missions total for this year? A quick figuring, gives us a total of better than \$675,000. Does this sound

fantastic to you? Yet, a dime a day represents the tithe of just one dollar.

The little grains of sand are small, yet the multitude of them make the mighty sea shore. A dime may seem insignificant, yet in the multitude thereof can come such an amazing sum as we suggested above. Last year's Brethren Home Mission offering, according to the Mission Board Financial Report in the Financial year book, was something over \$25,000. Cannot we Brethren push this up to the requested \$45,000 this year?

One way in which we can be certain of doing this, and of also fulfilling our God-given commission, is to present a **SACRIFICIAL FINANCIAL OFFERING** unto the Lord for Brethren Home Missions this fall. Remember—what we keep for ourselves, we lose—What we give to God, we keep for all eternity.

All of us decry the evils in our land today. Now, in our Home Mission program we have a chance to do something besides "cry." Our support of Missions is not an elective—it is a "must!"

The outreach of Home Missions will come back to us in the form of a larger, more spiritual organization of Brethren. Through Home Missions we must keep pace with the population growth of the United States. We must constantly survey, listen to, see and enter the new fields that are white unto the harvest. We must win them to Christ, or see them lost forevermore.

Prayerfully, then, let us look to God, listen to His voice, visualize the thousands of hearts which can find Christ through our gifts. Then let us present our offering to Him. Time and eternity will justify our investment. W. S. B.

Give generously on November 22nd ...

... And throughout the year

The CHALLENGE In Building NEW CHURCHES

Rev. Vernon D. Grisso, Tucson, Arizona

YOU CAN'T JUST WALK into the fifteenth story of a building from the ground level; you have to remember you need to climb up. That is true in any phase of the Christian life, but it is even more important to remember in the early steps of a new church. Imagine telling a two-year-old baby that his job is to learn, and live up to all the family ideals! The first thing he needs is milk; he also needs love, attention and care. It will be a long while before he has grown up in the family and can begin to carry on the family heritage. But he is a member of the family. Is it assuming too much if we liken this child to a new Christian in the church? Is it assuming too much to liken him to new churches in our denomination?

The assumption that I could write such an article as the title indicates was obviously not my own. One day I might have readily jotted down the one-two-three points for a new church and have imagined that was it! Today, it is with much hesitation that I even attempt to shine a ray of light on the Challenge.

Few Brethren ministers or laymen living today have experienced the tragedies and triumphs that

accompany the burden of building an absolutely new church and new congregation in a new city. Our experiences have run more to continuation, rejuvenation and remodeling.

Beginning with definite convictions of the Gospel of "Go ye," with an order of organization, and with a heritage of Brethren doctrine—I add a bit of love for all people—I commence.

First, I discover the nucleus of my early assembly have different backgrounds and experiences of church "goings on," whether they were Brethren or any one of the other unnamed Protestant groups. Being democratic, I want to hear from each of them and then proceed with recognition and wisdom, including the sentiments of all. Second, with the Brethren in mind that are guiding us from afar with their prayers, I want to bring the small flock all into line fundamentally to a premise that is true to Brethren principles and practices. This takes teaching, preaching and patience, as I want to avoid both radical and liberal tendencies and yet allow grave respect for sincere convictions. This is a Challenge. Many people have one or two doctrines they like and enjoy, but do not want the "whole faith."

They are living in one or two-room cabins when they might be living in many-roomed palaces. I want to give them the whole Gospel—So the Challenge rolls on.

If it is a choice of youth, seminary students and daring pastors to stay in true and tried congregations or to venture forth into new and untried places, then the challenge is theirs.

My first impulse would be to say, No, don't do it! that is if you expect any



(Courtesy Congregational Christian)

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LEADERSHIP TRAINING ---

A Necessity In The Home Mission Church

Rev. N. V. Leatherman, Wayne Heights, Waynesboro, Pennsylvania

L EADERSHIP TRAINING IS A NECESSITY in every church; but more particularly so in a home mission church. For every church needs trained leaders . . . It is noticeable that wherever a church has encouraged its leaders to prepare for the services they seek to render, you generally find a successful church. It is also noticeable that wherever you find successful leaders who are interested in leadership training, they are the ones seeking more and more training. This is because they are always sensitive to their own inadequacy. They are not the ones who continually say, "I can't." They are always willing to try, and then seek in every good way to prepare themselves for the service. The difference between this necessary training in a regular and in a home mission church is largely due to the fact that the home mission church, particularly a new home mission church, has not had the time and the occasion, for developing trained leaders, as the regular church has had.

A new home mission church has many things to be done that seldom its few members have had experience in doing. Fortunate is that church just starting that has a mind and willingness to work. Generally this is true, or the work would not even get started. But as generally too, these workers themselves feel their own limitations to do the work that must be done. When that ambition to do the work can be directed to prepare for the service, the church is in line for progress in the Lord's way. We should recall how our Lord trained His disciples. Well, we too are His disciples, and we need training for our service, just as much as they did for theirs.

What shall we teach? Our National Sunday School Association of the Brethren Church has an outlined curricula for your consideration. This field of information is sufficiently large to meet the needs of most home mission churches. However the necessity for this training is so urgent, that the pastor, the teacher, the leader of leaders,



will know what type of training will be most essential to start with and follow. The leaders themselves may help furnish the guide as to what to teach. Personally, this writer has always found the course in "The Principles of Teaching," very essential. This course gives the quickest aid to those teachers in Sunday School who are aware of their own limitations. Lest some one should hastily conclude they would rather study the Bible, let me suggest, there is no better field for Bible study than to learn how the Master teacher taught. We all need to learn this lesson. In this course, such problems as aim and objective, attention, discipline, materials and outline, can all be studied.

At the present time this pastor has started a course in studying the Life of Christ. We find this very fruitful. One of our best teachers testified she never before approached this study with a view of developing the consecutive order of events in Christ's life. This orderly knowledge does help in many ways; but particularly in tell-

(Continued on Page 8)

Pastoral and Personal Visitation

"A Must" In The Home Mission Church

Rev. J. Ray Klingensmith, Washington, D. C.

ONE OF THE MANY DEPARTURES from Christianity so boldly manifest today in the Church and in some of the ministry is the refusal to permit the Holy Spirit to use us as witnesses. This departure not only marks the quenching of the Holy Spirit in the believer's life, but it reveals the vast reduction of professed Christianity to "religion" and that of man, not God.

Accusing evidence in our own hearts points to the condition of our own spiritual emptiness. We surely don't really believe that blinded lives we now meet will spend eternities in blindness and darkness away from the Father. If we believed it we would bring them the Light, and at any cost. He did. And He said, "Except ye believe that I am He, ye shall die in your sins." It is not enough for us to preach the sermon or keep the Church going—if they don't come to know HIM through those services. The Missionary Society, the Youth Program and the Sunday school are all fine. But are the lost ones being saved through them? If not, then we'll have to do as He did, and as the early Church did and as the saved of every generation do: we'll just have to take Him to them, in their homes or where we can find them.

Do these phrases in the New Testament awaken recognition in your hearts: "Begetting spiritual children"; "Stewards of the Mysteries"; "your spiritual service"; "Spiritual husbandry"; "ministry of planting"; "fishing for men"; "heavenly ambassadors"; "as many as are led by the Spirit of God?"

These are phrases applied to saved people who have known the Lord and who live in His Will. The people in the Church who are content to "run" this or "control" that, or "serve" on this or that are many removes from the burdened man or woman who walks right into the heart of the lost. You are stealing from yourself if you are turning this great function over to others. You are saved to witness. "We have found HIM."

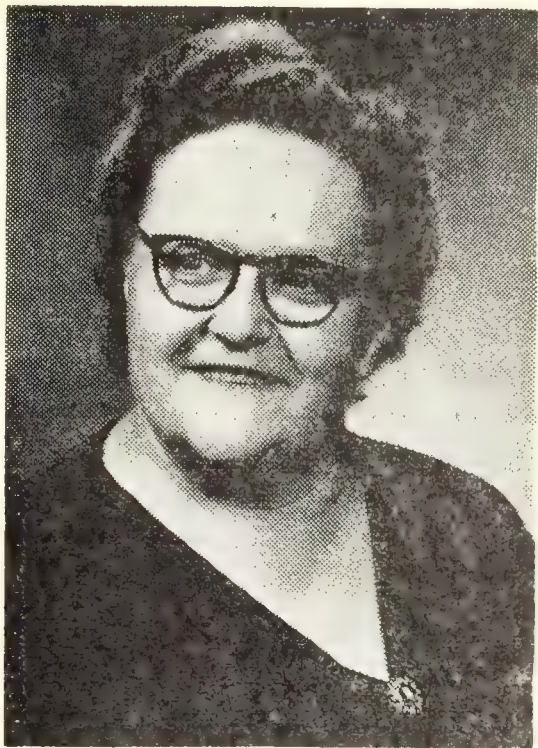


The Home Mission Church, or the Foreign Mission Church (and in reality there are no other churches) both herald an evangel, a gospel, a salvation, a divine activity and forgiveness which no other agency on earth knows or dispenses. It is not the pastor who owns or possesses this alone. It is the church's sacred heritage.

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A HOME MISSION PROGRAM IN THE LOCAL CHURCH

Miss Margaret E. Lowery, Krypton, Kentucky



Home mission work is not eccentric, marginal or an optional activity; it is the main business of every local church. The local church is Protestantism's most powerful weapon with which to fight materialism, secularism and all other isms with which we are concerned today. It is the channel through which each individual member may contribute his full share to the building of the Kingdom of God—*Is God interested in people only when they are praying, singing hymns and listening to sermons?*

Every member must provide the church with hands, voices, and hearts to put positive values in the local church. God's answer to any situation is a person. Open yourself to the creative energy of the Lord whose power flows through human beings. Let go and let God. Let Him do the work through you and through those who are spiritually attuned with Him.

Here is a check list which may help you to examine your church's program to see whether it has a broad home mission vision:

1. Have you a Home Department?
(The invalid, aged, etc. love to be considered a part of your Sunday school.)
2. Have you a Calling Program?
(Newcomers may never attend Sunday school and church or go elsewhere to worship. The shut-ins like to be remembered by visits in which the Bible is read, prayer is offered, and special music is rendered. Absenteeism can be reduced, Sunday school enrollment increased, etc., by a vigorous visitation program or by using the telephone. Some folks have need of transportation.)

TEXT: II CORINTHIANS 9:6-15. (Read this portion of Scripture carefully and prayerfully.) Here we find that Paul had led the Corinthian Church into a great experience of faith. It was such an experience because the Corinthians were able to acquire the perspective to see that the question was not what they were being asked to do, but rather what God had done in Christ and was now doing through them. We should note that Paul points out that giving is more than meeting the needs of fellow Christians; it results in an overflowing tide of thanksgiving to God.

If our religion is what it should be, we will be generous; we shall be eager to share what we have with others. When we catch the spirit of Christ, we live for others, not ourselves. Our money as well as our time and talents will be used to extend the work of God's Kingdom.

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 CHALLENGE IN BUILDING NEW CHURCHES

(Continued from Page 4)

personal glory, self-satisfaction or worldly security. Glory—that must all be rendered to God, the Creator and Sustainer; rendered to supporting organizations or even rendered to the faithful few that answered the early call to open new frontiers for Christ's kingdom. Satisfaction—there is no point of evaluation in the first hundred years of a new church, because of fervor, of change and of constant growth. Security—there is none. The outlets of personal sacrifice and expense eat up every part of the plus earnings. A new church has hundreds of unassigned appointments and petty needs that the earnest parson will readily lend his person and purse to, rather than take time and inconvenience to invent or establish sources for the same. After all, it's his life he's *putting in* rather than taking out..

Now I've tried my best to discourage all self-seekers, but if there are still those who want to be a part of continuing the spread of God's congregation, at a great risk to these temporal temptations, I speak to them.

The challenge, the call, the commission have no equal. Every task, menial though it may be, is a lowly satisfaction because it must eventually be for Him, unselfish in motive.

There is a unique and humble glory that surrounds one when he rises to face his congregation on Sunday morning and looks into the eyes of over a hundred members and knows in an instant of recognition where, when and how each one in the past two years was led to make his great confession and decision to follow Christ; when he looks into the heart of each, how he struggled to surrender himself to the first important call to service in Christ's Church. It is beyond personal glory, satisfaction and security—it is joy out of this world's vocabulary; it is just quiet contentment and assurance that, in spite of all the tragedy of growing pains of new life, he has been used of God—used to gather in His vineyard and, in spite of all, **THAT SEEMS TO BE ENOUGH!**

It is a blessing alone to be used to hold together, to teach and add to the Kingdom. But *beyond this joy* of all the faithful pastors, the challenge of building new churches, of being used to create new and to build in God's world for Him, brings a deep "inner glory glow" that warms to the melting point. It is a glory that rises over the tests and rebukes of men and of testing times; it is a glory that makes you forget what you have taken in ridicule and given in spirit to establish a new family of Christian Believers. The reward is *far beyond* being sufficient for the sacrifice.

—Vernon Grisso, Tucson, Arizona..

 LEADERSHIP TRAINING

(Continued from Page 5)

ing the Gospel stories. We are using the film-slide colored pictures on the life of Christ along with our outline studies. These films are loaned by our National Sunday School Association of the Brethren Church. We show them on Sunday nights after the evening services, to the delight of the children as well as adults, and then review them during class sessions on Wednesday nights, after the prayer service.

Other essential knowledge necessary to a well-organized church is in the field of administration. Then too, doctrinal studies, making clear the correct view of God the Father, of Christ, the Son, and of the Holy Spirit, God's goodness and grace, His power, His purpose and His work in the world, and particularly through His church, is of course always necessary. This is done through preaching, through teaching, and particularly through the leadership training class.

We highly recommend that every home mission church continue its training of its leaders.

N. V. Leatherman, Waynesboro, Penna.

Our Home Mission

PASTORAL AND PERSONAL VISITATION

(Continued from Page 6)

Recently, here in Washington, the head chaplain of the Air Corps desired that all of the men in these fields about Washington be brought into fellowship with local churches. The pastors went out in a sincere effort to bring them; but the pastors could not succeed. Nothing happened. One Baptist minister sent some of his laymen out to do the same thing exactly, and now forty of the men are participating in his regular services. The Holy Spirit has equipped the pastor for a special work of preaching and teaching and shepherding; but you who do not have THAT gift have some other. Reaching men for Christ HAS TO BE its purpose or the purpose is too small.

Much of the "visitation" or "witnessing" today is akin to the election-time vote getting of our day. The worker assumes that Jesus is running for votes and goes out to get somebody to promise to be on His side. This type of propaganda can be carried on by politicians, communists or sweeper salesmen. It requires a hurried call, a convincing talk, an assumed piety for the hour, and behold, 'tis done. Usually the local church or preacher has been given a wonderful recommendation, but Jesus Christ, and the forgiveness of sins and the Holy Spirit of God and the wrath to come are not even hinted at. This shows how many removes from the true work of God much of the so-called visitation is. But to "beget" spiritual children; to cultivate human heart soil for a new planting; to condition a human heart for a new birth; to convey a passion that killed God on a Cross because of its necessity is something far more permanent and time-consuming than "selling" an idea or a commodity. One doesn't give away or convey what he doesn't have. And the "having" of this becomes the truest problem in the professed Christian's life. To obtain this "renewing of the mind," this function, "ye shall receive power after that the Holy Ghost is come upon you and ye shall be witnesses unto me."

This is the work of God IN us and THROUGH us.

If we lack this, surely we should be searching long and late with Him to find it. The Word, burdened prayer and much of it, getting alone and staying alone with Him, dropping the furious and spurious racing about that most people "enjoy" are all a part of it. "Ye shall seek me and find me when ye seek me with ALL your heart." "Ask and it shall be given unto you; seek and ye shall find." If you have this passion you can't stay from witnessing; if you don't have it you can't go. But remember "necessity is laid upon me; yea, woe is unto me if I preach not the Gospel"; and "Here am I, Lord, SEND me"; and "the burden of the Word of the Lord came unto—."

The message hasn't changed at all. The method hasn't changed a bit. It is so good that even the communists use it now in "changing" lives and capturing them. What so many Christians have discarded through neglect the enemy of God has taken up to use.

The Holy Spirit hasn't changed. The Word hasn't changed. The consequences haven't changed—neither has the "lostness" of the lost nor eternity nor the "best seller" in every age—soul winning.

Not only the Home Mission Church but any other will either witness or waste. And as God always keeps His appointments, He is still using churches and people who do.

—J. Ray Klingensmith, Washington, D. C.



How About Your Offerings??

HOME MISSION OFFERING

Give through your local church, or if this is not possible, note the following information. Church Treasurers, also please note:

Make checks to the Missionary Board of the Brethren Church, and address Missionary Board of the Brethren Church, 524 College Avenue, Ashland, Ohio.

Goal - - - \$45,000

A HOME MISSION PROGRAM

(Continued from Page 7)

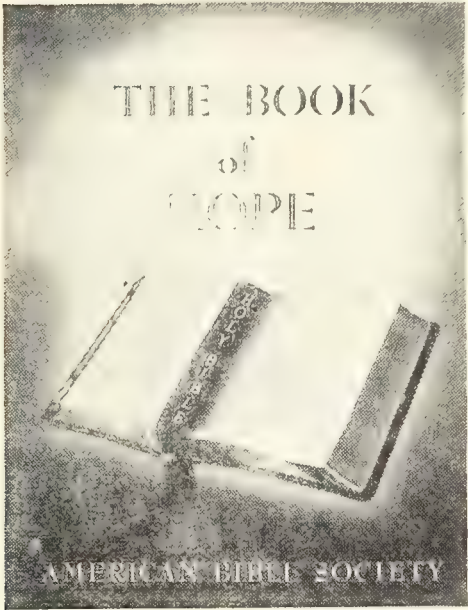
3. What are you doing for your Service men and women?
(They like to know that the home church is interested in their welfare. Neglect them and they forget about the things of Christ.)
4. What support have you given to a mission church in your district?
(Each district of the Brethren Church has some home mission project. Find out about it and see what you can do to help the project grow and develop.)
5. Have you contacted the Missionary Board of the Brethren Church to see in what areas you can be of service?
(Your general Secretary can furnish you with a suggested list of activities.)
6. Have you provided for spiritual uplift for those in homes for the aged, orphanages, and rest homes?
(Much comfort and solace can be given by Christian workers regularly visiting such institutions.)
7. Have you provided spiritual help for migrant workers?
(These folks will not seek you; YOU must provide spiritual help for them.)
8. Have you encouraged your young people to help with Brethren Youth work projects?
(Read your *Evangelist* and *Brethren Youth* magazines to find out about these worthwhile projects; then see that some of your young people participate in these activities.)
9. Do you provide vacation Bible schools for neglected areas?
(Every worker will find this a most gratifying experience.)
10. What do you know about your home mission points?
(Learn about the work being carried on in these areas. Visit these places and see the great need for developing the work.)
11. Are you a praying church?
(To be on fire for the Lord YOU must keep in constant communication with HIM.)

**BE YE DOERS OF THE WORD AND
NOT HEARERS ONLY!**

**JOIN THE LEADERS
IN HOME MISSION GIVING
LAST YEAR**

Gretna	\$1,134.51
Ashland	879.81
Dayton	786.30
Elkhart	785.15
Hagerstown	697.75
Nappanee	675.00
Smithville	673.50
New Paris	666.73
Roann	645.82
Johnstown (Third)	642.75

UNIVERSAL BIBLE SUNDAY—DECEMBER 13, 1953



The American Bible Society is again this year making available materials for the proper observance of Universal Bible Sunday on December 13th. Bulletins, and Posters, plus book marks containing the Thanksgiving through December 31st Daily Bible Readings are available free of charge to churches. Address: "The Secretaries, American Bible Society, 450 Park Avenue, New York 22, New York.

A manual for ministers, which is useful in preparing messages for Universal Bible Sunday, is also available, upon request. There is no charge for any of these materials, although it can be pointed out that the work of the Society is carried on by volunteer gifts.

The accompanying cut is a miniature of the poster and bulletin design. We are also listing the Scripture readings as they appear on the book mark, for your convenience. We urge all of our churches to unite in the observance of Universal Bible Sunday, and in the Daily Bible reading as an incentive to a deeper spiritual life on the part of all the Brethren. W. S. B.

BIBLE READINGS — THANKSGIVING THROUGH DECEMBER 31ST.

NOVEMBER

26	Thanksgiving	Psalms 103
27		Psalms 23
28		Psalms 43
29	Sunday	Psalms 130
30		Psalms 147

DECEMBER

1		Jeremiah 17:1-15
2		Luke 5:27-39
3		Luke 6:1-26
4		Luke 6:27-49
5		Acts 2
6	Sunday	Acts 26
7		Romans 5
8		Romans 8
9		Romans 12

10		Romans 15:1-13
11		I Corinthians 13
12		I Corinthians 15:1-22
13	Universal Bible Sunday	Psalms 119:41-56
14		Psalms 119:105-120
15		Galatians 5
16		Ephesians 4
17		I Thessalonians 5
18		Hebrews 11:1-16
19		I John 3
20	Sunday	Isaiah 40
21		John 1:1-18
22		Isaiah 9:1-7
23		Isaiah 53
24		Matthew 1:18-25
25	Christmas	Matthew 2:1-12
26		Matthew 2:13-23
27	Sunday	Luke 4:1-21
28		Isaiah 55
29		Proverbs 10
30		Proverbs 13
31		Psalms 90



SOUTHERN INDIANA LAYMEN TAKE NOTE

The Southern Indiana District Laymen will hold their regular quarterly meeting at the Mexico Brethren Church, on Monday evening, November 16th. Election of officers for the coming year at this meeting. A good attendance is therefore urged.

Supper will be served from 6:00 to 7:30, and program will follow.

Guy V. Purdy, Sec.

NOTICE

The Cumberland, Maryland Brethren wishes to announce that their Pastor, Milton M. Robinson, has resigned, taking effect on January 4, 1954.

We would appreciate hearing from any one interested in becoming our Pastor.

The Pulpit Committee consists of:
Mrs. F. J. Beachley, 801 Hilltop Drive, Cumberland, Md., Mrs. D. F. Smith, Mrs. H. L. Stump.

Brethren Youth Crusaders Devotional Topics

Clarence S. Fairbanks Topic Writer

Guest Writer, for this Topic, Rev. David Rambsel, Pastor, Williamstown, Ohio, Brethren Church.

Topic for November 15, 1953

CAUSE FOR REJOICING

Scripture Reading: Psalm 92

INTRODUCTION: As we approach the Thanksgiving season, we realize as we count our blessings that we have great cause for rejoicing. "It is a good thing to give thanks unto the Lord." The writer of the Ninety-second Psalm reminds us that thanksgiving is both a tribute we owe to God and a delightful occupation in itself. It is a good thing to have a thankful spirit, both to show appreciation for the different ways in which other people help us and to think of God as the Final Source of all blessings.

1. THERE IS SOMETHING BEAUTIFUL AND IMPRESSIVE about any true expression of thanks. A fine expression of gratitude is found in the life of Robert Louis Stevenson. Having been stricken with a fatal illness, Stevenson sought quiet and rest in a favorable climate on a far-away island in the Pacific Ocean.

Conditions on the island were far from ideal. The native chiefs disputed and quarreled continuously. Little by little, Stevenson tried to improve conditions, winning and showing them how to settle their differences. He even entered the prisons, cheering the men and often bringing about their release.

The Samoans did their utmost to show their thankfulness. They made Stevenson one of their own people and gave him a Samoan name. They also constructed a road to connect his house with the public highway. The natives named it "The Road of Gratitude."

This story is worth telling, not only for the beautiful gratitude it reveals, but for the happy name of the road to which it introduces us, "The Road of Gratitude."

2. THANKFULNESS IS THE MARK OF A WISE PERSON.

Praise to God who gave you life,
Who gave you feeling and a soul;
Praise to your parents who care for you,
Who with all their love have surrounded you;
Praise to Earth who in her body
Keeps valuable things for men to use;
Praise to Nature who gives you all
Your food, your clothing and great power
To use her secrets with great care;
Praise to Love who with all her strength
Keeps you attached with all your friends.

This simple poem has come from a Greek pupil in a Christian school in Turkey. It is a deep expression of

thanks for blessings given by God, by parents and the things in our universe.

We cannot provide everything we need for life, health, and happiness. Our rejoicing then must include all the men and women whose daily toil ministers to our comfort, all the neighbors and friends we enjoy, every loved one at home or at a distance.

3. REJOICING FOR GOD'S GUIDANCE AND BLESSING. The Psalmist lived in a time when some evildoers were enjoying prosperity while some good people were having much trouble. (Psalm 92:7). We are privileged to say with the Psalmist: the spiritually sensitive person is aware of and grateful for God's guidance. "For Thou, Lord, has made me glad through thy work: I will triumph in the works of thy hands," (Psalm 92:4) declares the writer, referring to the acts of God he had seen with his own eyes.

4. GRATITUDE IS THE MARK OF A POSITIVE SPIRIT which has learned the secret of keeping happy in difficult situations. An old hymn tells us to look closely at the good side of life: "Count your many blessings, Name them one by one . . . See what God hath done." Many of us do quite the opposite.

Daily rejoicing is the finest kind of thanksgiving. It is beautiful. It is the mark of a wise person, the mark of a person given to God. It indicates joy and happiness in our Saviour. It is to such rejoicing that the Psalmist calls us.

FOR YOUR MEETING

How can a spirit of rejoicing and thankfulness change your life?

Should God continue to bless His ungrateful children? Will He?

COMING EVENTS

(Continued from Page 2)

CARLETON, NEBRASKA. Homecoming, and Lord's Acre Ingathering—November 15th—Speaker Rev. W. Clayton Berkshire, General Secretary of the Missionary Board of the Brethren Church. Rev. Thomas Shannon, Pastor.

MILLEDGEVILLE, ILLINOIS. November Family Fellowship Night—November 16th—Rev. H. H. Rowsey, Pastor.

COUNTY LINE (Lapaz), INDIANA. Revival Services—November 2nd to 15th—Rev. R. K. Higgins, Evangelist; Herbert R. Gilmer, Pastor.

MULVANE, KANSAS. Evangelistic Meetings—November 1st to 15th—Rev. C. C. Grisso, Evangelist, Rev. J. F. Burton, Pastor.

FLORA, INDIANA. Evangelistic Meeting—November 8th to 22nd—Conducted by Rev. and Mrs. Harry E. Richer, of Peru, Indiana. Rev. C. A. Stewart, Pastor.

WILLIAMSTOWN, OHIO. Revival Services—November 22nd to 29th—Rev. George Solomon, Evangelist; Rev. Dave Rambsel, Pastor.

Prayer Meeting Studies By C. Y. Gilmer



OUR DUTY TOWARD THE AFFLICTED

THE SCRIPTURE ENJOINS US to sympathize with the afflicted (Romans 12:15; Gal. 6:2). The following is a stanza taken from Henry Ward Beecher's poem, "The Heart's Cry for Sympathy"—

"O friends, I pray tonight,
Keep not your kisses for my dead, cold brow;
The way is lonely; let me feel them now;
Think gently of me; I am travel worn,
My faltering feet are pierced with many a thorn;
Forgive! ah, hearts estranged I plead!
When dreamless rest is mine, I shall not need
The tenderness for which I long tonight."

As Christians we are not to be self-interested and self-centered (Gal. 2:20; 2 Cor. 5:14, 15) but sympathetic, loving as brethren, tenderhearted (1 Peter 3:8). If God's comfort has met our own suffering then we should have understanding sympathy for others afflicted (2 Cor. 1:4, 6). Unless we ourselves have suffered in vain, we should know how to comfort and be useful to the afflicted.

"If I had known your heart was aching so
With loneliness and yearning for a friend,
And known what road alone you had to go,
Had dreamed what bit of gladness I might lend,
I would have been the help I meant to be
If I had really known you needed me."

"Had I but known God led you there that day
To wait for me, that I might ease your pain
And walk with you a mile along the way
Until you felt your load grow light again,
Then would my blinded eyes be made to see,
If I had known you counted so on me."

If we want comfort, let us give comfort. It is by comforting others that we forget our own sad cares. We are to comfort the afflicted (Job 16:5; 29:25; 1 Thess. 4:18). Now is the time to relieve the afflicted (Job 31:19,20; Isaiah 58:10; Phil. 4:14; 1 Tim. 5:10).

"The bread that bringeth strength I want to give,
The water pure that bids the thirsty live,
I want to help the fainting day by day;
I'm sure I shall not pass again this way."

"I want to give the oil of joy for tears,
The faith to conquer crowding doubts and fears;
Beauty for ashes may I give away;
I'm sure I shall not pass again this way."

We are to visit the afflicted (James 1:27), and to protect them (Psalm 82:3; Prov. 31:5).

"The tenderest heart is not the heart
That makes the greatest show;
But the one that comes in the hour of grief
And helps to bear the blow."

"The greatest life is never the one
That of wondrous deeds can boast;
But the life that sweetens some other life
And supplies its needs the most."

We are to bear the afflicted in mind (Heb. 13:3), to pity them (Job 6:14), and certainly to pray for them (Acts 12:5; Phil. 1:16, 19; James 5:14-16).

My Father, give to me I pray,
A heart that's big with sympathy
For others' woe and urgent need
In time of their extremity.

Teach me to feel another's hurt,
Help me to hide the fault I see,
That I to every one may show
The mercy Thou hast shown to me.

H. Elizabeth Hoyt.



Lesson Comments by Fred C. Vanator

Lesson for November 15, 1953

GOOD STEWARDS OF GOD'S GIFTS

Lesson: Psalm 24:1; Leviticus 25:18-22; Malachi 3:7-10;
I Corinthians 16:2

IT HAS BEEN TRULY SAID that the basis of all stewardship is to be found in the first verse of our lesson text—Psalm 24:1—"The earth is the Lord's, and the fulness thereof, the world, and they that dwell therein." But as a man prospers materially there comes with such prosperity the danger that he may forget the Lord who made his prosperity possible, for whatever ability and power we have to increase our wealth comes from Him. God has given us material blessings in order that we may, in turn, use them for the forwarding of His own plans and purposes.

We need to remember that stewardship has to do with more than mere dealings with material possessions. We read in Acts that the Bereans were the type of people who "first of all gave their own selves unto the Lord," and after that they found it easy to provide for the needs of others. Someone has rightly said that "there are two terms to be used in connection with man's discovery of God's claims—surrender and consecration." The act of surrender may bring with it somewhat of pain in the parting with some of the things we are so apt to needlessly cling to. But when the surrender is finally made then comes the painless task of subjecting himself to anything which God may order.

Among the things which seem to be the most difficult

is the matter of submitting one's self to the plan which God has set forth in His Word concerning the subject of TITHING. One of the most significant verses to be found in the Bible concerning this matter is to be found in the eighth verse of Malachi, chapter three: "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? **IN TITHES AND OFFERINGS.**" Higley's Commentary on this verse has this to say: "Men rob banks, cash registers and men, but will a man rob God? It is terrible to rob the Creator. Yet the spirit of covetousness will not only rob God, but will, if it can, even unseat Him from His very throne . . . The principle embodied is, that man should gratefully devote to God a share of that which God in His goodness has bestowed upon him. It seems logical that when God's people are faithful in giving their tithes and offerings, there should be tremendous results in the work of God in this world." It is because we have held back tithes and refused to give offerings that the work of the Lord has been delayed and circumvented.

There are four things that we need to remember in connection with this lesson:

1. It is time that we take notice of the fact that God is still the OWNER of all that is in this world. This is the foremost step in the essence of a life of stewardship. Without this acknowledgment we are in no frame of mind to become real stewards.

2. The way we contribute to the cause of the Lord is of much greater importance than what we possess. It is not what we have given that counts so much as what we have left after the gift.

3. Remember that the Bible still says, "Bring in the tithes and offerings."

4. Our giving should be systematic. Our giving should be done for the glory of the Lord. The tithe should be PAID freely, with no thought of any personal gain. The RESULTS OF OUR GIVING should be left to the Lord. He will do even more than we ask or think.

Items of General Interest

(Continued from Page 2)

end of the sanctuary, along with the reversing of the direction of the pews. A new door will be placed in what is now the rear of the sanctuary, it being the end of the church which faces the street. Their gas heating permit has been approved, and the heating unit was to have been installed as of this date.

PERU, INDIANA. The sound film strip, "Seek Ye First," was shown on a recent Sunday evening.

WABASH, INDIANA, COLLEGE CORNER BRETHREN. Brother and Sister Bright Hanna, and family have moved into the parsonage, being happily settled in time for the College Corner Homecoming Services held on October 11th.

HOWE, INDIANA, BRIGHTON BRETHREN. Homecoming and Rally Day was observed on October 11th. The Pastor, Brother Smith F. Rose, brought the morning

message. This was followed with a Carry-in Fellowship meal. A Musical program was presented at 1:30.

A "Monday Evening Teacher Training Series" began on October 12th, with the film, "No Vacant Chairs." A discussion period followed. Brother Rose reports a good attendance. The second meeting, a week later, featured the film, "The Teacher."

GOSHEN, INDIANA. Brother J. D. Hamel, Pastor of the South Bend Church, was guest speaker at the afternoon service of the Goshen Homecoming on October 18th.

NAPPANEE, INDIANA. The Brethren Youth of the Nappanee Church have set the hour of 5:30 on Sunday evenings for their meeting time. Brother Virgil E. Meyer has arranged to give a series of six discussions on "What the Brethren Church Teaches."

ELKHART, INDIANA. The combined W. M. S. Public Service was held Sunday evening, November 1st, with Mrs. Russell Rodkey, National W. M. S. President, as speaker.

LANARK, ILLINOIS. A joint meeting of the Lanark and Milledgeville Laymen was held recently in the Lanark church.

SPECIAL: The Pearl Yoder Circle of Johnstown, Penna., First Church, through Mrs. Harry Ferrier, has given the Publishing House an excellent supply of cloths for use in our press room. We give our sincere thanks for their thoughtfulness.



**What's Doing
in the
Churches**



MULVANE, KANSAS

Brother and Sister J. F. Burton began their pastoral work in the Mulvane Brethren Church the first Sunday of September, 1951. Since then 33 have been added to the church upon confession of faith and Christian baptism, and 6 added by letter and former baptism; making a total of 39 added to the fellowship of the church. Thus, the Lord, through the Holy Spirit, has richly blessed the work by the salvation of souls; may His Holy Name be praised for it.

All the services of the church increased in attendance to such an extent that the old building was not adequate to meet the needs of the growing Sunday School, which reached the record attendance of 153. The record average attendance for one month was 140. Consequently, the membership saw that the church plant must be remodelled and enlarged if The Brethren Church here would accept the challenge presented to them by the Lord in the growing town of Mulvane.

The church responded in a splendid way, and the re-

modeling begun. It is continuing without the loss of any of the services. The new auditorium will be equipped with new pews and new pulpit furniture, and will seat 200 people. In addition to the auditorium and the main basement, there will be eight separate Sunday School rooms. The auditorium, together with two Sunday School rooms which can be opened up for special occasions, will seat 260 people. These splendid facilities are imperative, and should adequately meet the needs of this growing church for some time to come.

The prayer meetings grew in attendance to 55, composed of adults, young people, boys and girls. For best results, the group was divided. Brother Wayne Howard directs the prayer meeting and Bible study for the young people and the boys and girls, and the pastor J. F. Burton, has charge of the adult group. The results are gratifying.

The church has secured the services of Rev. C. C. Grisso, Mexico, Indiana, to conduct an evangelistic meeting beginning November 3rd.

Eula Kessinger, Secretary.

* * *

HADDIX, KENTUCKY

The Haddix School has an enrollment of seventy pupils. The Bible is taught to all grades, five days a week. On September 14th, the Brethren Youth Ambassador's Quartet conducted Chapel Services, which were enjoyed by all. Sunday School is held every Sunday morning, and also Mid-Week prayer meetings. Prayer is needed for the continuance of this work.

Miss Marjorie Stoffer, and Mrs. Myrtle Kessinger.

* * *

ROANOKE, INDIANA

On October 8th, the Roanoke W. M. S. was hostess to the District Rally, which included societies from Roann, Akron, Huntington, North Manchester, College Corner, and Roanoke.

The meeting was called to order at 10:30 A. M. by Mrs. Myrtle Rainey, who was presiding officer for the forenoon session. The theme for the day was "World Wide Vision."

A piano prelude by Mrs. Harry Mishler of North Manchester, was followed by the group repeating the following: Call to Worship, "Whoso draws nigh to God through doubtings dire, God will advance a mile in blazing light to Him." Mrs. Rainey gave the address of welcome. "Open My Eyes, That I May See," was sung by the group, with Mrs. Ethel Horne as song leader, and Mrs. Mishler at the piano.

Mrs. Floyd Tosh, of the Huntington group, led the devotions from 1st John 4th chapter, and offered prayer. During the Business Session, the minutes of the previous Rally were heard, and approved. The Vice-Presidents of the various groups were asked to meet at the noon hour, to decide on the place of the 1954 meeting. Also, the presidents were asked to meet to nominate a secretary. The group voted to continue sending our offerings to the Shipshewana Fund. A roll call of the societies

was given, and a very interesting report of the work done by each society.

The roll call of Churches showed, North Manchester, 39; Akron, 7; Roann, 12; College Corner, 15; Huntington, 17, and Roanoke, 29; making a total of 110 for the day.

The Akron W. M. S. gave a special number in song, "Jesus is Always There." A very interesting and unique Round Table Forum was then led by Mrs. Helen Hunter, of the North Manchester group, assisted by the following ladies, who each discussed one of our W. M. S. goals. They were, Mrs. Noah Gundy, Mrs. Glen Wertenberger, Mrs. Ezra Frantz, Mrs. Jack Alger, Mrs. Guy Purdy, Mrs. George Harshman, Mrs. Harry Mishler, Mrs. Glen Walther, Mrs. Howard Norford, and Mrs. Ervin Metzger.

After a song, "Break Thou the Bread of Life," Rev. S. C. Henderson, of Roanoke, gave the Benediction, and offered grace for the meal to follow. A very delicious pot-luck luncheon was served in the church dining room, with beautiful fall flowers for table decorations.

As the ladies reassembled at 1:30 P. M. in the church auditorium, an organ prelude was rendered by Miss Lorraina Zent. Mrs. Phyllis Williams presided at the afternoon session. Devotions were in charge of the Roann group. "Pentecostal Power," was sung, after which Mrs. R. G. Bealer, of Huntington, as speaker for the afternoon session, gave a very inspiring message, using as her subject, "We Have What We Share." She said, "As a man thinketh in his heart, so is he," and we wear the face we deserve.

"If we women dedicate our thoughts to the Lord, he can say, 'Well done, thou good and faithful servant.'" The following reports were given. The next meeting to be held at Roann. The new secretary, Mrs. Floyd Tosh, of Huntington. The offering to Shipshewana Fund was \$87.50. The free will offering to the Ashland building fund, \$77.77.

Mrs. Ross Briner, Mrs. Harold Baker, Mrs. Clarence Kindley, Mrs. Arden Ayers, and Mrs. Lester Urschel, of the North Manchester group, rendered a special number in song, after which we all sang, "I Would Be True," and were then dismissed with the W. M. S. Benediction.

Mrs. Ethel B. Horne, Secretary, Roanoke, Ind.

Laid to Rest

SCHMIEDT. Mary (Ronk) Schmiedt was born at Turlock, Calif., May 21, 1894, and died at the family home near Manteca, Calif., on August 16, 1953, aged 59. Survived by husband, Guss Schmiedt; daughter, Dorothy Schmiedt; son, Lester Alan; and two grandsons. Leaves also four brothers, George T. and Albert T. Ronk, of Cedar Rapids, Iowa; Willis Ronk, of Goshen, Ind.; and Kenneth Ronk, of Santa Cruz, Calif. Was an active and faithful member of the Brethren Church from her early life, until physical affliction halted her active work. Guss and Mary Schmiedt were married 35 years ago by the undersigned.

J. Wesley Platt.

Where Will Our Home Mission Money Be Spent?

Eleven churches are receiving monthly help from Home Mission funds.

The work at Lost Creek, Kentucky, receives monthly help for operating expenses. Insurance and maintenance for buildings is the financial responsibility of the Missionary Board.

Salary support for a full-time worker at Krypton, Kentucky (Miss Margaret Lowery).

Insurance and maintenance on the buildings at Krypton.

Establishing new churches—buying lots, providing parsonages, salaries and other related expenses.

Office expenses, secretary's travel expenses.
Promotion, literature, etc.

A CHALLENGE

Our churches on the alert for every place of need and opportunity.

No areas neglected which need a Christian witness.

No neighborhood unchurched.

No place overlooked where a church might grow.





THE

Official Organ of The Brethren Church

BRETHREN

EVANGELIST



JESUS' FIRST VIEW OF JERUSALEM

J. MENDELSSOHN 1874

THE BRETHREN EVANGELIST

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COMING EVENTS

We invite all Pastors, church leaders, to avail them-
selves of this column, for announcing special events in
their churches. Be sure the information reaches us at
least three weeks ahead of date of scheduled event.

JOHNSTOWN, PENNA. THIRD BRETHREN. Revival
Meeting—November 9th to 22nd—Rev. John F. Locke,
Evangelist, Rev. E. M. Riddle, Pastor.

HOWE, INDIANA, BRIGHTON BRETHREN. Holy
Communion—November 15th—Rev. Smith F. Rose, Pas-
tor.

LOUISVILLE, OHIO. Northeastern Ohio Brethren
Youth Rally—November 15th—afternoon. Larry Sheets,
N. O. B. Y. President, Rev. L. V. King, Pastor.

WATERLOO, IOWA. Revival Services—November 15th
to 22nd—Rev. Spencer Gentle, Evangelist-Pastor.

CARLETON, NEBRASKA. Homecoming, and Lord's
Acre Ingathering—November 15th—Speaker Rev. W.
Clayton Berkshire, General Secretary of the Missionary
Board of the Brethren Church. Rev. Thomas Shannon,
Pastor.

(Continued on Page 8)

DR. E. E. JACOBS

DR. EDWIN E. JACOBS, President Emeritus of Ash-
land College, died Friday evening, October 30th, at his
home in California. The funeral was held the following
Tuesday.

Dr. Jacobs was President of Ashland College from
1919 to 1936. A full obituary will appear in the Evan-
gelist at a later date.

The Brotherhood is deeply indebted to Dr. Jacobs for
the service which he rendered to the College and the
Church. Let us join our prayers in behalf of the bereaved
loved ones of this stalwart pillar of the Brethren.

Items of General Interest

ST. JAMES, MARYLAND. Brother Freeman Ankrum
reports that the road by the side of the church has been
graded and covered with limestone. He also notes that
the new cistern contains a sizeable amount of water from
the recent rains, and is now ready for the pump.

LINWOOD, MARYLAND. Brother Dyoll Belote, ac-

cording to his bulletin, is able to be out and to drive his
car again.

Guest speaker, Sunday morning, October 25th, was
Rev. W. Clayton Berkshire, General Secretary of the Mis-
sionary Board of the Brethren Church.

BERLIN, PENNA. The first issue of "The Mountain
Top," a bi-monthly parish paper prepared by Brother
Lyle Lichtenberger for his congregation, has arrived at
the Editor's desk. The three color front page, a repro-
duction of the Berlin church, was done by the silk screen
method. The paper is full of news, interesting items and
announcements.

The Revival Meeting which Brother Lichtenberger was
to have held for the Brethren at Maurertown, Virginia,
mentioned in the column a few weeks ago, was post-
poned indefinitely because of the illness of Sister Miller,
wife of Brother E. L. Miller, Pastor at Maurertown.

PITTSBURGH, PENNA. Brother Ralph E. Mills was
guest speaker over radio station WWSW, Sunday morn-
ing, November 8th.

Brother Mills was scheduled to present the Review of
the Mission Study Book, "Within These Borders," on
Sunday evening, November 15th.

LOUISVILLE, OHIO. Rev. John Grimley was guest
speaker at a Joint Missionary Rally, Sunday evening, Oc-
tober 18th.

Brother L. V. King observed "Twins Night," Sunday

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The Editor's Pulpit



"My Father's Business"

THE VERY BEAUTIFUL STORY of Jesus' interview with the learned doctors in the temple at His early age of twelve years, is worthy of consideration at this time. Luke 2:41-52 gives to us this important experience in the life of our Lord.

Picture Jesus as He anticipates this trip to Jerusalem. Through the years, His parents have instructed Him in the Jewish law, its precepts and observances. Now, having heard of Jerusalem, He is soon to see it. All went well at Jerusalem until, after having started home, Joseph and Mary discover that Jesus was not with them. In haste they returned, and three days having passed, they found Him in the temple, sitting in the midst of the doctors, both hearing them and asking them questions.

Mary questioned her Son about His actions, to which He replied, "Wist ye not that I must be about my Father's business!" This statement was definitely incomprehensible to Mary and Joseph. Jesus, though, was obedient to them, and accompanied them back to Nazareth.

There is nothing revealed in the scriptures as to the nature or content of the questions which passed between the learned men of the temple and Jesus. Whatever the subjects during the days of disputation, let it be noted that "all that heard him were astonished at his understanding and answers."

Was He telling them of His Deity—that He was the Son of God? Was He telling them that He was the promised Messiah? Surely Jesus knew that He was all this. Did He picture to them the purpose for which He had come—to die on the cross to save men from their sin? Did He illuminate for them the weaknesses of their legalistic religious practices? Was the group which heard Him acceptable to His teachings, or did they make fun of Him, ridicule Him, or condemn Him? Did He at this early age plant the seeds of jealousy, discontent, or embarrassment which sprung into vicious opposition two decades later during His active ministry? On all of these questions we can merely speculate, for the scriptures were silent. Yet herein is much food for thought.

ONE THING IS CERTAIN—HE WAS ABOUT HIS FATHER'S BUSINESS! We are convinced that Jesus did not lose an opportunity to tell these learned men of His day who He was and why He had come. Jesus never missed an opportunity to reveal Himself to those around



Him. Certainly "His Father's business" in Christ was that Christ, the "Lamb slain from the foundation of the world," should fulfill all righteousness, making available the way to God, for all who come to Him. The Father's business is making salvation available to all.

Christ, from then on, continued on this course. In His active ministry, He healed the sick, bound up the broken hearted, brought the dead back to life, gave sight to the blind, and went to the cross to die for the sins of men. He rose triumphantly, ascended into heaven with the two-fold promise of preparing a place and coming again, upon His lips. He is coming again for all who truly are His, and for this we earnestly pray.

This, we believe was included in Jesus' statement, "About my Father's business." That's why the doctors in the temple were astonished when He spoke. In the face of the selfishness, self-righteousness and bitterness and "works for righteousness" of that day, it truly was an astonishing doctrine. To live to do something for others was not in the thinking of the religious leaders of that day. The poor, the sick, the hungry existed apart from the smugness of religious organization of that day. It

(Continued on Page 10)

Moderator's Address given at the 1953 Pennsylvania District Conference

Floyd S. Benshoff

I COUNT IT A DISTINCT HONOR you have conferred on me to serve you as Moderator for the past year. I accepted it with mis-givings and in humility, but in the strength of the Lord. I will relinquish it in the same spirit. Your rule that a Moderator cannot succeed himself, is a good rule—particularly now. This is the first time in at least modern history when you have seen fit to name a layman to your highest office. The ministry has handled this duty, and from the vantage point of a former secretary, I would testify that they have done it conscientiously and well.

At the outset, I must say that I am not a berator of the minister of The Gospel—that is—I cannot find it in me to blame all that is wrong with The Church on a minister, or the ministers. As a group of men in our District of the Brethren Church, or nationally, they are the finest.

The call to the Christian ministry stands as the highest call known to man. Sincere and earnest men have, and do and continue to answer that call. As lay folk, we should, at every possible turn, uphold our minister's hands; we should encourage and cooperate with him in all departments of the church. In fact, the inviting of the pastor and wife home for dinner frequently is still very much in order, and invariably proves a blessing to the host. Good old-fashioned hospitality in this and in other directions, is an art that needs some stirring in this our day and generation.

Lay Brethren, consider your pastor in sympathy and charity, bearing in mind that he has "occupational hazards" as great or greater than your own.

A year has past since we last met in annual conference, and elected or re-elected those to whom we entrusted the leadership of the various phases of our denominational work. We shall expect to hear from each of these as this conference progresses, but from a casual observation of activity, it is evident that things have moved—in some fields little, in others, much.

The missionary appeal has been emphasized, and with

results. In our District, of course, the two focal points are Wayne Heights and Pleasant View, formerly Vandergrift. We congratulate these two groups for their perseverance and sincerity of endeavor to "build for Christ," knowing, as they know, that "except the Lord build the House, they labour in vain that build."

The W. M. S. is on the go. Active, consecrated leadership has led our District women in several rallies and an all around local level work, to the glory of God. The Laymen have stirred. They are beginning to throw off the shackles of lethargy, and may even now be ready to accept, in a fuller sense than ever before, their very excellent call to action which reads,

Rise up, O men of God; Have done with lesser things;
Give heart, and soul, and mind and strength,
To serve the King of Kings.

During the year that has passed, two very fine gatherings of our District young people have gladdened our hearts. They too, on a local level, have had an active and productive year. Neglect of this important segment of our church could spell defeat all along the line. The Sunday School Board and its promotion of camp work, institutes and educational features, is worthy of our every help and co-operation. Camp Juniata seems to be an established institution.

Active participation of our District churches has been given to our national denominational interests. Our people, especially the women of our District, have had a large part in the building and dedicating of an excellent chapel on the grounds of our Ashland College. Shortly after, we all learned, and many of us have seen, the terrible fire that took the oldest building on Ashland campus. Our District will, and is having its large, fair share in the building of a better plant at Ashland, Ohio. Appeals from Benevolent Board, Publication Board, Mission Board, Sunday School Board, and Youth Board, have generous response from our District churches, but have we, or are we doing what we should?

I hereby recognize that I have before me this morn-



FLOYD S. BENSHOFF

ing men of stature in our denomination who know the mechanics and genius of our fraternity, who know the mission points, the history and details of operation much better than I. And so, I find myself assigned the task of bringing a "Moderator's address" to this important segment of our beloved Brethren denomination; it must be the foregone conclusion of you people that you will listen to a review of many thoughts that have occurred to an ordinary layman. Posesibly you have thought some of these same thoughts at times, but have never had such an opportunity of expression.

Yet, the church is responsible for the propagation of the truth, you and I are a part of it, so that it becomes us to think on the matter. We would further recognize that the power of regeneration through the blood of Jesus Christ takes a man from the ordinary and makes him do a wonderful work for the kingdom of the living God. How often do we as ministers and church leaders overlook diamonds in the rough. Some of the greatest testimonies in days gone by have been borne by those, who at first glance, seemed least promising. The great outreach of the church—our Brethren Church—might well be to such as these. The late Peter Marshall, in his sermonette, "Disciples in Clay," focuses our attention on just this matter as he says, "Suppose you had been on a committee 1900 years ago to inquire into the qualifications of those who sought to become disciples of Jesus . . . Here comes the first candidate. He has just come up from the beach. His fishing boat, drawn up on the pebbled shore has worn seats and patched sails. His hands are rough and calloused. He is an uncouth person—not at all refined, or cultured, or educated. Blustering, clumsy, impulsive—he does not strike us as being material for the ministry. Then, too, his age is against him. Why, he is forty if he is a day. Does not the ministry demand young men? Can you imagine this big fisherman as a disciple of Christ? He would not be your choice, would he? No, we better send Simon back to his nets. So it goes

with all the twelve. Had you and I been members of an investigating committee we would have rejected every one of them. But Jesus Chose them . . ."

This morning, as we think on similar circumstances in our own churches, our prayer should be for "The mind of Christ." Ministers, men, leaders of our church—let's all ourselves to do something about those all around us who should be active with us in the greatest business in the world. Cuts in church rolls seems to be the order of the day. Church officialdom sometimes seems to be more interested in getting down to what they choose to term a working, or business like basis, by deleting from their roll inactive members names, than in spending money, time and prayer in drawing back into the fold those, who, for some reason, good or bad, have gone from us. Which leads me to the conclusion that our church needs a vigorous year around lay visitation program—to blend with what I trust we already have—pastoral visitation—and under pastoral guidance.

My church, our church, is like most other bodies of believing children. We blow hot and cold—we are sporadic. We invite an evangelist to be with us several weeks; we put on a pre-meeting campaign to interest people, and make strong efforts to build attendance for the meetings, which is all well and good. Then, somehow, in a few months after the meeting, except for a few more added to the church roll, and a few more attending regularly, we have, to all intents, settled back into our easy going church life.

Business enterprises spend vast sums of money to advertise themselves and their wares or services. They leap at every opportunity to bring their name before the public by way of radio, newspaper and television. They employ the most modern techniques. Does it not become the church of today to call into play every legitimate resource to boost the greatest business in the world, the saving of lost humanity?

Bishop Bradley of the great Lutheran church said, "A Christian is never off duty." The essence of the Christian religion is the service the laity renders to the cause. The early Christians got along without the professional minister. Far be it from me to advocate dispensing with the services of our pastors. I'm trying to say that we should capitalize on their services to a larger extent. Most pastors sitting here this morning would welcome a definite quickening of lay loyalty and service offering.

To give my best, my all to a cause. I have to be persuaded that it is highly important—imperative—if you please. I have to believe in it. The value of a church in the community is recognized even by those outside its doors. Years ago an atheist made the boast that he would build a town without a church. This godless attempt failed. Far above and beyond the material value of the presence of the church is its God-given mission, to proclaim salvation to all. The church is not of brick and mortar, wood and nails, or even a canvass tent. But it is "The Body of Christ." It is a Building of God. Yes, it is the very Bride of Christ.

It must be true, for men of years gone by, in our denomination and out, gave their lives, their all to its promotion. When discouraged about the outlook of the cause of the church, think of those who have gone before, and

evidently thought it worthwhile. In review of the stalwarts who stayed with the work through thick and thin—and I'm just old enough to know, that in many respects, it was pretty thin for many of them at times, we think on these heroes of the faith, of whom the world was not worthy: William Beachler, Charles A. Bame, L. G. Wood, Martin Shively, Arthur Baer, I. D. Bowman, W. C. Ben-shoff, G. W. French, J. Allen Miller, J. Raymond Sheets, and a host of others, both in the ministry and out.

These men believed in the church; they believed in The Brethren Church, and gave their sweat, tears, labor, even life itself, for it. Does it become any of us to take lightly our obligations, our privileges, in the face of the rich heritage which is ours today?

I would here stress the importance of carrying on where our fathers have laid down the burden. It is ours to hold the torch high. Reliability and continuity in services, enter at this point. We all here assembled know of folks who have entered the church, and, for a time, have attended regularly and given enthusiastic service to the cause, but, for some reason or excuse, never darken her doors now.

They may be discouraged, they may be suffering from a case of peevishness, they may have real or imaginary slights, they may be up the miff tree. They are subjects for you and I to try to win back by friendly, warm contact. And then, above and beyond any review of humans, we have the re-assuring word that has come down to all generations as Christ says, "I will build my Church, and the gates of Hell shall not prevail against it." Brethren, be of good courage in the face of all discouragements. Was it not God Himself who reminded Joshua, "Have not I commanded you, be strong and of a good courage?" That was no mere request.

How to best serve my generation is continually the question of the thoughtful Christian. You can't do anything about the generation that is past, and not too much about the far away future, only as the present is related to it. Our work is here and the time is now. History, even church history, has a fashion of repeating itself, and wise leaders can gain valuable lessons from past events, but, in their wisdom they apply those lessons to the present.

An attractive, Christ-centered church program at the individual church level, is a must in this our day. The competition for the time, talents, money and attention of men and women, boys and girls, is greater today than ever. Haphazard planning of the church program does not become one who is assigned the task of leadership. "Topsy" just grew up, but successful meetings just don't happen. Interesting, valuable, inspiring church services are the result of prayerful planning on the part of the minister, organist or pianist, music director, and oftentimes a good board of deacons.

Were you ever invited by someone to eat with them, and had the idea of a good meal or feast attached to the invitation, only to discover that it was "light lunch" of the cracker and toothpick type? When we invite folks to come with us to church, there should be something there for their souls to feast on. The "best foot" should be put forward in programming. Further, individual members can make our church attractive by the way we greet, and if you please, treat those who worship with us. There are "warm" churches, and there are "cold" churches. In this respect I don't refer to the abilities of the fireman or the furnace in the basement. I'm talking of the hearts and handshakes of the members in the sanctuary.

I say this morning, you are a very important person. Not because of your family name, not because of your wealth or social standing, or anything pertaining to earthly things, but because you are an Ambassador for Christ. You are His witness, you are the caretaker in His absence. On your attitude, friendliness and Christian conduct may depend the destiny of another person, or even many other souls. Dr. Sheetz, North Manchester, Indiana, Pastor for many years, said, "The life I live six days in the week is expected to back up what I say on Sunday." This most certainly applies to us lay folks as well as those who stand behind the sacred desk each Lord's Day.

We teach, we profess, we are officers in the church, Sunday School and auxiliaries. Our walk should more nearly match our talk. It is said that a counterfeit Christian in the church does more damage to the church than any force from without. When our country is at war, our government goes into high gear on the matter of internal defense. "Trojan Horse" tactics have been the downfall of many countries. The trite phrase, "What you do speaks so loudly, I can't hear what you say," applies equally to churches and individuals. People do watch our walk and it does reflect on our profession.

To be a good salesman of any product you must believe in that product. Do we believe in our church enough to do a "bang-up" job of selling for the Lord? I do some buying, for my small business, from salesmen. I have had the strange experience of "eyeing" some item in the salesman's kit, only to have the salesman, for good reasons of his own, I presume, advise that I not purchase that item. I can't recall of ever buying against such advice. Even so is your church. If, by word of mouth or otherwise, you minimize the value of the church in your life, then don't expect those who might be won to it to crowd its portals. Criticism of our church and our Brethren doesn't promote the common good. Loose tongues have done irreparable damage in years gone by, even in our own beloved fraternity. Reading from James 3, that

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NOVEMBER is HOME MISSIONS Month. Give for the spread of the GOSPEL in the United States.

Missionary Department

A LETTER FROM LASSA, NIGERIA

(Bea Bischof to the Munsons)

Dear Aida, Charlie and Bonnie:

... We received the gauze squares for our ulcer dressings in the very last mail and I just can't begin to tell you how much we appreciated them. We were completely out of them, and Mrs. Pfalsgraff had torn up her last old sheet, and there just were not any more available, because mine are all new. It seems that just when we need something, that need is provided.

The women here at Lassa meet on Saturday afternoons. Usually we have two of the women give talks. Their talks are very short at times, and of course, they don't have much resource material as we do; but they are so willing and very seldom refuse. Just a few of our women can read Margi; so they give their talks from memory and sometimes there is much repetition.

The New Testament is written in Margi, but as yet the Old Testament is not. It is in print; so we shall soon be getting it. They love Old Testament stories. Several meetings ago I gave my first talk. I told them about Joseph and his dream and how he was sold as a slave. They said they could all hear me and I think they could because I asked them many questions afterward and they gave the right answers. I'll be so glad when I can talk to the women without notes.

Friday night Miss Miller, Bob and I all went to greet Umoru and his wife. They are both fine Christians and Umoru is in charge of our orchard. We spent the evening listening to Margi kumtus (Margi folktales) at their home. Miss Miller will soon take her year Margi exam (she has been here a year and a half). One of the requirements is to listen to Margi kumtus and tell them back in Margi. It was quite helpful to Bob and me also. We could hear much of it but in the longer ones we got lost and couldn't piece the story together very well—only parts of it. They speak so fast and Margi words are all run together; sometimes they don't even sound like the words we learned. Each kumtu has a karapu (parable) ...



MARGARET LOWERY AT KRYPTON

After only one week at Krypton, Miss Lowery reports activity and an agenda that could easily vie with that of President Eisenhower.

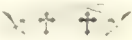
Beginning with a weekly prayer meeting and Sunday school—at which time she was officially introduced—she was launched upon a veritable stream of duties. First

she was given a Sunday school class of juniors to teach; then there were evangelistic services in which to assist, with overflow crowds needing extra chairs. There were calls to be made, and on one of these she found an old lady badly in need of nursing care. Here the nurse's skill was called into use; she administered hypodermics, gave baths, etc., making herself available to the needy family at any time of the day or night until death took the patient; then Margaret was even called upon to prepare the body for burial (the family didn't want an undertaker). After all this technical work, she took over household duties for the family, caring for the small children and preparing food for relatives and friends who came to the funeral.

The family later expressed unbounded appreciation for the kindness and love she had shown them. It is quite reasonable to expect such services to result in great confidence of those people.

With characteristic humility, Margaret writes the Mission Board Office, "I certainly will appreciate your advice about the work." It seems to us she is doing very commendably thus far without any advice from us; in fact we don't know as much about it as she does, but it would seem that she is getting her orders from much "higher up" than we could possibly give them.

Incidentally, she reports fine cooperation with the Wuthrichs, who are there working also. By now the Shanks are with her also, working in whatever capacity presents itself to them. We are anticipating some fine results from the work at Krypton. Will you help with it also by PRAYING and GIVING for the HOME MISSION OFFERING?



ORDINATION FOR GLENN SHANK

On October 25th, before leaving for Krypton, Kentucky, Glenn Shank was ordained to the ministry at the Hagerstown Brethren Church. Reverend James Ault, pastor of the church, assisted by Reverend D. C. White, had charge of the service. Reverend W. Clayton Berkshire, secretary of the Missionary Board preached the ordination sermon.

John Carnochan, also a member of the Missionary Board and choir director of the Hagerstown Church sang a solo; the splendid church choir offered an appropriate number also. Mrs. Jean Shank, whose home is in Hagerstown and who will be supported by the Hagerstown Church, was set aside for her work by a prayer of consecration.

Following the service, a reception for Reverend and Mrs. Glenn Shank was held in the church basement by the Woman's Missionary Society of the Church.

MODERATOR'S ADDRESS—PENNA. DISTRICT

(Continued from Page 6)

very practical writer speaks of the use of the tongue, of its being a little member, but capable of doing great damage. It is termed a fire, a world of iniquity, and oft is set on fire of Hell itself. Let's resolve within ourselves that we will build up our brethren, and indirectly, our church by our word and deed.

Then, too, we are surely all aware, or should be, of the common error in the operation of most of our churches, where we seem to get sidetracked by minor issues. Just as some circus side shows consume the main tent, so some social events in some churches seem to occupy more time, money and energy than the worship, soul-winning, and God given task for which it is placed here in our world. There are plenty of people in our time, who, apparently, would rather go to a parade than a prayer-meeting. Spurgeon once said, "If we do not have the Spirit of God it were better to shut up the churches, to nail up the doors, to put a black cross on them and say, 'God have mercy on us.' If you ministers have not the Spirit of God, you had better not preach, and you people had better stay home. I say that a church in the land without the Spirit of God, is rather a curse than a blessing. If you have not the Spirit of God, Christian worker, remember you stand in somebody's way; you are as a tree bearing not fruit, standing where a fruitful tree might grow.

Spurgeon was surely right. The church is truly the church only when it reflects the character and spirit and power of Christ in its fight against evil. Man finds his greatest significance in service to God, the Church and humanity. Seeking to save others, we lose ourselves. Being willing to lose ourselves for others and the church, we find life's truest, richest meanings.

Finally, I could hope for my church that it be God's church. That must be basic, for without that title, or without that foundation, all else is meaningless. We have taught, and we believe that the Brethren Church, is, in its pure, idealistic form, nearest to that church which is evolved from the New Testament teachings. This is not to draw ourselves apart from other Protestant evangelical peoples in a selfish manner, but it would be given as an excuse for our existence as a denomination. The ordinances as we practice them, are strange words in other bodies of believers. We cannot expect leaders in other denominations to emphasize or perpetuate baptism by trine immersion, the laying on of hands, the feet washing, the love feast, the eucharist, the anointing of the sick with oil. Most of these are peculiar to our denomination.

Do we have in our denomination anywhere a concise, plain statement of the beliefs and practices of the Brethren Church? Is every person who comes into our membership brought in by our mode of baptism and asked to subscribe to the beliefs and practices as our church sees them directed by the New Testament? Is there a uniform method whereby younger ministers, especially, may

be sure they are following in the steps of the fathers of the church? Straying, at this point, could lead to our being swallowed up in the maze of denominations of the day. I am not advocating being different for the sake of difference, but I am pleading for a strict adherence to the historical practices of the Brethren Church. There have been rumors to the contrary.

The appeal of this half hour has been to protect, preserve and support your top asset, the church. You safeguard your money, you insure your home and automobile, you contribute to other projects; why be niggardly, pinch penny, indifferent and careless toward the church? Don't neglect it, don't ignore it, don't freeze it. Increase its size and influence, and you increase all of your other assets.

Our prayer is that we may have the help of God in giving loyal, devoted support to that institution which has made civilization great and rich. May we give ourselves completely to its Head, Jesus Christ, and then the church will have us and we'll have peace and happiness.

"I love Thy church, O God;
The House of Thine abode;
The Church, our Blest Redeemer bought,
With His own precious blood.

—Johnstown, Pennsylvania.

COMING EVENTS

(Continued from Page 2)

MILLEDGEVILLE, ILLINOIS. November Family Fellowship Night—November 16th—Rev. H. H. Rowsey, Pastor.

FLORA, INDIANA. Evangelistic Meeting—November 8th to 22nd—Conducted by Rev. and Mrs. Harry E. Richer, of Peru, Indiana. Holy Communion—Monday evening, November 23rd—Rev. C. A. Stewart, Pastor.

WILLIAMSTOWN, OHIO. Revival Services—November 22nd to 29th—Rev. George Solomon, Evangelist; Rev. Dave Ramsel, Pastor.

GRATIS, OHIO. Evangelistic Services—November 28th to December 6th—Rev. H. R. Garland, Evangelist; Rev. W. S. Crick, Pastor.

WITH THE LAYMEN

NOTICE

The Northeastern Ohio Laymen's Organization Rally will be held in the First Brethren Church, in Louisville, Ohio, December 7th.

Banquet time: 7:00 P. M.

—Cleytus Oyster.

PICTURES OF THE WAYNE HEIGHTS CHURCH

Through the courtesy of Brother N. V. Leatherman we herewith present two views of the new Brethren Church at Wayne Heights. The church is prominently located in the growing community of Wayne Heights, two miles east of Waynesboro, Pennsylvania.

The exterior view shows the completed church as it appeared before the grading operations were completed, and before the attractive Bulletin Board was erected in front of the church. The interior view shows the sanctuary. The baptistry is located just back of the velvet curtain on the platform. These are also class rooms, and a full basement. All is well heated with an oil-hot air system. The church is 36 by 65 feet.

Rev. N. V. Leatherman was called to be the pastor of this promising group of Brethren, beginning his ministry on September 23, 1951. At about that same time they began holding their services in the Brethren Youth Portable Chapel at their present location. The ideally



situated lots for building were given to the church by Mrs. Verda Hade Hess of Wayne Heights.

Construction on the church began the next spring, and Dedication services were held on Sunday, May 3, 1953. There was much volunteer labor put into the construction of this church, plus many gifts, plus assistance from the Pennsylvania District Mission Board and the Missionary Board of the Brethren Church.

The Brethren at Wayne Heights have a location, a church building, a congregation and a future of which to be proud. They have come a long ways through their united efforts under the direction of their untiring Pastor and wife, Brother and Sister N. V. Leatherman. Truly the blessings of God have been richly poured upon all, and we wish and pray for them a continued fruitful ministry.—W. S. B.



THE EDITOR'S PULPIT

"MY FATHER'S BUSINESS"

(Continued from Page 3)

was not a very pretty picture, and Jesus, in doing His Father's business, had plans to change all this.

IN RELATION TO TODAY

ARE WE ABOUT OUR FATHER'S BUSINESS?" We ask again, "Are we about our Heavenly Father's business?" This is a question which can well be pondered by every disciple of Christ, by every reader of these words. It is our conviction that, as we said before, that the "Father's business is making salvation available to all." God has done His part in the giving of His only begotten Son. Christ has done His part in giving His life. The Holy Spirit is eager to empower, to bless, to lead all who yield to His flaming power.

There are tremendous pressures being brought to bear on the church today to engage in every type of activity

except the one for which it was created. Christians are being called upon to devote their efforts, money and time to those things apart from the true purpose of witnessing for Christ. Our answer to these diverging influences should be a straight forward witness for Christ.

To "Be about our Father's business" means simply that we will put the soul winning business in first place in our churches. We have the organizational machinery to do a soul winning business many times the size of what we are. Survey your church; note the amount of time in class and organizational meetings, in Sunday School and Church Board meetings, etc., that is spent solely on keeping the machinery operative. Note the relatively small amount of time or attention given to actually making the organization produce results in the form of lost souls redeemed.

We are sure that the conscientious Christian will seek to reduce the amount of attention paid to the organization itself in his or her group, and will seek ways to make that organization produce the results in souls saved. Our churches have the machinery, the "know how" is available; let us oil well with the oil of the Holy Spirit and "Be about our Father's business."—W. S. B.

Items of General Interest

(Continued from Page 2)

evening, November 1st, giving recognition to oldest and youngest twins present, and to the family having the most sets. Brother King preached on the subject, "The Twins of the Bible."

Dr. Glenn L. Clayton, President of Ashland College, spoke in the Louisville Church the morning of November 8th.

GRATIS, OHIO. An attendance of over 100 was reported at the annual Miami Valley W. M. S. Rally, held at Gratis on Wednesday, October 21st. Mrs. Russell Rodkey, National W. M. S. President, of Kokomo, Indiana, was the speaker. Next year's Rally is scheduled for the West Alexandria church.

Brother William S. Crick reports an attendance of nearly 200 at their Homecoming held on October 25th. Brother John T. Byler, of New Lebanon, was guest speaker.

NEW LEBANON, OHIO. At the W. M. S. Public Service, held Sunday morning, October 25th, Mrs. Glenn L. Clayton, of Ashland, Ohio, was the guest speaker.

WEST ALEXANDRIA, OHIO. The Editor has received a copy of "The Brethren Visitor," an attractively printed mimeographed paper put out by Brother H. R. Garland, for his congregation. It carries many interesting items and announcements for the members.

The young people sponsored the showing of the movie, "Second Chance," the evening of November 1st.

DUTCHTOWN, INDIANA. Brother H. E. Eppley, of

Winona Lake, Indiana, was guest speaker in the Dutch-town church on Sunday, October 25th.

NORTH MANCHESTER, INDIANA. A special service was held in the North Manchester Church in observance of National Girl Scout Week. The service was attended by about 100 Girl Scouts, with the message being presented by the Pastor, Brother D. Richard Wolfe.

Notation is made in the North Manchester bulletin that their church is now incorporated, the papers having been approved recently.

ROANN, INDIANA. Brother S. M. Whetstone reports encouraging interest and attendance at their Mid-Week Bible Study services being held in the parsonage.

NAPPANEE, INDIANA. Family Night was observed November 12th. There was a carry-in dinner, followed by a playlet, pictures of the burning of Founders' Hall at Ashland, and a message by the President of Ashland College, Dr. Glenn L. Clayton.

CERRO GORDO, ILLINOIS. Morning and evening messages on October 11th were given by Claude Stogsdill, while the Pastor, Brother Wilbur Thomas was attending District Conference.

Family Night was observed October 16th, featuring a carry-in supper, followed by the showing of a film strip.

Each third Sunday of the month is known as "Assistant Sunday" in the Sunday School. Assistant teachers and officers thereby realize a greater participation in the work.

Brother Thomas has been having some special features in his Sunday evening services, such as "Talent Night," "Song-Sermon Night," "Record Night," "Film Night," etc.

SPECIAL. We acknowledge, with thanks, a shipment of cloths for our press room from the Masontown, Pennsylvania, W. M. S., Mrs. Harry Berkshire, President.

HIGHLIGHTS OF THE MID-WEST DISTRICT CONFERENCE OF BRETHREN CHURCHES

The 1953 Mid-West District Conference was held at Morrill, Kansas, October 5th to 8th. Song services were led by Rev. J. F. Burton, with Mrs. Olin Davis at the piano.

The Monday evening devotions were given by Mrs. George Eisenbise, of Morrill. The Address of welcome was given by the host pastor, Rev. Edwin Puterbaugh. Responses were given by the following, Falls City, Ella Toytes; Mulvane, Mrs. Olin Davis; Cheyenne, Rev. F. W. Garber; Carleton, Mrs. Loren Leitsch; Fort Scott, Mrs. Edith Culp, and Portis, Mrs. D. J. Lemon. Rev. St. Clair Benshoff brought greetings from Ashland, Ohio. The Vice-Moderator, Rev. J. F. Burton, then brought his address, "Building the Church." He told us on what to build our church, and what we had to do to have a live church.

At the Tuesday morning business session the election of officers resulted in the following: Moderator, Rev. J. F. Burton; Vice-Moderator, Rev. F. W. Garber; Secretary, Mrs. Mary E. Rieger; Ass't. Secretary, Mrs. Olin Davis; Treasurer, Mrs. Ernest McKim, and Statistician, K. J. White. The remainder of our officuary, as elected, appears in **The Brethren Annual**. Rev. Burton became chairman of the committee on Incorporation by virtue of his office as Moderator for the coming year. Rev. Thomas Shannon was named the fifth member of the Committee.

The 1954 Conference will be held on October 7th to 10th, at McLouth, Kansas. Mr. and Mrs. D. J. Lemon, of Portis, Kansas, were seated as delegates at large. The Moderator's Address was given by Rev. Shannon. It was voted to have this address appear in **The Brethren Evangelist**.

In the afternoon session following a sermon by Rev. John Bower, reports were given on the district mission work by the mission pastors. Rev. Benshoff spoke unofficially on the work of the National Mission Board.

The evening sermon was presented by Rev. Puterbaugh

on, "Believing is Seeing." He presented a 9 point program for a growing church. Rev. W. R. Deeter brought greetings to the Conference. He and his wife have retired from the ministry and live at Topeka, Kansas. He still bears witness to his Saviour among those he meets.

The Wednesday morning business session saw reports of officers and heads of the auxiliary organizations of the district. The morning sermon was given by Rev. Garber on, "A New Life in Christ." He told us what belonged to us in the changed life.

At the afternoon session, Dr. Glenn Clayton, President of Ashland College, spoke about Ashland College and Seminary, stressing the point that we needed to train more Brethren ministers.

Wednesday evening, a men's trio, composed of J. H. Grush, Harve Hinz, and John Lichty, accompanied by Mrs. Charles Hieneman, of Falls City, gave a special number. Rev. Benshoff brought the message of the evening on the subject, "The Glory Song Over There." He spoke of our lives after we are saved from sin, and what a glory we will have in the eternal life.

The final Business session on Thursday morning opened with the Brethren Publishing interests being presented by Rev. Benshoff, Editor of Publications. He emphasized the need of our church paper being in every Brethren home. The Resolution's Report was read and accepted. Further reports came from the District Mission Board, The Treasurer, and the Secretary.

Dr. Clayton brought the closing message of Conference on "If Thou Knewest the Gift of God."

Many remarked that we had had a wonderful conference, and it was good to have been there. The messages were all inspiring and challenging. It was a time of good fellowship among Brethren.

Mrs. Mary E. Rieger, Dist. Secretary.

MRS. C. A. STEWART RETURNS HOME

Brother C. A. Stewart, under date of November 2nd, has written the Editor as follows:

"Many people are asking about Mrs. Stewart. Nine weeks ago yesterday she got sick and has been down with arthritis. She was in Memorial Hospital, in Logansport, some time, and then was taken to the Elkhart General Hospital, in Elkhart, Indiana, and from there to her sister's (Mrs. Dorothy Arch) home in Nappanee. We are planning on bringing her home the first of this week. She

is slowly improving, but to date has been confined to her bed most of the time.

"The Flora church has been so good to remember us in so many ways. Mrs. Stewart has received so many kind remembrances, and the dining room table looks like Christmas, loaded down with packages waiting for her return. All this calls from our hearts a gratitude that cannot be expressed in words. These are wonderful people."

C. A. Stewart.

(We urge the Brotherhood to remember Sister Stewart at the throne of grace as she is on the road to recovery. W. S. B.)

Brethren Youth Crusaders

Devotional Topics

Clarence S. Fairbanks Topic Writer

Topic for November 22, 1953

A PSALM OF THANKSGIVING

Scripture Reading: Psalm 30

THIS WEEK we will observe our annual Thanksgiving celebration. What does this day mean to you? Is it the day of the big football game or a time to visit with the relatives? Or is it just a day to "take it easy" and stay home from work or school? Perhaps it is, but it should mean much more to us than that. There are many things for which we can be thankful and some of them are listed for us in Psalm 30. Let us take note of a few of them.

I. THANKSGIVING FOR VICTORY OVER OUR ENEMIES. When we think of victory over our enemies, we usually think about victories on the field of battle. Certainly God has been good to us as a nation in this respect. Our nation has never had to taste the bitter cup of defeat. We can thank God that our nation is strong and we should pray that He will keep it strong.

But there are other victories for which we should give God thanks. If you have had a victory over the forces of sin, it should be a time of quiet celebration on your part. We should thank God for victories that have been won in recent years over the forces of disease, poverty, ignorance and superstition. Thank God for the victories of the church of Christ and of His people.

II. THANK GOD FOR HIS LONGSUFFERING LOVE. Verses 4-5. God is not willing that any should perish, but that all should be saved. There are many things that happen to us that we cannot understand. We may not like the chastening that our Heavenly Father is sometimes forced to use on us, but we can be certain and we should be thankful that God is longsuffering in His love. List some of the ways in which God has been patient with you, your friends. How may we recognize the longsuffering of God in our lives? Trace the longsuffering of God with His people in the wilderness.

In the ruins of Pompeii was once found a little invalid child which had lain in the volcanic ashes for nearly two thousand years. The mother, who was a woman of noble family, had plenty of chance to escape and save herself, but she had gone back to rescue this helpless deformed boy, and through all these years the mother's arm has lain there underneath this little child she died to save, a mute and yet tender token of deathless love. So, in greater fashion, through the confusions of the world, the din and the noise of our busy and material lives, the darkness and mystery of time and space, the everlasting arms of God are underneath us, and He is with us in our pains, and in our struggles, striving to place His image on us and to make us in fact children of God. Thank God for His longsuffering.

III. THANK GOD FOR OUR PROSPERITY. Verses 6-7. This is a good time of the year to review what has been accomplished during the past summer. When we do that, we will find that God has been unusually good to us. The first Thanksgiving Day celebration was at Plymouth on December 11, 1621. One who was there wrote "Our corn did prove well; and, God be praised, we had a good increase of Indian corn. Our harvest being gotten in, our governor sent four men on fowling, that so we might, after a special manner, rejoice together after we had gathered the fruit of our labors. Many of the Indians came amongst us, and among the rest their greatest king, Massasoit, with some ninety men whom for three days we entertained or feasted." Read that and then try not to complain about high prices. When we read of what they had and consider what we have, we can only bow our heads and give thanks.

IV. THANK GOD FOR HIS FAITHFULNESS. Verses 8-9. God has kept all of the promises He ever made to man. What a better world this would be if man had kept his promises to God. Take a look at some of the covenants God made with His people and you will find that the men involved broke their part of the bargain, but God is still keeping His promises. Has God ever failed you? Do you know of any single person to whom God has been unfaithful?

V. GIVE THANKS FOREVER. Verses 11-12. The Christian is a thankful person because he takes time to think. "Thank" used to be the past tense of "think" so that students in English class would often say, "I think I thank, and I think." When we are able to think, it is easy to be thankful.

Eddie Rickenbacker was once asked what was the biggest lesson he had learned from drifting about with his companions in life rafts for twenty-one days on the Pacific. He replied, "The biggest lesson I learned from that experience was that if you have all the fresh water you want to drink and all the food you want to eat, you ought never to complain about anything."

THE PILGRIM FATHERS

O God, beneath Thy guiding hand
Our exiled fathers crossed the sea;
And when they trod the wintry strand,
With prayer and psalm they worshipped Thee.

Thou heard'st, well pleased, the song, the prayer:
Thy blessing came; and still its power
Shall onward through all ages bear
The memory of that holy hour.

Laws, freedom, truth, and faith in God
Came with those exiles o'er the waves;
And where their pilgrim feet have trod,
The God they trusted, guards their graves.

And here Thy name, O God of love,
Their children's children shall adore,
Till these eternal hills remove,
And spring adorns the earth no more.

—Leonard Bacon.

Prayer Meeting Studies

By C. Y. Gilmer



HYMN OF GRATITUDE

Great God of nations, now to Thee,
Our hymn of gratitude we raise;
With humble heart and bended knee
We offer Thee our song of praise.

Thy name we bless, Almighty God,
For all the kindness Thou hast shown
To this fair land the Pilgrims trod—
This land we fondly call our own.

We praise Thee that the Gospel's light
Through all our land its radiance sheds
Dispels the shade of error's night,
And heavenly blessings round us spreads.

Great God, preserve us in Thy fear;
In danger, still our Guardian be;
O spread Thy truth's bright precepts here;
Let all the people worship Thee.

—Selected.

AS IN ALL GOOD THINGS Christ is our Example of Thanksgiving (Matt. 11:25; 26:27; John 6:11; 11:1). The host of Heaven is engaged in thanksgiving (Rev. 7:9; 7:11, 12; 11:16, 17). Thanksgiving, like all good things (Psalm 92:1), is commanded of us (Psalm 50:14; Phil. 4:6).

Our thanksgiving should be offered to God through Christ (Romans 1:8; Col. 3:17; Heb. 13:15), and in His name (Eph. 5:20). It is to be expressed in worship that is private (Daniel 6:10), and public (Psalm 35:18). We are to be thankful IN EVERYTHING (1 Thess. 5:18), and AT ALL TIMES (Eph. 1:16; 5:20; 1 Thess. 1:2). Certainly we should thank God for our food before we eat (John 6:11; Acts 27:35), and for the supply of our bodily needs (Romans 14:6, 7; 1 Tim. 4:3, 4). We are to be thankful FOR ALL THINGS (2 Cor. 9:11; Eph. 5:20). It matters not so much how much we have for which to be thankful as it is how thankful we are for what we have.

"I'm thankful for the blessings I have,
For all that God gives to me;
And I know that by giving thanks for them,
Still greater things will be."

"He enjoys much who is thankful for little; a grateful mind is both a great and a happy mind." It is out of a humble rather than a proud mind that thanks naturally comes. A proud man is ungrateful for he thinks he does not have what he deserves. But God loves to dwell in an humble and thankful heart. The wicked are adverse to thanksgiving (Romans 1:21).

Let us be thankful for the goodness and mercy of God (Psalm 106:1; 107:1; 136:1-3) in the gift unto us of His

Son (2 Cor. 9:15), His bestowal of wisdom and might (Daniel 2:23), and the nearness of His presence (Psalm 75:1). May we not be full of boasting as the hypocrites (Luke 18:11), but have sincere reasons to be thankful for deliverance through Christ from indwelling sin (Romans 7:23-25).

Let us be thankful unto God for what His saving power has done for others (Romans 6:17), for His grace bestowed upon them (1 Cor. 1:4; Phil. 1:3-5; Col. 1:3-6), for their faith (Romans 1:8; 2 Thess. 1:3), zeal (2 Cor. 8:16), and love (2 Thess. 1:3). We appreciate the triumph of the gospel (2 Cor. 2:14) for this present time, the victory over death and the grave (1 Cor. 15:17), and Christ's coming power and reign (Rev. 11:17). May thanksgiving always accompany our prayers (Neh. 11:17; Phil. 4:6; Col. 4:2), our praise (Psalm 92:1; Heb. 13:15). And in being thankful let us not forget to intercede for others (1 Tim. 2:1; 2 Tim 1:3; Philemon 4).



Lesson Comments by Fred C. Vanator

Lesson for November 22, 1953

CHRISTIAN COMPASSION FOR ALL MANKIND

Lesson: Matthew 9:35-36; Mark 1:32-34a; 8:1-4

WE FIND TWO PHASES of Jesus' activities shown forth in our lesson for today: 1. His teaching and preaching of the Gospel message, and 2. the compassion which He was ever exhibiting toward the multitude of people who always followed Him wherever He went. It was this compassion which He was constantly showing forth that caused the people to demand they take Him and make Him king and which caused Him to say that they only followed Him "because of the loaves and the fishes."

But we might well say that the reception of the Gospel teachings of Jesus is sure to bring about a "heart of compassion" also in the heart of the believers. Indeed it has been said that compassion is the key word in Christian thought and conduct. Indeed "compassion and sympathy" carry the meaning "to suffer with." And that is exactly what Jesus did and is expressed by the oft repeated words, "and He had compassion on them and healed them."

Glenn R. Winters says, in Arnold's Commentary, "His chief interest in the people He met was love for them, and His acts of mercy were like the acts of a mother in cooling the forehead of a fevered child."

The text of our lesson centers in the report of the Gospel writers concerning the activities of Jesus with regard to His compassionate healing of diseased bodies and the feeding of the hungry multitude.

It has been rightly said that "one of the most tragic facts of history is that throughout the centuries there have always been large segments of the people of the

world who have been suffering the bitter pangs of hunger" . . . "One of the most disturbing factors of our national life today is our apparent failure to realize that no man lives to himself and that, conversely, no man dies to himself. Whether a we live or die, we are the Lord's . . . Who is our neighbor? Jesus would say that he is the one who lies destitute, and wounded, and sore, by the ravaging hand of the vicissitudes of life—the man who lies wounded and half dead by the Jericho way. And that is a very inclusive definition; so much so, in fact, that it reaches all the way around the inhabitable world. To consider it less is to fail to see with the eyes of Jesus." Another has also said that "The cries of Africa, the Near East, the Far East, for compassionate regard had better not be lost on our ears if we wish to save what is left there."

The medical missionary has the deepest hold on the heathen because here he finds exemplified the compassion of Jesus. To merely heal the body is only a part of the task of the medical missionary. Remember that Jesus not only healed the broken bodies of suffering humanity, but He said so many times, "Go and sin no more." No one should or can use the good offices of the Master in "healing the body" without incurring an additional obligation to Him. In fact the healing must be secondary to the desire in the heart of the individual for the love of the Master to be exemplified in his life. One of the most important things to remember is that Christianity is not measured by what we can get out of it, but by what we can put into it.

"God so loved the world through Christ; Christ loves the world through Christians."



News From Our Churches

ELKHART, INDIANA

We want to report on our week of Special Meetings at the Elkhart Brethren Church, September 27th to October 4th, with Brother J. D. Hamel. Our own Choir and Music Committee handled the Song Services in a very fine way. Average attendance during the seven evenings, was 93, with a good number of loyal Brethren attending every Service.

There was one baptism resulting from the Meetings, with more to follow soon. Brother Hamel did a splendid job of bringing solid Gospel Messages at every service. We were very sorry that it just happened to be one of the Pastor's busiest weeks, and very little personal work was done. But much good seed was sown, and the harvest will follow, we know. Brother Hamel possesses the rare quality of infectious enthusiasm, and every Church needs a literal injection of that today. We pray that his ministry in South Bend will be blessed of God, and we are happy to welcome him and his family as our neighbors.

During the meetings, there were delegations from Goshen, Brighton, South Bend, Nappanee, North Liberty,

and several of our local neighboring churches. The spirit and fellowship manifested each evening was of the finest. We do heartily recommend Brother Hamel to any Church seeking an Evangelist. The Elkhart church can say, "It was good to have had him with us."

Our Fall and Winter program is just now getting under way, with Homecoming, Rally, and Cash Day being observed on October 25th. The Pastor has been granted permission to spend two weeks at our County Line Church in November. So, on November 8th, Rev. Delbert B. Florio, Dean of Ashland Theological Seminary, and a former pastor, will speak morning and evening. The Elkhart Church is looking forward with that Hope, steadfast assurance, built upon the Rock, Christ Jesus, knowing that "Faith, if it hath not works, is dead." We look unto our all wise God to lead us into greater paths of service. We solicit your prayers, and thank Him for the privilege of being a part of His great work among men.

R. K. Higgins, Pastor.

* * *

NEW LEBANON, OHIO

New Lebanon is still on the active list, with good results. With the beginning of the new church year there is good attendance in both services. All indications show that the Sunday School is growing; it being hardly possible to care for some classes due to the shortage of Classroom space. There was not too much of a slump this past summer.

Sunday, September 27th, the pulpit was filled by Dr. J. Garber Drushal, President of the Missionary Board of the Brethren Church, of Wooster, Ohio.

Sunday, October 4th, was Homecoming and Rally Day. The guest speaker was Rev. Don J. Odle, Coach and Athletic Director at Taylor University, in Indiana. It also marked the beginning of a two week's revival meeting with Rev. S. E. Byler, of Murray, Kentucky, as Evangelist. May the Lord bless him, and this effort in a mighty way, bringing good results.

And as we start the new church year, may we be led by the Master to do His will according as He has planned and fellowship in such a way that we may be brought closer to one another, and then closer to our Lord.

Another member has been added to the Byler household. A little girl, which completes the quartet.

Anna Cashour.

* * *

BRYAN, OHIO

Announcement in "The Brethren Evangelist" by The Bryan, Ohio Brethren Church, of a revival planned for October 11th to 25th, indicts this Pastor for his negligence in not having reported a two weeks' meeting in which he participated with The Bryan Church, and Pastor last spring.

For two weeks, April 6th to 19th, we had the thrill of preaching in one of our larger Churches. Bryan reports a membership of 375. Also, it was a privilege to serve with the Pastor, Rev. Alvin H. Grumbling, and Mrs. Grumbling. He was one of the 177 received into Johnstown Third Brethren Church during our seven years past

orate there, 1936 to 1943. The Grumblings had also followed us in the Pittsburgh Pastorate, so we had lots of things in common.

For each of the fourteen services, the song leader, organist and pianist were present to lead in the inspirational praise service. They also arranged for special numbers each service, which were appreciated. The average attendance was 102, with the Sunday morning attendance reaching 225.

There were no visible results of the campaign in reconsecrations and confessions. But, we refuse to interpret this lack as indicating that the Church is not alive spiritually, that the preaching was uninspired, or that the leadership is inadequate. We rejoiced to hear of a very successful Home Coming Anniversary celebration, and of the refurnishing of the sanctuary and decoration of the interior. A very generous check attested the Church's appreciation of our efforts.

Brother Grumbling surrendered his spot on the thirty minute Sunday morning broadcast over WONW, Defiance, for the devotional message to us. This was ably supported by a choir of fifteen who would leave Bryan at 7:00 A. M. and drive, one Sunday in a blizzard, the 18 miles to the studio for a "live" broadcast.

We were most comfortably and congenially lodged with the Frank Roeschs. Many of the families sumptuously entertained in their homes, or provided for our meals at a local restaurant. As an added thrill, Brother Grumbling arranged for us to visit three Bryan industries. We toured a Pet Milk Evaporating and Canning Plant, The Ohio Art Company, which makes a great variety and quantity of children's toys, and The Paul B. Elder & Son Company, manufacturing pharmacists.

We shall always remember our fortnight with the splendid Bryan Church families, for their inspiring cooperation, the much and varied musical talent, their gracious hospitality, their evidences of alertness and stewardship in the things of the Lord, and for the opportunity to become "better acquainted," with the Church and its leadership.

William S. Crick, Gratis, Ohio.

* * *

TERRA ALTA, W. VA.

Our annual evangelistic meeting was held from September 1st to the 10th with the Rev. W. B. Brant of the Vinco Brethren Church presiding. It was a very successful meeting with five being received into the Church.

Our pastor, Emra T. Fike, organized a vacation Bible School at the Laurel Glen School House the past summer. It was led by Pauline Moyer and the attendance was unusually large, averaging over 30.

Preaching services were held each night by Elders Jonas Sines and Emra T. Fike. Five were baptized and one receiver the rite later in Washington, D. C., where her home is.

The regular council meeting of our Church was held September 20th with the moderator, Arch Whitehair presiding. A new moderator, Roy Whitehair, was elected for the coming year. Rev. W. B. Brant of the Vinco Church was elected Elder to replace Rev. Galen Fike, who was unable to attend due to other arrangements.

Our Church received a new roof and some landscaping to improve parking conditions during the past month.

Mrs. Arnold Whitehair

Wedding Announcement

KULP-GRISSE. Anna Kulp and Rev. C. C. Grisse were united in marriage at the Loree Brethren church in a private wedding with Rev. and Mrs. H. E. Richer the attendants, and Mrs. Studebaker present, on October the eleventh at six-thirty in the evening. They planned a few days wedding trip through the Smokies. The bride is a family friend of many years, now residing on Wayne Street, North Manchester, Indiana, where the happy couple will be at home to their many friends. Rev. Grisse is well known in the Brethren church, having held various pastorates and many evangelistic meetings. My first personal acquaintance with him was in 1910 when he held an evangelistic meeting in our country church on my mother's farm. For these years he has been a highly esteemed friend and true brother in the ministry. Our heartiest congratulations and very best of good wishes we extend to them for their new home as they journey in life together.

Claud Studebaker, Bunkerhill, Ind., R. 1.

Laid to Rest

STAIR. Casper C. Stair, member of the Fair Haven Brethren Church, passed away in the Lodi City Hospital, October 15, 1953, following an illness of three weeks. Born in the Province of Frutenhauf, Wertenberg, Germany, in 1870. Came to America, and to Wayne and Medina counties, Ohio, at age 15. A faithful servant of the Lord, serving as a teacher and Deacon in the church for many years. Survived by his wife, Jennie Hubler Stair, and three sons, Walter, Herbert, and Paul. Funeral services by the undersigned on October 18, 1953.

Phil Lersch, Pastor.



How About Your Offerings??

HOME MISSION OFFERING

Give through your local church, or if this is not possible, note the following information. Church Treasurers, also please note:

Make checks to the Missionary Board of the Brethren Church, and address Missionary Board of the Brethren Church, 524 College Avenue, Ashland, Ohio.

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edited by Benson Y. Landis, 22nd edition

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By Dr. C. F. Yoder

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By

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Official Organ of The Brethren Church



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COMING EVENTS

We invite all Pastors, church leaders, to avail themselves of this column, for announcing special events in their churches. Be sure the information reaches us at least three weeks ahead of date of scheduled event.

WILLIAMSTOWN, OHIO. Revival Services—**November 22nd to 29th**—Rev. George Solomon, Evangelist; Rev. Dave Ramsel, Pastor.

GRATIS, OHIO. Evangelistic Services—**November 28th to December 6th**—Rev. H. R. Garland, Evangelist; Rev. W. S. Crick, Pastor.

WAYNE HEIGHTS BRETHREN, WAYNESBORO, PENNA. Week of Bible Lectures—**November 22nd to 29th**—conducted by Dean Delbert B. Flora, of Ashland Theological Seminary; Rev. N. V. Leatherman, Pastor.

VINCO, PENNA. Cambria County Brethren Christian Endeavor Union Fun Night—**December 4th**—Held in the Vinco Brethren Fellowship House. Gifts for Kentucky to be brought to this program. Walter C. Wertz, Union President; Rev. Woodrow B. Brant, Host Pastor.

Items of General Interest

FAYETTEVILLE, W. VA., GATEWOOD BRETHREN. Brother Paul Tinkel has accepted a call given to him to become pastor of the Gatewood Brethren Church, beginning on November 1st. Brother Tinkel is the son of Brother Arthur H. Tinkel, pastor of our Oakville, Indiana, church.

WAYNE HEIGHTS BRETHREN, WAYNESBORO, PENNA. The Walker Girls Quartet of the Berlin Church,

sponsored by Miss Ida Kimmel, presented musical numbers in the Wayne Heights Church, Sunday, November 1st. At that time, Miss Kimmel presented the Wayne Heights Church a gift of beautiful brass vases from the Sunday School Class of which she is a member.

A Sunday School Institute, conducted by the Pennsylvania District Sunday School Board, under the direction of Walter C. Wertz, President, was given in this church Saturday evening, and Sunday, November 14th and 15th.

JOHNSTOWN, PENNA., SECOND BRETHREN. Brother Bruce C. Shanholtz, in reporting on the Cambria

(Continued on Page 10)

ATTENTION: LITERATURE SECRETARIES AND SUNDAY SCHOOL SUPERINTENDENTS

First Quarter Order Blanks have been mailed. If you fail to receive one, please notify the office.

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The Editor's Pulpit



A Thousand Tongues To Sing

THE PSALMIST GIVES WORDS to his feelings when he says, "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!" These words, from the 107th Psalm reflect something of the spiritual condition in the Psalmist's day.

Perhaps it was something akin to the present day when men and women are neglecting to really give thanks unto God. God does receive the thanks and praise of countless millions of sincere, Christian believers each day. Yet for many others, we fear, "giving thanks" is little more than a perfunctory process designed to ease the conscience.

At this Thanksgiving time we would recommend a careful reading of the 107th Psalm. The Psalmist enumerates the countless blessings of God to His people, every so often breaking into the refrain of the verse quoted above. What he is trying to get across is that for all the gracious acts of mercy, provision and protection that God has showered upon His people, that the people themselves should break forth with praise to God. He is begging the people to break forth into the song of Doxology to God.

What are the conditions which make possible such praise? First of all, the people must be God's people. People who have no regard for God, who do not know Him, certainly cannot praise Him. Second, the heart must be truly grateful. By both of these criteria must each person's praise be judged.

True, sincere praise does not need to be primed, pumped, or begged. Genuine praise comes spontaneously, as water from a bubbling spring or artesian well. It cannot be held back. Note the time when Christ was making His memorable ride into Jerusalem. The crowds were giving Him praise and worship, when the religious leaders of the day requested Jesus to put a stop to what they called the "noise" of the crowd. Jesus told them that were He to quiet the crowd that the rocks themselves would burst forth in praise to Him. Thus is the character of true praise—of true thankfulness.

Do you have that kind of thankfulness? The song writer, feeling this burst of the soul's gratefulness, penned the words, "O for a thousand tongues to sing my Great Redeemer's praise." The song writer felt that all of human abilities could not rightly give the proper recognition to the soul's desire to praise God. Yet how many

people do not even use the one tongue they have to praise God, and to thank Him for His goodness to them.

WHAT ABOUT THIS THANKSGIVING? There is grave danger that the wave of self-sufficiency, smugness, and "I'm all right" attitude surrounding the laden tables of America may react against us. God has terrible ways of bringing indifferent peoples to their knees.

Let us never, for one single moment, take the blessings and the goodness of God for granted, for when we do, we start down a dangerous road. Nations of the past have found this out to their sorrow and ruin. As you take up a bite to eat, consider that two thirds of the world is forever undernourished—that for your bite, two other people in this world are starving because they cannot pick up a bite of food like you are doing.

The question in our mind this Thanksgiving time is how long God can continue blessing our land to fill our storage bins, larders, tables and mouths with food if we are unmindful of His goodness to us and of the needs of others.

The amazing thing to us is not that there is food on our tables, but that God in His goodness and mercy has permitted it to be there in the face of our national disregard of His holy Name.

Those who would paint rosy pictures for us would point to the fact that we have a national Thanksgiving proclamation, Thanksgiving services, etc. This is all well and good, but it points up a habit whereby we say "Thanks," and then go about our own selfish, sinful ways. Note the rise in drunkenness, crime, immorality, delinquency, etc. If American people were truly thankful, these things would not be! Sincerity in thankfulness means obedience and sincerity in daily life towards God.

So, Christians, let's be sincere in our hearts, bowing humbly before Him, for truly He has been good to us. Then let us herald forth to the world the appeal for all men to share in this sincere gratefulness through their recognition and acceptance of Christ as their Lord and Saviour. Let us use the one tongue God has given us to praise Him, and to witness to others—our one tongue will be sufficient, if we use it properly.—W. S. B.

Brethren Church History

By Rev. Freeman Ankrum

THE WALKING DOCTOR

ONE OF THE FAMILIAR SIGHTS on little Beaver Creek, one of the tributaries of the Antietam, in Washington County, Maryland, well over one hundred years ago was a walking man. The trails, for the roads of today were the trails of yesterday, led from the rolling fields where this man had his home into the recesses of South Mountain just Eastward of the farm. He was a familiar figure in the humble Mountain homes where the only source of heat and light was the open fire place and the flickering candle. Their cooking place, many times was the wide fireplace with its swinging crane. In contrast he was also a welcome visitor in the homes of the more pretentious, on the lower farming lands of the Valley.

What was noticeable about a man traveling? Nothing! In some respects this was the common way of travel, however in this case there was something conspicuously different, for he was accompanied by a horse. It was not a case of "ride and tie," as when two people used the same horse in pioneer days, but a man walking by the side of the horse. On this horse were his saddle bags with their fragrant aroma of various herbs and remedies for the healing of the sick. The man who walked by the side of the horse was from his youth up, a Hygieist who delved into the healing mysteries of Nature's plants and unlocked many of their secrets of healing, turning them to the benefit of his fellow men. No doubt the bearded, walking man and the walking horse were welcomed with relief as he brought new courage and hope to the families in distress.

This man was none other than the founder of the Fahrney family of Maryland, Doctor Peter Fahrney. His father, Jacob Fahrney was born at Frankfort, Germany, about the year 1733 as can best be learned. It is known that when he was twenty-three years of age he emigrated to America. While he may not have been precocious, he had studied medicine in Europe, and began the practice of medicine soon after his settling in Lancaster County, Pennsylvania in 1756.

At the time of his crossing of the Atlantic, dangers were to be found on every hand, not only those of the hostile deep which tossed the little sailing vessels dangerously, but England was waging war with Louis XV, of France, and was engaged in a titanic struggle. As was the custom of those days he landed at Philadelphia, and soon made his way out to those of like faith and speech in Lancaster County. He no sooner arrived in America when he found that he had traded the risks of the sea for the risks of the land, for the Colonists were

in deathly fear of attacks from the French and Indians who were waging a bloody war upon the English settlers.

Whether he married in Europe or America is uncertain, however it is known that he had three children. While a record of the first two remains uncertain there is little doubt as to the activities of the youngest child, the subject of this sketch. He was given the common German name of Peter. His birth occurred on May 8, 1767, in Lancaster County, Pennsylvania. From the earliest days of his boyhood he was interested in herbs and traveled far and wide in search of them. No doubt being brought up in the atmosphere of medicine, had its influence in the matter turning the forces of nature to that of building and healing rather than that of destruction. As it was customary for German boys to be taught a trade, he was no exception and was taught the trade of a Tanner. In his travels he came in contact with the itinerant Evangelists, among whom were those hardy pioneer preachers of Dunkard faith, Martin Uner and George Adam Martin. While young Peter traveled much locally, they had traveled in what seemed to him to be a far country. They had been down to Maryland and told him of the wonderful lands, the fertile soil, the clear streams and the beautiful mountains along the Antietam.

There was the desire for more land among the thrifty Germans and distant fields appealed to them. Young Fahrney was soon inflamed with the spirit of wanderlust and was a passenger on a covered Conestoga wagon headed for the Cumberland Valley, spreading westward from the foot of South Mountain. The journey took two weeks but the trip was without any incident of record.

His wanderings in search of herbs and flowers, for he was still at heart dedicated to the aiding of his fellow men, took him up and down the banks of the Antietam and its tributary, little Beaver. Others had naturally preceded him there. Among the families was one by the name of Durnbaugh. Jacob and Eve Durnbaugh were settlers along with their beautiful daughter named after her mother. Their home was in the valley at the foot of South Mountain just East of the Antietam. There must have been something in common with the senior Durnbaugh and the studious young Fahrney for he was permitted to occupy their home and compound his mysterious potents in their San Mar home, as they named it. Young Eve's interests were more than in the herbs but in the one who worked with them. This was soon mutual and in the year 1791 they were married. Now that there were added duties and responsibilities, he took his young bride to Chambersburg, Pennsylvania, where he engaged

in his trade of that of a Tanner. To this union were born four children, namely, Catherine, Eve, Samuel and Jacob. After twelve years of married life, the wife passed away in 1803.

With his wife gone and four motherless children to be doubly responsible for, he naturally thought of the pious Dunker home on the banks of little Beaver, in Washington County, Maryland. Jacob and Eve Durnbaugh were both pious and loyal members of the German Baptist, or Dunkard Church, as we shall call it, and were charter members of the work on Beaver Creek. He returned to the beautiful Cumberland Valley, watered by the Antietam and its tributaries and protected by the mountain wall on the East. He had prospered enough to purchase from his father-in-law forty-two acres of land upon which he planned to carry on his trade of a Tanner. In fact in the deed it was specifically stated that "the said Peter Fahrney could have the right to fill his tannery vats two days each week from a bold spring." In those days even as today much water was required in the business of changing raw hides to finished leather. The above mentioned spring is still pouring forth its waters at the present Fahrney Memorial Home at San Mar, near Mapleville.

The best laid plans of men are oftentimes changed suddenly and without warning. Perhaps it was in the carrying out of the work in regard to his trade or perchance riding forth for plants, his scientific first love, that his course in life was so suddenly changed. He was for some unknown reason thrown from his horse and suffered injuries that there was no hope of regaining his normal health. The rest of his life was to find him a permanent cripple. He could no longer handle the heavy hides, or do the laborious work of the Tanner. Naturally the necessity of a change of his life work faced him.

Being the son of a Physician and already having unlocked the healing secrets of many plants, his decision was to become an agent for the healing of his fellow men. Leaving his motherless children to the tender care of their grandparents, Jacob and Eve Durnbaugh at San Mar, he returned to Chambersburg, Pennsylvania, and studied medicine with a practicing Physician. There are many living today who have been treated by Physicians who knew no other Medical College than that of some time spent under the care and tutelage of some successful Physician who by his practice had learned the arts of healing. Here young Fahrney studied, and here he continued the work of a Hygieist.

After a few years he returned to Washington County, Maryland where he took up his work of healing. Beautiful San Mar became his center of operations.

Unfortunately he who brought so much hope and health to all who called upon him, could not remove his own in-

firmity brought about by the fall from his horse. He was crippled to such an extent that while it did not interfere with his walking, it prevented him from riding home back in his calls. Knowing that this was the main way of travel in those days outside the slow lumbering wagons, his handicap was very pronounced. An Artist would find a subject for his brush in depicting the long bearded man walking along with his arm across the neck of his horse as they wended their way through the Mountain fastnesses, as its shadow becoming shorter and shorter as day came to the Antietam. Or in the evening when tired and weary the big hearted Physician, leaning somewhat more heavily upon the trusted steed wended his way homeward not knowing whether he would have an uninterrupted night of sleep.

For his second wife he married in 1805 Ann Sartorius. While it is not within the scope of this article to give a genealogical listing of his descendants, it is not out of place to name those born of the second marriage. John died in infancy. Peter, the second as born October 8, 1806. Elizabeth, the third child married John Emmert, Susannah, married Abraham Stauffer, Joseph went to Ohio, and Sara married David Stull. Daniel the youngest and last child born August 20, 1819, followed in his father's footsteps, also that of his grandfather, becoming a Physician. The present Fahrney Memorial Home at San Mar was built upon his land and is a living monument to the faith of this Christian gentleman.

The descendants of Doctor Peter Fahrney are numerous. Among them are the famous Fahrneys of Chicago, Illinois, the Stouffers, Emmerts, Hibargers, Koontzes, Boerners, the Fahrneys of Maryland, (There are eleven Fahrneys listed in the Hagerstown, Maryland, Telephone Directory). The Funks, Klines, McKees, Newcomers, Wagenmans and a host of others. Each generation made its contribution to the Church in various ways.

Inasmuch as the study and practice of Medicine played such an important part in the lives of the Fahrneys, we shall take the time and space in this article to mention at least two grandsons of Peter Fahrney, the Walking Doctor. One was his grandson Jacob who studied and practiced with his father, Jacob Fahrney at Quincy, Pennsylvania just North of Waynesboro. This Jacob was an Elder in the old Antietam Dunkard Church being elected to the Ministry November 23, 1825. He died April 12, 1848. Jacob, the grandson emigrated to Polo, Illinois, during the Civil War about the years 1864 or 1865. No doubt having had handed down to him from his grandfather some of the secrets of plants, he prepared that which he called The Fahrney Blood Purge.

The business grew so rapidly that it was necessary to relocate. The growing city of Chicago attracted his

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NOVEMBER is HOME MISSIONS Month. Give for the spread of the GOSPEL in the United States.

The Pastor's Page

By Rev. D. Richard Wolfe

(All books reviewed on this page may be purchased through the Brethren Publishing Company.)

PRIMER FOR PROTESTANTS by James Hastings Nichols, Association Press, 151 PP; \$1.50.

Here in a brief but moving compass is the genius of Protestantism. You are a Protestant by birth and by choice, but what does that mean? Dr. Nichols has written in unmistakable terms what Protestantism is and what it means to be a Protestant. The genius of Protestantism is that it "... represents a genuine revival of the life and gospel of the apostles ..." (Pg. 7) and a Protestant is not necessarily one who objects or 'protests' "but rather one who bore a witness, who made an avowal." (pg. 9)

In the first half of the book the author traces the course of Protestantism from its medieval origins to its present development. It is a vivid story devoid of the impersonal tone of so many histories. It is thrilling reading that carries the reader along with it, so that he feels that he is actually a part of this great movement. He knows why he is a Protestant and is proud of it.

The second half of the book discusses the five great Protestant Principles, viz.: (1) The Sole Headship of Jesus Christ; (2) God's Redemption and Man's Trust; (3) The Protestant Conception of the Church; (4) The Bible; (5) Ethics and Politics. It is impossible to give a complete review of these chapters here, but suffice to say the chapters on Jesus Christ and Redemption are second to none in current Protestant literature. Once we have recaptured the genius of Protestantism; its emphasis upon religious revival and personal salvation in Jesus Christ we have truly become "protestant." Dr. Nichols reminds us that "Protestantism is in revolution because the evangelical movement is again on the march." (pg. 148) Every minister and layman owes it to himself and his faith to read this book.

PROTESTANTISM IN AMERICA by Jerald C. Brauer, Westminster Press, 307 pp.; \$3.50.

The emphasis on "Protestantism" in current religious literature is certainly one of "the signs of the times." We are becoming aware of the great contribution that the "Protestant Heritage" has made to Western Civilization. This book deals exclusively with this contribution in the United States of America.

It is not a book on "Church History" in the strict sense of the word, but rather it is the story of Protestantism in the life of our country. Dr. Brauer gives us a panoramic view of the various stages of the Protestant Churches in the historical phases of our Country's life. The direction our Country has taken has been determined, by and large, by the influences of the Protestant Churches of our land.

It is impossible to fully understand the meaning of the "American Way of Life" unless you have a knowledge of the Protestant movement and the influence it has brought to bear on the political and social aspects of this country. Hence, this is more a history of the "American Protestant Faith" than a minute detailed record of the denominations and sects of this land. The last chapter entitled, "The Church Faces the Future" gives a forthright declaration of the problems facing the Protestant American Church of the 20th century.

The book itself is delightful reading, and the narrative seems to flow along and carries the reader with it. While it is merely an "introduction" and leaves the more detailed aspects to other writers, this book is excellent reading for pastors, teachers and laymen.

* * *

THE DOUGLASS SUNDAY SCHOOL LESSONS (1954) by Earl L. Douglass, Macmillan Co., 473 pp; \$2.95.

There are several features about this book which commend it as a commentary for the 1954 Sunday School Lessons. The first is that it is easily readable and readily understood. There is nothing technical about the language, which is an excellent feature in itself. Its approach is one of reverence for the Scriptures and the basic belief that we ought to let the Word of God speak to us. The lesson expositions are, accordingly, treatments of the scripture passages indicated as the scripture background of the lesson. And, there is ample material to last for a whole Sunday School Hour. No need to run short of material and have to "kill time." The illustrations, the thoughts and the topics for discussion are all excellently selected and arranged. Particular words are discussed and biblical places are identified.

An added feature, which is invaluable in Sunday Schools where visual aids are used is the suggested films and film strips appropriate for each lesson. A complete bibliography of additional books is also included.

There are many available Sunday School Commentaries, and most of them are excellent, but I have never seen one that includes so much material and suggestions to make the Sunday School Lesson more vital and meaningful.

* * *

AND PEACE AT THE LAST by Russell L. Dicks and Thomas S. Kepler. Westminster Press, 94 pp; \$1.50.

This is the latest volume in the Pastoral Aid Books "designed specifically to help people solve problems." The problem of this book is that of "death" and "dying." The first section of the book (by Dicks) is a delightful fantasy purporting to be the last thoughts of a man who is dying of an incurable disease. The author takes you

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Missionary Department

OUR ARGENTINE MISSION

A statement by the Missionary Board of the Brethren Church relative to the Mission to Argentina undertaken by Dr. J. Garber Drushal and the progress and outlook of the church there.

Inasmuch as the Missionary Board of the Brethren Church has found it necessary to send a special representative to Argentina to look after our missionary interests—twice in the short period of three years; and inasmuch as certain reports have been circulated within the church in the States, it seems wise in the light of the missionary interests of the Church and of our general welfare that certain public statements should be made.

1. Legal papers of incorporation have been in process for a period of years, and the final solution of all problems pertaining thereto awaited the arrival of a representative of the Board with power of attorney to complete all legal requirements. (It is our desire to conform fully in all respects with the requirements of every nation where our Board carries on Missionary enterprise.)

2. It has become both wise and necessary for the churches of Argentina to organize a conference of the Brethren churches. It was the desire of the Board to aid in this matter, to make possible our financial contributions to aid them.

3. It was imperative that the Board take action to adjust the supervision of the work in Argentina, inasmuch as dissatisfaction had arisen with the management or superintendency of the Reverend Mr. Zeche. The work has now been organized under the new Argentine Church with the supervision in the hands of a committee elected by the General Assembly of the Argentine Brethren churches. It should be

noted that the deeds to the property of the churches of the Argentine are now in the hands of the Missionary Board of the Brethren Church.

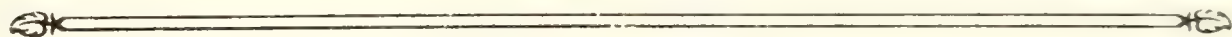
4. It should be stated that a full report by Brother Garber Drushal is on file in the office of the Missionary Board of the Brethren Church, and although it was not written for public purposes, it may be read in the office by those who feel the need of the full statement and who are willing to spend three or more hours of their time in reading it.

In view of the report of Dr. Drushal, it is the opinion of the Board that the outlook in Argentina is bright with fine possibilities of growth and development and we believe that new workers are greatly needed for this area at this time.

The Missionary Board has expressed its hearty appreciation to Dr. Drushal for his sacrificial effort in making the trip at this time, in view of his family responsibilities and duties here. We appreciate his long and devoted labors in assisting our Brethren of the Southern Hemisphere in the important stage of their growth and development. We want to make known this appreciation to the entire Brotherhood.

For the information of all our Brethren we are putting in the **Brethren Evangelist** the constitution of the Association as adopted by the Brethren churches of Argentina. This document is the result of the concerted efforts of the Argentine Brethren for six years.

(The Constitution will appear in next week's issue.)



FROM BEA BISCHOF AT LASSA, NIGERIA

... We certainly had an enjoyable time (in the home of Umoru—their orchard attendant). Their home is very nice; it looked like a nasara (Missionary home). They had three nice comfortable arm chairs in this room, a table, grass mats on the floor, and pictures from magazines on the walls, religious calendar and a lantern on the table. The home was very clean. Most of the Christian homes are very clean.

Miss Miller and I go and greet (thlawar) the women often and we have such a good time; they love for us to

come see them. Many times they are cooking peanut sticks in hot grease, as we do doughnuts, and they give us some. We aren't afraid to eat them when they come out of the hot grease. They are very good. Many of our Christian women boil the water because they have had special hygiene classes in women's school.

There will be many missionaries leaving our station before too long. Dr. and Mrs. Pfalsgraff go on furlough about the middle of December. Miss Miller is being sent to do nursing at the leper colony. Mr. and Mrs. Beiber will be leaving here about the middle of January for America. Bob and I will then be the oldest missionaries

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Brethren Church History

By Rev. Freeman Ankrum

The Walking Doctor

(Continued from Page 5)

attention and so the move was made from Polo to Chicago. There was such great success in the manufacturing of this remedy which in the main was continued by his sons, that a fortune was accumulated which was said to be in excess of four million dollars. There are still in Chicago those who are heirs and one at least who at the age of 42 has brought rather unfavorable publicity by her escapades and her seven weddings.

Another grandson, Daniel P. Fahrney, born near Boonsboro, Washington County, Maryland, June 10, 1841, practiced Medicine in Hagerstown. He began the study of Medicine under his father, also named Daniel, and youngest son of Peter Fahrney. Desiring further knowledge, he entered the Medical Department of the University of Pennsylvania where he was graduated in 1861. He practiced with his father until October 1876, when believing that he could accomplish more in a larger place, located in Hagerstown. His specialty was in Chronic diseases, in the treating of which he was highly successful. He is said to have treated in 1884 and 1885 over eleven thousand cases, one third of which were treated by mail. He also, like some of his Physician relatives gave to the sick and ailing a number of "Patent Medicines."

There stands in front of the Fahrney Memorial Home which is located a few miles East of Hagerstown and a

short distance from Mapleville, an old building with its wide chimney in the end, known as the Laboratory. It is in use now as a museum. Here many of the remedies of a century or more ago were concocted.

In the year 1837 the years took their toll, and the body that had served the handicapped for many years could function no longer. On April 9th, at the age of seventy years, the eyes of the Walking Doctor and benefactor of his people were closed in death.

In 1937, a century following his death his descendants erected in front of the Laboratory a large monument upon which they have given a brief account of his life. A part of the inscription from the metal plate fastened to the marble monument is as follows:

"BECAUSE OF HIS INFIRMITIES HE COULD NOT RIDE HORSEBACK SO HE WALKED TO VISIT HIS PATIENTS WITH HIS HORSE CARRYING THE REMEDIES FOR THE SICK. HE WAS UNREMITTING IN HIS ATTENTION TO THE SICK AND AFFLICTED. IN HIS WILL HE REQUESTED THAT POOR PEOPLE BE EXEMPT FROM HAVING THEIR ACCOUNTS IN HIS BOOKS COLLECTED.

TO A MAN WHOSE CONCEPT OF LIFE COULD WELL BE EXPRESSED IN THE WORDS "BEING MYSELF NO STRANGER TO SUFFERINGS I HAVE LEARNED TO RELIEVE SUFFERING OF OTHERS." THIS TABLET IS ERECTED FEBRUARY 1937 BY HIS DESCENDANTS."

St. James, Maryland.

MISSIONARY DEPARTMENT

(Continued from Page 7)

on this station for about four months, until Mr. and Mrs. Grimley come back.

Dr. and Mrs. Hammers will be coming here about October or November; so we will be the only two families here. This will be their first time in Africa too. Then I guess Bob will be head master of the school; he will teach the English classes, be in charge of out-village schools and the church work too. I will have both the dispensary and the hospital. Dr. Hammer's wife is a nurse, but she will be assigned to language study. I will probably also have the women's work and our Saturday meetings. I just hope my Margi is much better by then, because when these women all get to talking at one time it is confusing.

Aida, the package you sent came through duty free. Thanks so much. We remember you all in our prayers

and hope you remember us too. So many times we aren't certain what to do in our work and the only thing we can do is to seek God's guidance that we will do the right thing. If any missionary groups ask what we need, tell them four inch by four inch squares like you sent (ed. note: any cotton material—either white or colored). I do want to get a letter off to Mrs. Fairbanks some time and tell her this, and she can put it in the **Woman's Outlook**. It seems that we have so many letters to answer and some I should write I don't get around to.

Love,

Bea.

MISSIONARIES' BIRTHDAYS IN DECEMBER

December 2—Janet King—Hillcrest School, Jos, Box 145, Nigeria, British West Africa.

December 2—Jane Byler—1014 Grant Street, Ashland, Ohio.

December 14—Jean Shank—Krypton, Kentucky.

HIGHLIGHTS OF THE CENTRAL DISTRICT CONFERENCE OF BRETHREN CHURCHES

October 8-11, 1953

The Central District Conference of the Brethren Church in session at Milledgeville, Ill., opened its meetings Thursday evening with the Moderator, J. D. Hamel, presiding. After several hymns, Rev. Gentle led the devotions, reading from Romans 12, followed by prayer. Mr. Harlan Hollowell of Milledgeville welcomed the delegates and visitors. Response came from Mrs. Helen Jordan, Mrs. Lenora Snoke and H. B. Puterbaugh.

The following committees were appointed:

Nominating and Committee on Committees: Spencer Gentle, H. B. Puterbaugh, Richard Allison.

Credential: Francis Berkshire, Harlan Hollowell, Wilbur Thomas.

At this time the Vice Moderator, Francis Berkshire, presented his message using the Conference text from Proverbs on Vision.

The benediction was given by Rev. George T. Ronk.

The first business session of the Conference was called to order at 9:30 Friday morning. Devotions were led by H. B. Puterbaugh. Nine Ministerial and forty-four Lay delegates were seated. The following committees were announced:

Resolution: Mrs. Lenora Snoke, Mrs. Myron Lamb, Mrs. Harry Bushman.

Moderator's Address: W. L. Thomas, Mrs. Helen Jordan, Dick Allison.

Nominations came from the floor for the Corporation officers and these were elected:

Moderator, Francis Berkshire; Vice Moderator, H. H. Rowsey; Secretary, Mrs. Don Dietz; Treasurer, Mrs. Helen Jordan; Statistician, Earl Wilkin. The remainder of our District Organization appears in **The Brethren Annual**.

Mr. Wilkin gave the Statistician's report and again thanked the church secretaries for their prompt and complete reports.

Rev. Gentle reported for the Camp Site Committee and also Young People's Camp. The Camp Treasurer showed a balance of \$819.17. Francis Berkshire will be the manager of the camp in 1954.

"The Present Business of the Church" was the theme of Moderator Hamel's address. Benediction by Rev. Thomas.

The Friday afternoon session was opened with devotions led by Mrs. Lenora Snoke, Mrs. Amanda Vulgamott and Mrs. Lena Bogue. Denominational interests were presented as follows: Publication Board, W. St. Clair Benshoff; Ashland College, Dr. Glenn Clayton; College Trustees, G. T. Ronk; District Mission Report, H. B. Puterbaugh. The Board has a balance of \$1335.31.

Rev. Thomas used Rev. 3:1 as the text for his sermon. Benediction by Rev. Benshoff.

Friday evening devotions were led by Mrs. Helen Jordan. Sermon by Dr. Clayton and the benediction was pronounced by J. D. Hamel.

Conference session opened Saturday morning with Francis Berkshire presiding. Devotions were given by Miss Zola Saum of Udell, and the sermon by Rev. Benshoff. A letter of greeting from Rev. and Mrs. D. C. White was read. Cerro Gordo will be host for the 1954 Conference. Motion prevailed that we hold our Conference the week end of October 14th through 17th, 1954.

The District Mission Board was empowered to take proper and necessary action during the year in setting up the district mission work, in conference with the National Mission Board.

The report of the committee on Resolutions was read and accepted. The Committee on Moderator's Address recommended that the address be printed in **The Brethren Evangelist**.

The District Treasurer reported a balance of \$135.35. The minutes of the Secretary were read and approved. After a short recess, the work of the National S. S. Association was presented by Rev. Delbert Flora, followed by a sermon by H. H. Rowsey.

Saturday afternoon the devotions were led by Mrs. Willard Rahn. The Brethren Missionary Program was presented by Rev. Clayton Berkshire and Mrs. Rob Byler. A report of the District Laymen was read. Following a piano-organ interlude, Rev. Flora spoke on the Seminary work. Saturday evening devotions were given by Dick Allison, and Rev. Gentle and Rev. Benshoff played another piano and organ duet. Dean Delbert Flora showed pictures of his trip through the Holy Land.

Sunday we enjoyed Sunday School in all departments at 10 o'clock and a sermon by Rev. G. T. Ronk at the worship service. Following a potluck dinner, the Ambassadors presented a Youth program, and the 1953 Central District Conference was over.

Mrs. Don Dietz, Secretary.



How About Your Offerings??

HOME MISSION OFFERING

Give through your local church, or if this is not possible, note the following information. Church Treasurers, also please note:

Make checks to the Missionary Board of the Brethren Church, and address Missionary Board of the Brethren Church, 524 College Avenue, Ashland, Ohio.

Items of General Interest

(Continued from Page 2)

County Brethren Christian Endeavor Union Rally, held in the Second Church on November 3rd, tells us that the Second Church, of which he is pastor, retained the attendance banner with an average of 81%. He says that there were 75 in attendance, and that the Union's offering for Missions, the goal of which was \$60.00, reached a total of \$75.35. Mr. Arthur Petit, Public Relations Director of Ashland College, was a guest at the Rally.

Brother Shanholtz has announced that tentative plans are scheduled whereby the various organizations of the Church will have charge of the Evening Service the last Sunday of each month during the winter months.

MASONTOWN, PENNA. Brother William Keeling reports a very fine time of fellowship and inspirational services under the leadership of Brother and Sister Harry E. Richer, Evangelists, during their recent Evangelistic campaign.

AKRON, OHIO, FIRESTONE PARK BRETHREN. Brother J. G. Dodds reports six new members received, three by baptism, two by letter, and one by restatement of faith, as a result of their recent week of Bible Lectures. Dean Delbert B. Flora, of Ashland Theological Seminary, was the guest speaker for the week of services. Brother Dodds reports the average attendance as 40.

The Firestone Park Church observed Holy Communion the evening of November 8th.

LOUISVILLE, OHIO. Brother Clarence Stogsdill, National Brethren Youth Director, was guest speaker in the Louisville Church, Sunday evening, November 15th, the occasion being the Rally of the North Eastern Ohio Brethren Youth Rally.

Brother L. V. King informs us that the Union Thanksgiving Service is scheduled for the Louisville Church, Thanksgiving Day, at 8:00 A. M.

BRYAN, OHIO. Brother Alvin H. Grumbling reports as follows, "Not just one, but two trucks were required this year to take the goods that had been brought to the church to go to Kentucky. When we began to load, we thought we could make one truck do it, but materials kept coming in and one truck wasn't enough."

The Bryan church, earlier this Fall, had given \$350.00 in cash to the Kentucky Mission work as a local project.

GOSHEN, INDIANA. Brother Willis E. Ronk states in his bulletin that their recent Cash Day offering was \$1535.56. The goal for the day had been \$1200.00. He says, "We were all happy."

The new Communion Service, given by Mr. and Mrs. J. Rohrer as a Memorial to Mr. and Mrs. Harvey Schrock, was dedicated at the opening of their Communion Service, on October 25th. Mr. and Mrs. Schrock were deacon and deaconess of the Goshen Church for many years.

ELKHART, INDIANA. Dr. W. I. Duker, former Pastor of the Elkhart Church, was guest speaker at their Homecoming afternoon service on October 25th.

The Elkhart W. M. S. Public Program was given November 1st, with Mrs. Russell Rodkey, National W. M. S. President as guest speaker.

Dean Delbert B. Flora, of Ashland Theological Seminary, was guest speaker at both services on Sunday, November 8th.

WARSAW, INDIANA. Girl Scout Sunday, October 25th, was observed with the Girl Scout members attending our church for the special service.

Brother Robert G. Holsinger notes that their Communion Service was held Thursday evening, October 22nd.

OAKVILLE, INDIANA. Brother Arthur H. Tinkel, who this fall assumed the Oakville Pastorate writes, "Work is getting started. Brethren are very receptive, and are seeking and doing what they can to make our home here pleasant." Some renovation and improvements are being cared for at the parsonage.

The Oakville church observed their service of Holy Communion on November 8th.

MUNCIE, INDIANA. Revival Services were conducted November 3rd to 15th, with Brother Arthur J. Tinkel, Pastor of the Ardmore Heights, Indiana, Church, in charge.

MRS. L. G. WOOD IN HOSPITAL

Word has been received by the Editor from Gerald P. Wood, of Fort Scott, Kansas, that his mother, Mrs. L. G. Wood, entered the Fort Scott hospital on October 28th, with high blood pressure. It was 284 when entering the hospital. He also tells us that if no further complications developed, she was expected to have returned home about the first of November.

Let us remember her in our prayers. Sister Wood is the wife of the Late Rev. L. G. Wood, a long time and well known Brethren minister.

DAVID RAMBSEL HURT IN AUTOMOBILE CRASH

Brother David Rambsel was seriously hurt in a two car automobile accident a few miles south of Ashland, Ohio, Thursday evening, November 5th. He was taken to the Samaritan Hospital, in Ashland, suffering shock, a slight concussion, and a fractured ankle. At this writing, he is well on the road to recovery, and hopes to be released from the hospital by the time you read this.

The accident occurred at dusk, on the brow of a hill. Brother Rambsel was alone in his car. The driver of the other car, a 22 year old man from south of Ashland, was killed in the accident.

Brother Rambsel lives in Ashland, and is the Pastor of the Williamstown, Ohio, Brethren Church.

We urge the Brethren to remember him and his family in prayer in their hour of need.

UNIVERSAL BIBLE SUNDAY—DECEMBER 13, 1953

SIX GOOD REASONS WHY YOU SHOULD JOIN WORLDWIDE BIBLE READING

I. Because a vague intention to read the Bible drifts into nothingness until you really make a day by day beginning.

II. Because purposeful reading of these selections each day has been found highly effective by millions of people of all ages.

III. Because the more faithfully you read God's Word, the more you will learn the influence of its transforming teaching on your life.

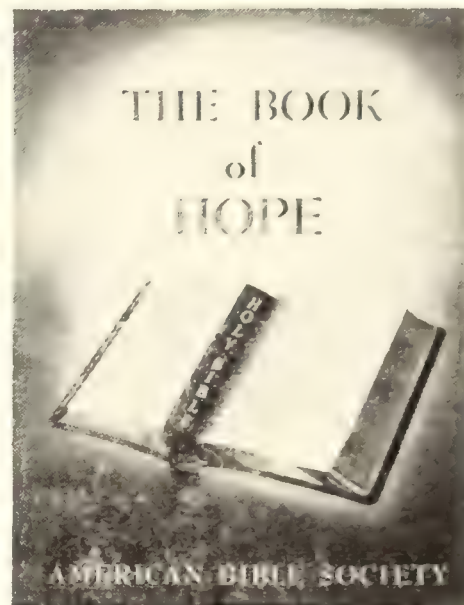
IV. Because reading the Bible daily and devoutly helps you develop a happy and useful life.

V. Because we would lose our way without the ultimate hope and eternal truths contained in the written Word of God.

VI. Because the Holy Scriptures "are able to make you wise unto salvation through faith which is in Christ Jesus."

(Selected from the American Bible Society book mark for 1953. The Bible Readings from Thanksgiving to De-

cember 31st were listed in a recent Evangelist. We urge Pastors and church leaders to give support to this Bible Reading program. For bulletins, posters, and book marks, address: American Bible Society, Dept. C, 450 Park Avenue, New York 22, N. Y.



WITH THE LAYMEN

NOTICE TO NORTHERN INDIANA LAYMEN

The regular quarterly meeting of The Northern Indiana District Laymen will be held at the Elkhart Brethren Church on Monday evening, December 7, 1953. Serving of supper will begin at 6:00 P. M. Election of officers will be held during the business meeting. An excellent program is planned.

Louis W. Berger, President,
Northern Indiana Laymen.

ATTENTION

The Northeastern Ohio Laymen's Organization Rally will be held in the First Brethren Church, in Louisville, Ohio, December 7th.

Banquet time: 7:00 P. M.

—Cleytus Oyster.

THE PASTOR'S PAGE

(Continued from Page 6)

into the mind of the dying man; lets you feel as he feels and think as he thinks. It deals graphically with such aspects as "the unwelcome visitor," "the visitor who stays too long" and the contribution of the Pastor and Doctor in such a situation. One of the underlying themes of the book is that this thing we call death is much more feared by "those who are left" than the one who actually experiences death. The only answer to the problem is an unshakable faith in God, "... the God of star and sea and flower (Who) is not mocked, least of all does not mock himself."

The second section of the book is an anthology on death. Thomas Kepler is, himself, the master of anthology, and has here brought together the most noble thoughts of Man on the subject. Included are such classics as Richard Baxter's "Nature of Heavenly Contemplation," Jeremy Taylor's "Remedies Against Fear of Death," and "Luminous Trail" by Rufus Jones. The section is rounded out with selections of poems and prayers which declare the Christian's faith in Life and Death.

Brethren Youth Crusaders

Devotional Topics

Clarence S. Fairbanks Topic Writer

Topic for November 29, 1953

TRUST IN THE LORD

Scripture Reading: Psalm 125

THE STORY IS TOLD of a father who entered his cellar by a trap-door. His child, still outside, peered down into the darkness. She heard her father's voice but saw no form. Looking up from the darkness to the light he saw her, and called her to join him. "But I can't see the way, and I don't see you, daddy," replied the child. "Never mind," replied the father, "I see you. Jump down and I'll catch you."

The child leaped into the darkness—no! She leaped into her father's arms. That was not blind trust. It was trust perfected through experience. In little things and in great the child had learned to trust her father. When we see the greatness of God's love, surely we can trust Him. "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

I. YOU CAN TRUST GOD FOR HIS PROTECTION. Verses 1-2. "Those who trust in the Lord are like Mount Zion, which cannot be moved, but abides for ever." Do you remember the story of Elisha and his servant? In the morning the servant looked out of his tent and saw the forces of the enemy all around them. There was, in his mind, no possible avenue of escape. Then in desperation he turned to the prophet and asked what they were going to do. The prophet replied with the calm voice of experience, "be not afraid for they that be for us are more than they that be against us." Then it was that the prophet went to his knees and prayed that the eyes of his servant should be opened. When he had finished, he turned to the servant and said, "Look out on the mountain." There the servant saw the flaming chariots with their horses and horsemen. Perhaps we have never realized how much God has been protecting and taking care of us. All of us need to sing again the familiar song, "Open Mine Eyes That I May See." The Bible is full of such examples as this one of Elisha and his servant. Take a little time and think about some of them. How about your own life, have you seen God's protecting hand?

II. YOU CAN TRUST THE PROMISES THAT GOD MADE TO YOU. Verse 3. "The rod of the wicked shall not rest upon the lot of the righteous." The people of God are not promised freedom from trial or persecution. Too often they know sorrow through the oppression of the ungodly but they have a firm faith that evil will not triumph over righteousness. Christians know that Satan can never be the final victor in the conflict with Jesus Christ.

There is a promise that Christ made that is of great comfort and help to all Christians. Said Jesus, "Because I live, you shall live also." Then Jesus was crucified and

arose from the dead so that now we know what He meant. Again Jesus said, "I go to prepare a place for you that where I am there you may be also."

These are promises that relate to the future. Can we trust in matters of the present? We can. Jesus said, "Come unto me all ye that labor and are heavy laden and I will give you rest." That is a promise that has been tried over and over again and has been found to be true. Have you found it true in your life? Make a list of some of the ways that Christ has given you rest. He promises salvation to all who would accept Him. Have you proved this promise to be true in your life?

III. TRUST GOD IN PRAYER. Verse 4. "Do good, O Lord, to those who are good . . ." Here is a little story that sounds as though it were taken right out of the Bible and shows how that God continues His work through the centuries. On the frontier of Austria, on the little stream called the Ill is the town of Fieldkirch. In 1709, when Napoleon was sweeping over the continent Massena, one of his generals, suddenly appeared on the heights above the town at the head of eighteen thousand men.

It was Easter Day, and the sun as it rose glittered on the weapons of the French at the top of the range of hills. The council assembled to see what was to be done. Defense was impossible, and capitulation was talked of. The old dean of the church stood up. "It is Easter Day," he said. "We have been reckoning on our own strength and that fails. It is the day of the Lord's resurrection. Let us ring the bell, and have service as usual, and leave the matter in God's hands. We know only our weaknesses, and not the power of God."

The French heard with surprise the sudden clangor of the bells, and concluding that an Austrian army had arrived in the night to relieve the place, Massena suddenly broke his camp, and before the bells had ceased ringing not a Frenchman was to be seen. Faith in God had saved the little town and all its people.

Yes, you can trust God when you truly pray for God hears and answers prayer. Have you had this blessed experience lately?

IV. WE CAN TRUST GOD FOR OUR PEACE. Verse 5. God leads us in the ways of peace, but the ways of the evil doer will lead him to death and destruction. The world in which we are living desires peace more than anything else and yet that goal seems always so far away from us. Perhaps we all need to live closer to the God of peace and see that His message is preached throughout the whole world.

BUT I CAN TRUST

I cannot understand
The why and wherefore of a thousand things;
I cannot understand;
But I can trust,

I cannot see the end.
The hidden meaning of each trial sent,
The pattern into which each tangled thread is bent—
I cannot see the end;
But I can trust,

And in God's changeless love I am content.

—Author unknown.

Prayer Meeting Studies By C. Y. Gilmer



SHUT IN WITH GOD

Good folks are full of sympathy, they say I am shut in.
They pass me by with pity as they hurry through life's din.

They say, "She is so lonely, fast to her couch all day,
No atmosphere, no pleasure, no chance for sport nor play."

They pity me, these seekers after pleasure in life's mart.
They say, "She is unhappy, in joy she has no part."

They only see around me four walls of dingy hue,
While they have out-door pleasures, and skies of summer blue.

They do not know the secret of a world they cannot see,
A world of love and beauty, which has just been made for me—

A world that I have peopled with love and light and flowers,

Where I find all I longed for, and there are no weary hours.

In it I have my solace, blue sky and songs of birds,
Where I listen for the voices, which come with healing words.

The world outside is forgotten with its throb, noise and din—

When I think of it, I'm happy, that with God I am shut in.

My life no more seems worthless while I am lying here
For I send out thoughts of happiness that free sad hearts from fear.

I can send thoughts of safety into the busy street,
Can ask the guardian angels to guide the wandering feet.
I can draw the weary wanderer into this world of mine,
And though he may not know it, he rests in peace divine.

I can send my wireless message into the city's din,
And no one dreams it comes from one that they call "shut-in."

And when the dark has fallen, there is no weary night,
For it takes the blackest darkness to bring the stars in sight.

It's then I wait in silence, for through the midnight clear

The Comforter is speaking. I listen—and I hear
He has seen my little efforts, His smile of joy I've won,
I can hear His voice so sweetly, whispering—"Well done!"

Then I thank Him that He used me, in the way that He thought best,

I smile with joy for service, and I leave Him the rest.
I thank Him for the four bare walls, away from throb and din,

For the chance to work in silence, where He has shut me in.

—Evelyn Whitsell.

GOD IS WITH THE AFFLICTED SAINTS (Psalm 46:5, 7; Isaiah 43:2). He is a refuge and a strength to them (Psalm 27:5, 6; Isaiah 25:4; Jer. 16:19; Nah. 1:7). God comforts the shut-in saints (Isaiah 49:13; Jer. 31:13; Matt. 5:4; 2 Cor. 1:4, 5; 7:6). God preserves (Psalm 34:20), and delivers them (Psalm 34:4, 19; Prov. 12:13; Jer. 39:17, 18). Christ also is with them (John 14:18). He supports (2 Tim. 4:17; Heb. 2:18), and comforts them (Isaiah 61:2; Matt. 11:28-30; Luke 7:13; John 14:1; 16:33). He, too, preserves (Isaiah 63:9; Luke 21:18), and delivers (Rev. 3:10).

The shut-in saints should praise God (Psalm 135:9; 56:8-19; 57:6, 7:21-20-23). They should imitate Christ in His suffering (Heb. 12:1-3; 1 Peter 2:21-23). They should imitate the prophets in the matter of suffering (James 5:10). They should be patient (Luke 21:19; Romans 12:12; 2 Thess. 1:4; James 1:4; 1 Peter 2:20). They should be resigned to their lot (1 Sam. 3:18; 2 Kings 20:19; Job 1:21; Psalm 39:9). They are not to despise chastening (Job 5:17; Prov. 3:11; Heb. 12:5), but rather acknowledge the justice of it (Neh. 9:33; Job 2:10; Isaiah 64:5-7; Lam. 3:39; Micah 7:9).

The suffering saints should avoid sin (Job 34:31, 32; John 5:14; 1 Peter 2:12). They should trust in the goodness of God (Job 13:15; Psalm 71:20; 2 Cor. 1:9). They should turn to God with greater devotedness (Psalm 116:7-9; Jer. 50:3, 4; Hosea 6:1). They should not forget their pious resolutions made during affliction (Psalm 66:13-15). They should give themselves much to prayer (Psalm 50:15; 56:16, 17). Let them take encouragement from former mercies (Psalm 27:9; 2 Cor. 1:10).

Some Testimonies of Shut-ins

"I pity those who have to find their happiness in the world, because it is not there."

"My main concern is not whether I shall be permitted to walk again, but the salvation of the priceless souls of men."

"Various friends have said, 'Because you are understanding I am bringing my grief to you.'"

"God has a glorious work to do in every yielded life, and often our heartaches and trials lead us to see the nothingness of self and the wonders of Him."



Lesson Comments by Fred C. Vanator

Lesson for November 29, 1953

OPPORTUNITY FOR ALL

Lesson: Deuteronomy 24:14-15, 19; Amos 5:10-15, 24; II Thessalonians 3:7-10

ROBERT BURNS ONCE WROTE: "Man's inhumanity to man makes countless thousands mourn." It was man's inhumanity to man that made that sharp-tongued, herdsman-prophet Amos, literally explode with the words found in our lesson text. (Amos 5:10-15)—"They hate

reproof; they abhor the one who speaks the truth." He might well have been speaking to people today, for the denouncing of the luxury-loving society women of Samaria in chapter 4, verse 1, could well be applied to many phases of life in our day. How often society columns of our daily papers tell the story of needless dollars squandered on an evening's entertainment while countless thousands of people over the world are starving for the want of a few necessities of life; great headlines tell of dinners for political purposes at from \$100.00 to \$250.00 per plate, the waste from which would sate the hunger of many.

Our lesson, titled, "Opportunity for All," is one which will be treated by Sunday School teachers over the world in various ways—many will miss the central thought entirely and will rant and rave over the ills of the rich and the sad plight of the poor. "Opportunity for all" is a fine thought and every effort should be set forth to so provide. But the sad part of the entire matter is that given equal opportunity far too many fail to take advantage of it and continue to go forward on the false premise that "the world owes me a living and it is up to me to collect it, without giving anything in return." Too many lose sight of the fact that Paul expresses in the closing verse of our printed text: "If any one will not work, let him not eat."

Jesus could see the danger of riches, not in the riches themselves, but in the use of them which men far too often make. Kirsopp Lake once said, "Jesus was afraid of

money." Perhaps Jesus was the only person in history who was wise about it. Silver and gold and precious things have a strange fascination for the human mind. It is not strange that they make poor masters of the spirits of men. They must be harnessed to serve the goods that abide. They must be kept in a secondary place." It is only when wealth is made a secondary condition that men are willing to make any equal opportunity for all men.

If we read our Bibles carefully we will find that the ideal of social justice has been the same in all ages, but the abuses which destroy it vary from age to age. There is a great difference between social righteousness or justice and Christian salvation. The latter comes first. And it is only when the Christianity is genuinely active Christianity that real social justice can become operative. If we are real Christians all those who with whom we come in contact should feel the impact of our Christian love and attitude. We need more Christianity exemplified in the business world; we need more real Christian spirit shown forth in our dealings with our fellowman whether he be black or white or brown or yellow.

What is going to be done to make an equal opportunity for all? Can it be accomplished through the present plans throughout the world? Has the church any responsibility with regard to this phase of the world's condition? Have we as individuals any opportunity to do anything to make this world a better place in which to live and cooperate?

WILLIAM ANDERSON ORDAINED OCTOBER 9, 1953

On October 9, 1953, Rev. William Anderson was ordained in the Sergeantsville, N. J., Brethren Church. Rev. Anderson has served as pastor of the Sergeantsville and Calvary Brethren Churches in New Jersey for the past three years. Mrs. Anderson was also consecrated to Christian service during the impressive ordination service attended by many from both of Rev. Anderson's churches, and the local community.

Rev. N. V. Leatherman, of Waynesboro, Penna., Secretary of the Pennsylvania District Ministerial Examining Board, delivered the ordination sermon, which was a challenge to the one being ordained and to the audience. Also participating in the service was Rev. Woodrow Brant, Vice-President of the Pennsylvania Ministerial Examining Board, of Vinco, Penna.; Rev. Lyle Lichtenberger, Berlin, Penna.; and Rev. Charles Munson, Ashland, Ohio.

The service of ordination followed a brief youth rally conducted by young people from the Pennsylvania District, under the direction of Rev. Woodrow Brant. The Rally was a project of Pennsylvania Brethren Youth to give some emphasis to the New Jersey youth program. Young people from Berlin and Vinco attended the Friday night session.

Following the meeting of the evening, refreshments were served, and an informal fellowship was enjoyed by all.

Charles R. Munson.

» » » » Our Poet's Corner « « « «

DAILY THANKS

Thanksgiving comes but once a year;
Of course we should be glad,
For then we count up all the joys
And blessings we have had.

But what about the other days
Of all the whole world through?
Can we be thankful as we should
For daily blessings, too?

Let every day through the year
Be one of thanks and praise.
Let's daily give our thanks to God
For all his wondrous ways.

—Ada Scrogum.





What's Doing in the Churches



WARSAW, INDIANA

When our pastor, Rev. Eugene J. Beekley, made the decision to become a chaplain in the U. S. A. F., June 1st, we felt the loss and the question became, "what now?" On the first Sunday we secured the service of Mr. Harold Hummel, Goshen, Ind. Then followed six weeks with Rev. Donald McClintock of Washington, D. C. At the close of this period we were able to secure Rev. Harry Gilbert, Elkhart, Ind., to continue with us for our morning services until we could procure a pastor.

As is our custom, we joined with other city churches in the evening union services. We also kept our Thursday night Bible study and Prayer meeting open each week. The church appreciates the messages from the Word brought to worshippers by these servants of the Master. With their help and the co-operative efforts of the officials and the church members, the attendance has maintained a fine summer level. Much credit must be given to the alert, active auxiliaries of the church.

As we approached Oct. 4th, the date for Annual Homecoming, Rally Day, also Fuel Offering, activities increased, for now we had procured a pastor who would arrive Oct. 1st, and present his first message at our morning service. Needless to say we added the reception of our new pastor to our day. On Oct. 4th, Rev. Robert J. Holsinger delivered a message, (Theme—"Homecoming Where?") to a large attentive audience.

The morning worship service was followed by Sunday School, with the combined adult classes taught by Rev. W. I. Duker. Children classes were under regular supervisors. The good fellowship of a basket dinner was enjoyed at the noon hour. At 2:00 P. M., the group assembled and enjoyed a program of special musical numbers provided by the young people, a talk on our Brethren Church and an original poem by Mrs. D. A. C. Teeter, an address by Rev. George Pontius, greetings from the Warsaw-Winona Ministerial Association by Rev. C. J. Mowrer. Following the benediction, Mr. and Mrs. Owen Horn stood in line of reception with Rev. and Mrs. Holsinger. Every one present had the opportunity of being introduced to them and to Baby Mark. Thus ended the full Sunday and began the Church Year under a new shepherd.

The moderator, Mr. Owen Horn and the Superintendent of the Sunday school, Mr. Wallace Robbins, and their committees, may well feel proud of the results of their efforts. Join us in our prayers that we may have a year of increased growth and service for the glory of the Lord.

—Mrs. Jennie Bennett, Cor. Sec.

Laid to Rest

ROWN, William, born Feb. 14, 1877 in Trenton Mo. Died suddenly at his home, Sept. 30, 1953, aged 76 years, 7 months, and 16 days. Married Etta Loper, August 24, 1942. Baptized March 10, 1951, and received into the Mulvane Brethren Church. Survived by his wife, three foster sisters, five step daughters, and one step son.

Funeral services conducted in the Mulvane Brethren Church by the undersigned, and interment in the Belle Plaine Cemetery.

J. F. Barton



BATEMAN. Mrs. Oma Josephine Bateman, was born August 15, 1927, and died September 26, 1953. Funeral Services conducted by the undersigned in the Lindsay Funeral chapel in Harrisonburg, Virginia. Interment was in the McGaheysville Cemetery.

John F. Locke.



WOOD. George Wood, a highly respected member of the Cerro Gordo Brethren Church was called home to be with his Lord on July 4, 1953, following an illness of about three years. Funeral services were conducted from The Brethren Church, with Rev. William T. Heckman assisting the local Pastor.

WOOD. Katie Wood, wife of the late George Wood and a member of the Cerro Gordo Brethren Church answered the call to higher service and departed this life, September 5, 1953. She leaves to mourn her departure two sisters, Mrs. Dora McDonald and Mrs. Ida McDonald, both of Cerro Gordo, Ill. Funeral services were conducted by the undersigned, assisted by Rev. William T. Heckman.

Wilbur L. Thomas.



In the last quarter three of our older members have gone forth to be with the Lord. Mr. John York in his eighty-ninth year on July the 26th. For a number of years an invalid and most tenderly cared for by his only son and wife. Funeral service from the church. Rev. C. C. Grisso and Rev. Austin Gable sharing in the service.

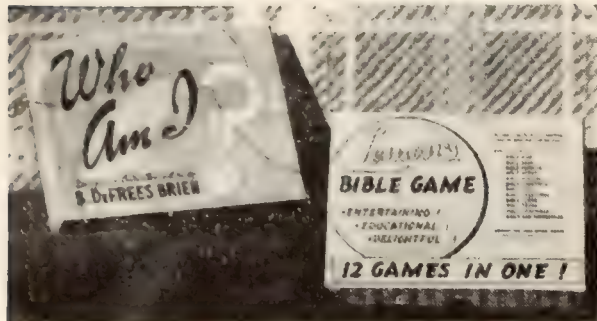
Mrs. William (Daisy June Tubbs) Dotterer on August the sixteenth, in her eighty-second year. If she had lived till September the twenty-seventh they would have completed sixty years of married life. Funeral service from the Eikenberry Funeral Home of Peru.

Mrs. George Strebin. (Rovanna Russell) on September the twenty-first, in her seventy-second year. Funeral service from the church. Rev. R. K. Higgins, Elkhart, Ind., a former pastor, preached the sermon and Rev. Austin Gable and the pastor sharing in the service.

These were all faithful members of the Latex church and as long as they were physically able attended the worship and lived faithful lives. Our comfort is in the glorious hope of heaven.

Claud Studebaker, Bunkerhill, Ind., R. 1.

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THE BRETHREN EVANGELIST

VOL. LXXV, No. 47, November 28, 1953 Official Organ of The Brethren Church

ASHLAND COLLEGE HOMECOMING QUEEN



Miss Bernice Rodabaugh

(See story on page Nine)

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COMING EVENTS

We invite all Pastors, church leaders, to avail themselves of this column, for announcing special events in their churches. Be sure the information reaches us at least three weeks ahead of date of scheduled event.

GRATIS, OHIO. Evangelistic Services—November 28th
to December 6th—Rev. H. R. Garland, Evangelist; Rev.
W. S. Crick, Pastor.

VINCO, PENNA. Cambria County Brethren Christian
Endeavor Union Fun Night—December 4th—Held in the
VincO Brethren Fellowship House. Gifts for Kentucky to
be brought to this program. Walter C. Wertz, Union
President; Rev. Woodrow B. Brant, Host Pastor.

Items of General Interest

ST. JAMES, MARYLAND. A baptismal service was
scheduled for the afternoon of Sunday, November 22nd.

Brother Freeman Ankrum says that the unseasonal
snow and cold which took place during their revival meet-
ing, resulting in drifted roads, cut their attendance some-
what, and gave their new heating system a real test. He

reports that in spite of the cold and snow, the church
was very comfortable.

HAGERSTOWN, MARYLAND. To the report of the
ordination service for Rev. Glenn Shank, in *The Evange-*
list a few weeks ago, we add the following note: "The
reception, following the ordination service was cared for
by the W. M. S., who also presented the Shanks with a
cash gift. The Laymen gave the Shanks a sizeable amount
of tools to be used in their mission work wherever they
go."

The ordination service was held in the Hagerstown
Church on Sunday evening, October 25th.

MEYERSDALE, PENNA. MAIN STREET BRETH-
REN. A Sunday School Institute, conducted by the Penn-
sylvania District Sunday School Board under the direc-
tion of its President, Walter C. Wertz, of Conemaugh,
Penna., was presented in this church Sunday evening, No-
vember 22nd.

JOHNSTOWN, PENNA. THIRD BRETHREN. Brother
E. M. Riddle, in a note to the Editor, says "A very good
day yesterday," referring to Sunday, November 15th.
The 15th was the mid-way point in the two weeks' revival
at the Third Church conducted by Brother John F. Locke.

MASONTOWN, PENNA. Brother William Keeling re-
ports six first time confessions in their recent revival
meetings. Baptismal services were held on November
15th.

The Masontown church observed Holy Communion Sun-
day evening, November 22nd.

MARIANNA, PENNA. HIGHLAND BRETHREN.
The Highland Brethren worshipped with the Masontown
Brethren on November 15th, using the Masontown bap-
tistry, to baptize five new members.

The Highland Brethren recently enjoyed a series of
Revival Services under the direction of Brother Charles
Munson.

PITTSBURGH, PENNA. Brother Charles Munson was
guest speaker at the Thanksgiving Service held Tuesday
evening, November 24th, in our Pittsburgh Church.

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URGENTLY NEEDED

THE BRETHREN'S HOME at Flora, Indiana,
NEEDS A SUPERINTENDENT AND MATRON
SOON. Mr. McDaniels asks the Board to be relieved
as soon as possible, that he may care for his own
business.

Those who may be interested please write Mr.
John R. Johnston, President, New Lebanon, Ohio
(R. R. 1, Box 229), or Rev. E. M. Riddle, Secre-
tary, 186 Spring St., Johnstown, Penna.

E. M. Riddle.



The Editor's Pulpit



How Safe Are We?

FIRST IN A SERIES

WE HAVE BEEN CONVINCED for quite some time that the struggle between Communism and our Democracy is basically a religious struggle. We can call it a struggle between ideals, a way of life, or a struggle between kinds of government, yet a closer study of the problem will reveal it as primarily a religious one.

Democracy, basically is the child of the Christian religion. Our laws, our Constitution are based on the principles of Christianity, the law of Moses, the Word of God. Therefore when we speak of Democracy, we knowingly or otherwise, are referring to a form of government which is basically Christian.

Christianity respects the rights of others, knows the worship of the true God of heaven, and is a champion of liberty, freedom and justice.

Communism, on the other hand, knows no rights save those of the state, rejects all recognition of the God of heaven, and allows no freedom, liberty or justice.

In our world today, we are involved in a struggle between these two forces. This is the spiritual struggle of evil against righteousness. This is the struggle between those who will follow God, and those who choose or are led to follow Satanic forces.

As to who is winning, there is much which can be said—more than we can hope to cover in the short space of this Editorial. Who do you think is winning? We know the way we want it to come out! And we do know that God is on His throne, and that He will not permit conditions to go beyond His control. Yet we do know that Satanic forces are seeking to gain control. Satan sought to get control of the world during the days of Adam and Eve. He sought ever, and sometimes succeeded, in leading God's people astray. He sought to keep Christ from the cross. And in these latter days, He is seeking to wipe God's people off the earth.

The danger is that we shall become complacent on this matter of Communism. If we present to the world a weak faith, a weak testimony, and an indifferent allegiance to our Christian faith, we are playing into the hands of Communists. For, while we may be "coasting," the forces of Communism are not! The crunching movement of Communism's iron curtain is forever grinding the peoples of the earth to slavery and poverty. First, by promising freedom and plenty, then after gaining control, immedi-

ately giving bondage instead. Read the many stories which have come from those who have escaped the Red terrors.

We would quote from a "release" which came to our desk a few days ago, which is an article by John B. Streater, a Missionary to China, 1947-51, and now Assistant Pastor of the Trinity Baptist Church, Dallas, Texas, to show you the danger we face.

"In spite of the fact that Communism has increased two million percent in 30 years and at present is threatening to close almost every mission field in the world to the preaching of the Gospel, there is no positive program to combat it. No one is greatly concerned, but most people are kidding themselves with wishful thinking that eventually all will be well. Nothing could be more dangerous than this state of mind."

Mr. Streater then tells of his opportunity in China to see the inroads and growth of communism during the years he was there. He further writes:

"Communism is the enemy of God, of Christ and His Church. This is basic. In spite of much confusion there can be no such thing as a real Communist Christian. A missionary asked a Communist officer, 'Can a Christian be a party member?' The answer was 'Wan pu leng,' which translated says, 'Eternally impossible.' A person must be one or the other.

"Communism is the antithesis of Christianity. The foundation tenets of Christianity are love, truth, and righteousness. The tenets of Communism are hate, lies, and lawlessness. Christianity teaches "love thy neighbor as thyself." Communism says, "We must do away with this doctrine of love, and hate all that oppose us if we are to succeed."

The above quotes are from the pen of one who spent some years in China where the Communists have gained control. We ask again the question of this Editorial, 'How Safe Are We?' And if you think this Editor, and preachers in general who point out these things, are "alarmists," consider then that our own government is constantly warning us against the dangers of Communist attack. Complacency is dangerous. It brought the downfall of China, Czechoslovakia, and other countries.

Security for us lies in our faith in God. By a strong determination to live the way God wants us to live, and

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THE MISSION OF THE CHURCH

REV. C. Y. GILMER

(A Sermon delivered at the 1953 Indiana District Conference.)

Text: "As the Father hath sent me, even so send I you."
John 20:21.

WHAT IS THE SUPREME MISSION of the Church?
How is this mission best fulfilled?

The mission of the church is in no sense political. Yet the church's influence in behalf of righteousness should permeate all public affairs. The mission of the church is not institutional. Many would have the church engaged solely in humanitarian work. They would build a new world order through the so-called "social gospel." But a new world order with old world order humanity is impossible. The church needs to engage in humanitarian work but let it be keyed upon the objective of the salvation of the lost.

The mission of the church is not purely educational. If education can save us, why are we facing such moral destruction today? There are many things that we would like for our educational institutions to do that they cannot do. Hence, it is necessary for the church to be interested in educational work. But education is no substitute for salvation, nor is it the primary work of the church.

The mission of the church is contained in the great commission as given in Matthew 28:18-20: "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world."

Christ said, "Go ye into all the world and preach the gospel to every creature" (Mark 16:15b). Our Lord said in conversation with the two disciples on the road to Emmaus, "Thus it is written and thus it behooved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things" (Luke 24:46-48).

The key verse to the Acts of the Apostles is 1:8: "But

ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." And the verse that shows how they built a soul-winning church is Acts 5:42: "And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ."

The Apostle Paul, great missionary and church builder, recognized his grave responsibility in soul winning and declared in Romans 1:14-16: "I am debtor both to the Greeks and to the barbarians; both to the wise and to the unwise. So as much as in me is, I am ready to preach the gospel to you that are at Rome also. For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek."

A church that is not a soul-winning church is not a true New Testament church. Churches are sometimes tempted to give first place to recreational and social programs. The reason our soul-winning activities are so weak and futile is that we do not believe that unconverted souls are actually lost. In fact, many church members do not profess conversion. Too many do not know the prayer power it takes to get others saved, and in our church work do not have soul-winning power. God is looking for fruit—not merely to see that the tree is alive.

We cannot "play church" and get by. "Every tree which bringeth not forth good fruit is hewn down, and cast into the fire" (Matt. 3:10). The church in Ephesus did not remain true to the Founder (Christ), and in less than a century this word was written, "Remember from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and remove thy candlestick out of his place, except thou repent" (Rev. 2:5).

And there was the strong and vigorous church of Sardis, which was compelled to hear these words: "I have not found thy works perfect before God" (Rev. 3:2b). The stars of the churches of Laodicea, Thyatira, and Pergamos went out in gloom and their names are only memories!

Why did such a fate befall the churches of Asia Minor? Worldliness had crept in; the cross was lowered; worship became a form and then a mockery; and down these churches fell. They might have lifted up their

cities, and saved the people. But they forgot their lofty mission for souls. They grew proud and vain, and sought through controversy, social ease or vain glorious work to win support, when it was only sounding brass and a tinkling cymbal. The business of the church is whatever the business of Jesus was. The church is to take her orders from Him as her Head.

The great commission says three things: First, we are to make disciples; Second, "baptizing them in the name of the Father, and of the Son, and of the Holy Ghost"; Third, "Teaching them to observe all things whatsoever I have commanded you." Upon the following of this program we have the promise of His presence: "and lo, I am with you alway, even unto the end of the world."

The first point in the program is to evangelize everywhere and get converts. Then we are to see that these converts put on Christ in baptism. Then we are to give due care to the converts or else our recruits will desert us. The converts must grow in Bible knowledge and obedience; they cannot grow on chaff and inactivity. They must be active workers or die. But social entertainment is not enough. People who do not worship are not likely to work. New converts are tempted with doubts and questions, the temptations of sensual enjoyments. And when they leave Christ, WHERE DO THEY GO? To leave Christ is to give up Christ and the Bible, to discredit the testimony of every friend that Jesus ever had.

"Therefore, leaving the word of the beginning of Christ, LET US GO ON UNTO PERFECTION (let us go on unto full growth); not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrines of baptisms, and of laying on of hands, and of the resurrection of the dead, and of eternal judgment. And this will we do if God permit" (Heb. 6:1-3). This is no mystical, inward perfection, but that well-rounded knowledge of the mind of God which His Word alone can give. Milk-fed Christians become deserters. Full-grown Christians comprehend and enjoy strong meat. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth" (2 Tim. 2:15). "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3:16, 17). He who does not neglect the appointed means will be enabled to enjoy the answer to this prayer: "Now the God of peace . . . MAKE YOU PERFECT IN EVERY GOOD WORK TO DO HIS WILL, working in you that which is well-pleasing in His sight, through Jesus Christ; to whom be glory for ever and ever. Amen" (Heb. 13:20, 21).

WHERE IS GOD'S POWER?

A city full of churches
Great preacher, lettered men,
Grand music, choirs and organs;
If these all fail, what then?
Good workers, eager, earnest,
Who labour hour by hour:
But where, oh where, my brother,
Is God's almighty power?

Refinement: education!
They want the very best.
Their plans and schemes are perfect,
They give themselves no rest;
They get the best of talent,
They try their uttermost,
But what they need, my brother,
Is God the Holy Ghost!

We may spend time and money
And preach from wisdom's lore,
But education only
Will keep God's people poor.
God wants not worldly wisdom,
He seeks no smiles to win;
But what is needed, brother,
Is that we deal with sin!

It is the Holy Spirit,
That quickeneth the soul.
God will not take man-worship,
Nor bow to man's control.
No human innovation,
No skill, or worldly art,
Can give a true repentance,
Or break the sinner's heart.

We may have human wisdom,
Grand singing, great success;
There may be fine equipment,
But these things do not bless.
God wants a pure, clean vessel,
Anointed lips and true,
A man filled with the Spirit,
To speak His message through.

Great God, revive us truly!
And keep us every day;
That men may all acknowledge,
We live just as we pray.
The Lord's hand is not shortened,
He still delights to bless,
If we depart from evil
And all our sins confess.

— Samuel Stevenson.
—Huntington, Indiana.

NOVEMBER is HOME MISSIONS Month. Give for
the spread of the GOSPEL in the United States.

Items of General Interest

(Continued from Page 2)

ASHLAND, OHIO, PARK STREET BRETHREN. The members of the Park Street Church entertained Ashland College students at a special dinner in the church on Tuesday, November 17th. A good attendance, plenty of good food, and a fine evening of fellowship is reported.

ASHLAND, OHIO, GARBER MEMORIAL BRETHREN. The W. M. S. of the church has accepted the responsibility of taking care of the evening prayer services held each Sunday evening.

The Intermediate Sunday School Class was in charge of the Thanksgiving Eve prayer meeting.

NEW LEBANON, OHIO. Laymen's Sunday was observed on November 8th, with the message in song and word being presented by Rev. Ray Snyder.

PLEASANT HILL, OHIO. The Pleasant Hill Church was host to the Union Thanksgiving Service on November 25th.

Brother Floyd Sibert has the following to say in his bulletin relative to the recent series of Bible lectures presented by Rev. William Hoke: "Brother Hoke's messages were some of the finest. Those who came were truly fed upon the bread of life. They were practical and applicable to human life today. The high attendance was 104. The average was 70."

WEST ALEXANDRIA, OHIO. Brother Harold Garland reports two reconsecrations as a result of the recent revival services in which Brother John T. Byler was the Evangelist.

GRATIS, OHIO. Two children were presented for dedication on November 8th.

WILLIAMSTOWN, OHIO. Services on November 8th were cared for by Rev. Kenneth Solomon of Ashland; on November 15th and 22nd, by the Editor of Publications.

Brother David Ramsel, Pastor, who was injured recently in an automobile accident was able to return to his home in Ashland on November 18th and is making a nice recovery.

NAPPANEE, INDIANA. Mrs. J. M. Bowman of Peru, Indiana, was the guest speaker at the W. M. S. Public Service on November 22nd.

PERU, INDIANA. The Evangelistic Services under the direction of Rev. and Mrs. L. O. McCartneysmith, closed on November 8th; a farewell for the Evangelists being held in the church basement following the evening service.

Brother J. Milton Bowman, in commenting on the Services, says, "We feel that the meetings have been very helpful."

Baptismal services were held on Sunday, November 15th, with Holy Communion being observed Thursday evening, November 19th.

NORTH MANCHESTER, INDIANA. The North Manchester church was host to the Union Thanksgiving service, Sunday evening, November 22nd.

ROANN, INDIANA. From the Roann bulletin for November 15th, we learn that Mrs. G. L. Maus has been a patient in the hospital at Rochester, Minn. Let us remember her in prayer.

GOSHEN, INDIANA. Brother Virgil E. Meyer was guest speaker in the Goshen Church on November 22nd, speaking in the interests of Christian Education and Ashland College.

Family night, with a "carry-in" fellowship meal, and a brief program including pictures of Ashland College, was observed on November 18th.

SOUTH BEND, INDIANA. A reception for the new pastor and family, Rev. and Mrs. J. D. Hamel, and daughter, was held on November 13th.

ELKHART, INDIANA. The Elkhart church enjoyed the presence and work of an Ashland College Gospel Team on November 15th. The team was composed of Roy Zehner, Chuck Selby, Warren Hunn, and Carl Barber. The morning message was given by Carl Barber.

Holy Communion was observed on November 18th.

Elkhart's recent cash day resulted in a total offering of \$1,177.55.

LANARK, ILLINOIS. The Pastor and family were the recipients of Lanark Brethren's "Ingathering of Food" Sunday held recently.

"Church Officers' Night" was observed on November 8th, with a good attendance being reported by the Pastor, Brother H. Francis Berkshire.

A basket dinner, in honor of Mr. and Mrs. H. Brice Puterbaugh, was held on Sunday, November 22nd. Brother and Sister Puterbaugh have faithfully served the Lanark church, the Central District, and our Denomination for many years. They are the parents of our Pastor at Morrill, Kansas, Brother Edwin Puterbaugh, and of Mrs. Marjorie Berkshire, wife of our Mission Board General Secretary. The Puterbaughs, because of their health, are moving to Tucson, Arizona.

WATERLOO, IOWA. The Waterloo Union Christian Youth Fellowship service was held in our church the evening of November 8th. A dinner and program was included.

Brother Spencer Gentle writes the following interesting note relative to the meeting: "Generally, there are only about 100 that attend. The ladies were to serve a light supper for them, and so we planned on 125. Guess what? Two hundred and twenty-five came! We had fun, and we got them all fed." The program featured two films, one on race problems and one on alcoholism. There was also a panel discussion on Christian Vocation.

STOCKTON, CALIF. From Brother Cecil H. Johnson's bulletin we learn that Mrs. Johnson was taken to the hospital for an emergency surgical operation on November 2nd.

We also learn from the same bulletin that Brother Charles E. Johnson has been in the hospital for special treatment recently.

Let us be faithful at the throne of grace in behalf of these who are ill.

Missionary Department

OUR ARGENTINE MISSION

(For the information of all our Brethren The Mission Board presents herewith the constitution of the Association as adopted by the Brethren Churches of Argentina, as announced last week. This document is the result of the concerted efforts of the Argentine Brethren for six years.)

CONSTITUTIONAL ACTS OF THE ASSOCIATION OF THE BRETHREN CHURCH (In Argentina) GENERAL PART

Article 1. The Brethren Church began its work in Argentina on September 10 of the year 1909, and October 31, 1948 it was organized as the "Asociacion de las Iglesias de los Hermanos" in a general assembly in the city of Rosario. In 1950 it was decided to revise the statutes that had been presented during the previous year. The present statutes were accepted in a meeting of the general assembly of the Association by a two-thirds vote in the city of Cordoba on the twelfth of October 1951, and finally it was adopted by the special Assembly on September 1, 1953 in the Capital Federal.

Article 2. The Association of the Brethren Church, formed on October 31, 1948, will be composed of the affiliated Christian Evangelical churches of the Brethren and will have its headquarters in the Federal Capital at Arcos 3099, Nunez in the Republic of Argentina.

Article 3. The Association of the Brethren Church is a body of baptized believers. The manner of receiving members is by their profession of faith in Jesus Christ, the Son of God, by repentance of sins, baptism by triune immersion, and confirmation by the laying on of hands.

Article 4. Requirements for admittance into the Association are the following:

- a. The soliciting church should send a written request to the Association and should have a minimum of fifteen members in full communion (received according to article 3.)
- b. It should provide proof of its New Testament faith and Christian practices, in accordance to the Brethren Church doctrines; it should be accepted by the Assembly with a delegate of the church present.

Article 5. The principle aims and purposes of the Association are as follows:

- a. To propagate the Gospel for the eternal salvation and happiness of

men, faithfully fulfilling the commandments of our Lord Jesus Christ.

- b. To encourage and coordinate the efforts made by the churches to accomplish its work in evangelization, either by missionary endeavors, literature, radio, or other legitimate means of setting forth its teachings.

3. To promote as far as possible, complete harmony and communion among the churches.

d. To make known the teachings of Christianity as regards public morality, the unity of the family, peace, honesty, and all that which according to Christian doctrine contributes to the betterment of society.

e. To found and maintain institutions of learning, seminaries, Bible institutes, etc., and carry on an educational program.

The secondary purposes of the Association are as follows:

f. To found and maintain institutions of charity, especially orphan asylums, home for old folks, hospitals and clinics.

g. To publish books, magazines, and pamphlets, found libraries, and contribute in every possible way to the cultural development of the people.

h. To encourage the practice of sports, which are not contrary to piety and Christian morality, to organize camps and carry on any activity which will contribute toward mental and physical development.

ITS RELATION TO THE CHURCHES

Article 6. The Association will not intervene in the internal affairs of the churches, except in cases where they should act against part (b) of article 4, or fail to fulfill (a) to (e) of article 5, or when they should act in opposition to the authority invested in the Mesa Directive as set forth in article 32; in order to exhort them with love to return to the true doctrine or to the necessity of fulfilling the aims of the Lord.

Article 7. The resolution, suggestions or recommendations of the Association will have executive authority in all matters related to the present statutes.

Article 8. The Association will have the right to exclude any church which would not comply with the conditions required in part (b) of article 4, and parts (a) to (e) of article 5. This resolution must be approved by a two-thirds vote of the Assembly.

ITS RELATION TO OTHER ORGANIZATIONS

Article 9. The auxiliary bodies of the Association which make up the internal organization of the affiliated churches such as Women's societies, Christian Endeavors, Sunday schools, etc., must be recognized by the Association and be governed by rules which are in agreement with the statutes. They must be self governing in the field of own activities, but they must report annually to the Assembly; furthermore, they will be subject to whatever directions the Assembly might consider necessary to issue.

Article 10. Regional, district, or similar organizations formed by the Brethren churches may be recognized by the Associations, and in such a case, they would send a delegate to the Assembly who would have voice but not a vote.

AS THE REPRESENTATIVE OF THE CHURCHES

Article 11. The Association is the organ which represents the churches affiliated:

- a. Before other Associations, conventions, congresses, and other groups or organizations of the Brethren Church, either national, continental or world-wide.
- b. Before Christian Evangelical groups or churches in the country or abroad.

ITS RELATION TO PUBLIC AUTHORITIES

Article 12. The Association is the organization which represents the affiliated churches before the public authorities in any jurisdiction.

Article 13. In order to make effective the previous article, the annual Assembly shall designate one or more authorized representatives with power to transact, with their signature, jointly or separately, according to the instructions of the Assembly, all the

necessary operations for the faithful and complete fulfillment of their duties. In case of a vacancy among the mentioned representatives for any reason, the Mesa Directiva may remove or replace the persons named, informing the following assembly.

PATRIMONY

Article 14. The patrimony of the Association shall consist of:

- a. The affiliation fee of the churches, which amount shall be fixed by the Assembly.
- b. The voluntary donations or contributions which make possible the work of the different committees or boards.
- c. Any contribution, donation, or fee. The Association will be able to buy or dispose of properties and to do any other kind of financial operation.

Article 15. The churches or organizations or individuals who contribute funds, may designate for what purpose they are to be used. In case of an impossibility to comply, or a necessity to use the funds otherwise, the Assembly may alter the decision by a two-thirds vote. The Association may purchase, own, or dispose of properties and possessions of any kind, and may perform any sort of financial operation. In case the Association is dissolved, the properties can be transferred to any other similar Evangelical institution according to that which is decided by the last Assembly.

ASSEMBLIES

Article 16.

- a. The Association shall hold an annual assembly which shall be composed of the delegates of the churches. For this purpose, each church shall name a delegate for each fifteen members and or fraction with a corresponding substitute. This number may be modified by the assembly with a majority of votes.
- b. The affiliated churches may send delegates with credentials to the General Assembly; the credentials should be examined by the president of the Assembly, and the delegates shall remain in office for a year. These credentials should certify that the delegate is a member in full communion in the church which he represents, and by which he has been elected by a majority of votes in a church meeting.
- c. The workers shall have voice and vote; the list of workers shall be given to the president of the Assembly by the Mesa Directiva.
- d. No delegate may represent more than one church.
- e. Delegates with credentials and substitutes acting as delegates shall have voice and vote; substitutes shall have voice but no vote.
- f. The Mesa Directiva shall decide when the students shall have a vote in the Assembly.
- g. Members in full communion shall have voice but no vote.

h. The form of the voting shall be optative except in the case of the election of persons or where secret voting would be necessary.

Article 17. Each Annual Assembly shall name the date and place for the next Assembly, which may be held in any part of the country, but in special cases, or in case of necessity, the Mesa Directiva may change these or call a special Assembly.

Article 18. The Assembly shall have the right to exclude by a two-thirds vote any member that would give sufficient reason for doing so.

Article 19. One of the requisites, prior to the admission of the delegates, is that the church be up to date with the payment of the fee required by the Assembly.

Article 20. Assemblies shall be called by a means of publication in the official organ of the church, namely the "Testigo Fiel" with at least 15 days of anticipation. More than that, a notice shall be sent to each of the churches by the secretary. Any special Assembly shall be called by the Mesa Directiva with fifteen days notice.

Article 21. The minimum quorum of the Assembly shall be two-thirds of the eligible voters.

Article 22. The resolutions of the Assembly will require a half plus one of the votes, except in those cases in which the statutes require a larger number of votes.

(Continued next week)

THE EDITOR'S PULPIT

HOW SAFE ARE WE?

(Continued from Page 3)

by an active witnessing for Him, we can find security. Now, or never, we must become increasingly positive in our faith and practice of Christianity. God hears and answers prayer; He sees and honors faithfulness and sincerity in our lives.

To answer our question, "How Safe Are We?" we say that America is as safe as her faith in God, and no safer! This has been the case with nations in the past. We would not be fair to ourselves or to the Brethren everywhere if we were to make any other prediction.

Present trends in our own country re-emphasize our need of complete reliance on God, in worship of His Holy Name, in obedience to His every command, in the purity of daily living. God will never forsake His own, if His own are faithful and obedient to Him.

(In a later Editorial we hope to mention a few of the things in Mr. Streater's article relative to conditions of worship under Communism.) W. S. B.

Wedding Announcement

BARNETT-KING. Rev. Harold Barnett and Miss Doris King were united in the bonds of holy matrimony, Saturday, September 12th, in the County Line Brethren Church, near LaPaz, Indiana. The double ring ceremony was performed by the undersigned and Rev. Herbert Gilmer, Pastor of the County Line Brethren Church. Music was furnished by Mrs. Robert Keplinger, pianist, and Mrs. Phillip Lersch, vocalist.

Mrs. Barnett is the daughter of Mr. and Mrs. Wallace King, Rt. 1, Lakeville, Indiana. Rev. Barnett is the son of Mr. and Mrs. Earl Barnett, Haddix, Kentucky.

Mrs. Barnett is a graduate of Lapaz, Indiana, High School, and is a Junior in Ashland College, Harold is a graduate of the Riverside Christian Training School, at Lost Creek, Kentucky, and is a student in Ashland Theological Seminary. Rev. and Mrs. Barnett are at home at 508 N. Bowman St., Mansfield, Ohio, where Harold is the Pastor of the Brethren Church of Mansfield.

Lyle H. Lichtenberger.

Echoes of Homecoming at Ashland College, on October 17th and 18th

Homecoming at Ashland College in 1953 was one of the most successful and significant in the history of the event on the campus. In the first place, the weather was beautiful, all that could ever be asked of weather in the middle of October. Many more than the usual number of alumni, friends and parents of the present student body came to the campus to renew old acquaintances, make new ones and to see what the new Ashland is going to look like.

The campus was decorated beautifully by the different organizations of the school. Buildings were dressed in their very best to impress the visitors. Outstanding in this regard was the new Student Union which featured a stork delivering this, the newest building on the campus. The buildings, the gates and the stadium all wore the purple and gold and featured the fact that this is the Diamond Jubilee Year of the college. It told the visitors in no uncertain terms about the 75 years of progress that the college has made.

The Dramatic features of the day and the alumni dinner were successful in bringing together those who remember the old Ashland in a period of reacquaintance.

Queen for the Homecoming was Miss Bernice Rodabaugh of the Williamstown (Ohio) Brethren Church and a beautiful and gracious queen she was. She was elected by the college football squad earlier in the week before homecoming and the selection was announced the day before the event. Miss Rodabaugh is majoring in music on the campus and is very active in many of the music organizations. She is a member of the class of 1956. Miss Rodabaugh is the daughter of Mr. and Mrs. Arthur Rodabaugh, of Williamstown, Ohio.

Another outstanding event of this Homecoming was the dedication of the new Moller Pipe Organ given as a memorial to his wife by Charles F. Kettering. This matchless instrument was played at the Sunday afternoon service, first by Miss Eunice Kettering, Composer in residence of Ashland College, and niece of Mr. Kettering, and then by Miss Mabel Zehner, Instructor of Organ at the College. The audience, which filled Memorial Chapel, was thrilled, as was Mr. Kettering, who was present and made the presentation speech.

Ashland lost the football game.



News From Our Churches

LOREE BRETHREN CHURCH

We have just written the report of sorrow in the record of our deaths during the last quarter and also the report of joy in the reestablishing of a lovely home in the marriage of two highly esteemed people. A brief report of the church work is appreciated by many and especially by those who know the persons and places reporting.

This church does not suffer from a summer slump as prevails in some city churches. Many of our folk do take vacations, but their work does not permit them spending their summers at the lakes. We had a good Daily Vacation Bible School with a faculty of fifteen and a student body of 83 enrolled, and perfect attendance records by 43 children. No salaries were paid, but we gave our entire faculty a sightseeing bus trip to Chicago, our first stop being Don McNeill's Breakfast Club. During our absence at conference, Mr. Ernest Sommers, one of our lay members who has spiritual vision and desires to do more service for the Lord, preached on conference Sunday morn-

ing. Rev. Robert Byler was with us for three services and appreciated by our people.

Our Homecoming is always a good day in attendance, program and fellowship. Rev. C. A. Stewart was our guest speaker for the afternoon service. A former pastor for nine years and highly esteemed by the entire community. Mrs. D. A. C. Teeter who served with her husband for seven years as pastor, was present and brought personal greetings. Also, Rev. W. T. Lytle, a former pastor brought greetings. The Lytles live in Flora, and Mrs. Lytle remained at home with Mrs. Stewart, who is quite ill. Greetings were also read at the morning service from Rev. and Mrs. A. E. Whitted, Rev. and Mrs. A. H. Tinkle, and Rev. and Mrs. R. K. Higgins. Of course the dinner is a very real part of the activities of the day. A special dedicatory service for lovely new pulpit furniture, which was the gift of our W. M. S., was a feature of the afternoon service, and memorials which we consider a very appropriate testimonial of memory to our members who have gone forth during the year to the eternal home which our Lord has prepared. In the dedicatory service, Mrs. Elmo Kunkle presented the gift for the W. M. S., and Beveridge Shinn accepted for the church as a member of the trustee board. In the Memorials Miss Thelma Stone was reader and Miss Phyllis Waters placed floral tributes. The choir rendered a fine program of music under the direction of Mrs. Edward Bargerhuff, with

Mrs. Edward Lippold pianist and Ronald LeMaster organist, consisting of 2 choir numbers, male quartette, ladies quartette and ladies sextette.

At the close of the afternoon service the pastor and wife held "Open House" and all were invited to the parsonage to make a friendly call and see the newly decorated and newly assembled furnishings of the home which the church provides for their pastor and family.

The closing ceremony of the day was the marriage of our beloved brother minister and a former pastor of the Loree church, Rev. C. C. Grisso and Anna Kulp, before the altar in a private wedding. It was a good day with many happy memories.

Our communion service on the Sunday night before, gave us our largest attendance since our pastorate here. Thus Loree should have a bigger and better day.

Claud Studebaker.



FIVE YEARS IN FALLS CITY, NEBRASKA

Time has a strange manner of whizzing by. On October first of 1948 I met J. G. Dodds at the home of his son, Gilbert, and we started for Falls City in his car. We arrived on Saturday, October 2nd. We crossed the Missouri river at Rulo and what a surprise for me. I was looking for prairie country and instead was riding through the most beautiful county I had ever seen.

Sunday, October 3rd, was a big day. It was Home Coming. A big program had been prepared. There was a big dinner at noon. The new pastor was officially received into membership of the church and appropriately installed in his official capacity as pastor.

At the end of a month I came back to Winona Lake to get Mrs. Eppley. We drove back to Falls City and soon found ourselves located in the parsonage and ready for our new duties.

No attempt will be made to review accomplishments, real or imaginary. Following are a few of the activities in which I soon found myself. A religious census covering the city; a city-wide personal evangelism campaign; a city-wide revival with Roland V. Hudson as the evangelist; a revival meeting in our own church each year; the church roll corrected; a new constitution for the church written and printed; a Junior worship period planned and inaugurated; and work in building Camp Wyandotte as well as serving on the Camp Staff during camp weeks.

I must mention one other accomplishment while in Falls City. I became interested in the study of prophecy and developed a new chart on God's Revelation of the Ages. I delivered thirteen sermons from it in my own church. I gave it one night in the home of a shut-in who had invited in neighbors and friends. A Methodist layman learned about it and became interested and asked me to give it during a week in a city-wide plan. This was done and at the close of the week the following appeared in the local paper, the writer being unknown to me.

Quote. "A chart study on 'God's Plan of the Ages', by Rev. H. E. Eppley, came to a close at the Brethren Church last night. The class, open to members of all churches, began last Monday night with an attendance of 34. The attendance continued to increase each night until last night there were 70 present for the final session.

Printed copies of the chart will be made by the originator, Rev. Eppley, and sent to those who desire them. The chart is the result of intensive study. It depicts God's way of dealing with man from the beginning of time to the final judgment and destiny of mankind."

When the time neared for us to leave there were many farewells. The entire church met in a mass farewell supper. We were instructed to occupy certain chairs and in front of us on the table was a cake in the form of an open book with an appropriate farewell message written with colored frosting on its two pages. This cake was made by one of the lady members of the church. After supper the moderator took charge and presented us with a cash gift of no mean amount. There were many other farewells given. The following from the local paper will describe one. Quote. "Officers of the Falls City Council of Churches and their families and ministers of Falls City and their families met at the Brethren church last night to bid farewell to Rev. and Mrs. H. E. Eppley who are retiring from the ministry and plan to live in their home at Winona Lake, Ind."

I cannot close this without a word about the need of Falls City. THEY NEED A PASTOR. Few appreciate the importance of that statement. The district is removed from the center of Brethrenism and is sometimes thought of as being almost off the map or "out in the sticks." THIS IS NOT SO. Falls City is made up of human souls with an eternal destiny. WHO WILL HELP FINISH THESE PEOPLE A SHEPHERD? WHO WILL GO?

One final word of appreciation. I would not even hint that everything was to our liking or that all was accomplished that we wished to see done. It was not. All humans are imperfect and therefore do not see alike. Hence not all we wished to see done was done. However, we look back to Falls City with many pleasant memories and wish to say to the Church and other friends in the city THANK YOU AND MAY GOD LEAD YOU AND BLESS YOU.

—H. E. Eppley.

Note: Brother Eppley informs the Editor that he is available to present his chart in one or more services, upon invitation. Address him at Box 103, Winona Lake, Indiana.—W. S. B.



NORTH MANCHESTER, INDIANA

The First Brethren Church of North Manchester, Indiana has been having some very interesting meetings this fall. On October 11th, our church had Rally Day with several very interesting musical numbers by our young people. For Sunday School, Max and Dean Cox played a Cornet and Trumpet Duet, while for Church, Lavaughn Kindley and Cary Jackson played a Saxophone Duet. These Duets were accompanied by our new Sunday School Pianist, Miss Margaret Kindley and our Church Organist, Miss Sandra Westafer. The Hadassah Circle Quartet also rendered a lovely number. This Quartet consists of Mrs. Lester Urschel, Mrs. Arden Ayres, Mrs. Harold Baker, and Mrs. Clarence Kindley accompanied by Mrs. Ross Briner. (This same Quartet sang for the W. M. S. District Rally at Roanoke). The Rev. D. Richard Wolfe talked on "The Communion of Saints." At noon a Basket Dinner was enjoyed by all. During the dinner the Young People favored us with many piano, vocal and in-

trumental numbers. There was an attendance of 225 at our Rally Day Service.

The Annual Business Meeting was held recently with the following election of 1953-54 Church Officers: Clerk, Mrs. Lester Urschel; Treasurer, Mr. Harold Baker; Ass't. Treasurer, Mrs. Paul Burton; Corres. Sec., Mrs. Charles Gaebler; Ushers, Charles Gaebler, Harry Frey; Trustee, Oman Harris; Educational Committee Member, Mrs. J. R. Schutz; Vice Moderator, Charles Ambridge; Boy Scout Representative, Larry Martin; Decoration and Flower Committee, Mrs. Albert Metzger, Mrs. Paul Wendel, Mrs. Wm. Pottenger; Music Committee, Mrs. Charles Gaebler, Mrs. J. R. Schutz, Mrs. Harold Jackson, and Miss Sandra Ambridge. Our minister was hired for a three year term last year so Rev. D. Richard Wolfe will be our minister.

On Sunday, October 25, our Minister, Rev. Wolfe, was called to speak at Ashland and also to perform a wedding in Ohio, so one of our Laymen, Mr. Harry Martin was our Devotional Leader with the sermon being given by The Rev. Orrin Manifold of our Methodist Church here in North Manchester.

Recently our church lost one of its very faithful members, Mrs. Aurah Klutz. The Rev. Bert Hodge from Veedburg, Indiana came to assist our Minister in the services.

Mrs. Charles Gaebler, Cor. Sec.



MULVANE, KANSAS

The Youth at the Brethren Church, Mulvane, Kansas, are on the march for the Lord Jesus Christ. Wayne C. Howard was appointed Director of both the BYC and the Young People's Prayer Service. The Prayer Service is held on the same evening that the Adult Prayer Group meet. The two groups are combined for the opening song service and prayer together, then the boys and girls ranging from Jr. and Sr. High ages, meet in the church basement for their Bible Study and prayer service. There are always 20 to 25 for this service. We thank the Lord for these boys and girls, who are interested in the things of the Lord. Many of these Young People come from homes whose mothers and fathers do not attend church. We are glad they still enjoy this kind of a service.

Their fine attendance and cooperation is made possible by the prayers, conscientious and faithful interest of the pastor, Rev. J. F. Burton, the Director, and the untiring efforts and the prayers of the church people and parents' cooperation.

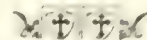
These Young people furnish special music at our church services. They are now working on a mixed quartette. Several play different instruments.

On September 29, 1953, they sponsored a Special Public Service, at which there was about 150 in attendance. The congregation sang the following songs: "Redeemed," and "It is Glory Just to Walk With Him," after which our pastor, Rev. Burton, led the group in choruses, with Guitar Accompaniment. Donald Coleman, one of our young people, led in prayer. The girls quartette composed of Patty Nicholson, Martha Munhollon, Salle Britton, and Retha Strait sang, "Mansion over the Hilltop." Rev. Burton read Luke 12:16-34. Brother William Towery sang a solo. "It is no Secret," with his Guitar. The Young People sponsored a sound film, "FORGOTTEN VALLEY," (a story of a boy who led an atheist to the

Lord). Ronald Howard, another young man, closed with prayer. An altar call was given and 2 young people accepted the Lord Jesus Christ as their personal Savior and 10 other young people met at the altar for prayer and consecration to the Lord.

Pray for us that we might be instrumental in winning the lost young people in Mulvane to know the Lord Jesus Christ as their own personal Savior. The fields are WHITE and WE want to be faithful to HIM.

Mrs. Lee Howard



AN ECHO FROM ARGENTINA

On account of failing sight, hearing, and strength, along with a major surgical operation, I have not written for The Evangelist for a long time.

Probably from henceforth I will have to depend upon others to supply the news from our missions here, while I give my time to the writing of some books which for a long time I have felt called to write.

It is a pity that not more of our pastors here are prepared to report their work in English. We encourage all of them to learn English, and most of them can "speak it a little," but need help with the writing. We have a number of young people in the Union Seminary, in which brother Byler teaches, who may soon be able to write it. Sister June Byler is now teaching in her brother's place in his absence, and when he returns it will be her turn to go and give you in person an account of our work.

An important step in the case of our work is the formation of a "comision directiva" which corresponds to the executive committee of the General Conference and takes care of all matters of general interest which arise between conferences. My grandson, Norman Romanenghi, is the present chairman of this commission and the work is going forward nicely.

Our General Conference was held in Gerli, a district of the great city of Buenos Aires, in October. It was well attended and did good work. Our church paper, "El Testigo Fiel," is being prepared by Sister June Byler, who is also replacing her brother as teacher of music in the Union Seminary and in the care of the group of believers in Nunez (Nunyez), a populous suburb near the Seminary, which is not occupied by any other workers.

We enjoyed very much the visit of Brother Drushal and hope that he will write fully of his visit and impressions of the work. Brother Zeche, who has been pastor in Rosario, has now given thirty years of good service as national pastor, and is by law entitled to retirement on pension.

We have not opened up many new missions this year, for lack of workers. There are plenty of openings, but also there are many new workers of other churches coming in. Before the close of the century the protestant work, rather than the Catholic, will dominate in Argentina, and also in Brazil.

We hope and pray that the church in the homeland will grow in its interest so that in the record of individual giving it may be at the top instead of near the bottom as compared with other churches.

May God bless you all.

—C. F. Yoder.

Brethren Youth Crusaders

Devotional Topics

Clarence S. Fairbanks Topic Writer

Topic For December 6, 1953

GOD WITH US FOR JOY—

Scripture Reading: Psalm 16:5-11

THIS MONTH we will celebrate the birth of our Lord. The central message of this great event is "God Is With Us." During the month of December, we will look at this theme from several points of view. This evening we are going to discuss the topic, "God with us—for joy." In verse five, we are told, "The Lord is the portion of mine inheritance." God had said to Aaron, when he gave him no special inheritance, "I am thy Part and thine Inheritance among the children of Israel. David claims the same privilege.

I. GOD IS WITH US TO BRING THE JOY OF CONTENTMENT. Verses 5-7. "The Lord is my chosen portion and my cup." What more could anyone desire than to know that God is inheritance? A man's "Cup" in Scripture is his lot or condition in life. (See Psalm 11:6 and 22:5). There are many things that people would give their lives to obtain—money, land, social standing, fame, and power; but the Psalmist sees that these things really do not satisfy the deep longings of the soul. The writer of these words was close to the mind of Christ when he realized that if we seek first the kingdom of God and his righteousness the other necessities of life would be added unto us. God is with us to bring the joy of contentment.

II. GOD IS WITH US TO BRING THE JOY OF CONFIDENCE. Verses 8 & 11. "I keep the Lord always before me." Notice those words "keep" and "Always." God is ever by our sides, but we may be very far away from Him. "I keep the Lord—He permits me to put out my hand and put Him where I want Him to be." Do you keep God uppermost in your thoughts, in your deeds, and in your speech? Does He lead you, as it were, by a cloud in day time and a pillar of fire at night?

How do we keep the Lord before us? David says, "I keep the Lord before me; because he is at my right hand." In the midst of life's battles, we have the word of Christ, "Lo, I am with you alway unto the end of the world." All of this leads up to the final clause of this verse, "I shall not be moved." Why could David say all of this? It was because he had come to see that men who build their lives on the principles of God's Word are like the man who built his house upon the rock. When the winds and storms of temptation, trial, and tragedy beat upon him, God will be with him to help. Yes, God is with us to bring the joy of confidence.

III. GOD IS WITH US TO BRING THE JOY OF COMFORT. Verse 9. "My heart is glad and my soul rejoices." Things in this life are never final, never stable and are always changing. It is God alone who is eternal—the Alpha and the Omega. We do not mean to suggest

that the person whose faith is in God will always have comfort in the sense that it is ease. In fact Jesus said that we would be happy when we would be persecuted for His name sake. There is a comfort and a peace that comes to the person whose mind is stayed on God. Blessed is the man who can say,

Thou, my all!

My theme! my inspiration! and my crown!
My strength in age! my rise in low estate!
My soul's ambition, pleasure, wealth—my world!
My light in darkness and my life in death!
My boast through time! bliss through eternity!
Eternity, too short to speak thy praise!
Or fathom thy profound of love to man!

—Edward Young.

IV. GOD IS WITH US TO BRING THE JOY OF CONVICTION. Verse 10. "Thou wilt not leave my soul in hell." Hell in this particular verse refers to the grave so that the passage is David's affirmation of life beyond the grave. The hope of immortality is at the very heart of Christianity. Think of the difference it made to the Psalmist and to countless millions who have followed him to know that our labor in the Lord is not in vain. Thank God for the joy of knowing that we shall live forever with our Lord.

V. GOD IS WITH US SO WE CAN BE JOYFUL. Verse 11. "In thy presence there is fullness of joy." St. Paul spoke of himself as "sorrowful, yet always rejoicing." Jesus went to the Cross for the joy that was set before Him. One of the distinctive marks of many people today is that they have no conception, still less experience, of a joy that can deepen in silence and even in sorrow. It is said of W. E. Gladstone's daughter that she was "So happy she could afford to be serious." Some people cannot afford to be serious, for the moment they are serious they come face to face with the spectre of their own unhappiness. Compare the peace that God gives with the pleasures of the world and you will find that the,

"Pleasures are like poppies spread,
You seize the flower, its bloom is shed!
Or like the snowflake in the river,
A moment white— then gone for ever."

God is with us forever and so is the peace and joy He came to bring through Jesus Christ our Lord.



How About Your Offerings??

HOME MISSION OFFERING

Give through your local church, or if this is not possible, note the following information. Church Treasurers, also please note:

Make checks to the Missionary Board of the Brethren Church, and address Missionary Board of the Brethren Church, 524 College Avenue, Ashland, Ohio.

Prayer Meeting Studies By C. Y. Gilmer



BROKEN LILIES

While working in my garden, I one day leaned too low
And rudely broke two lily buds that I had cherished so;
Regret and consternation across my spirit stole,
But tenderly I gathered them and placed them in a bowl.
And to my joy they did not die, their fragrance filled our
home;
They seemed to open lovelier, thus set apart alone.
Oh, I shall never doubt again the Gardener Divine,
Who breaks His buds, not carelessly, but with the wise
design
That He may draw them close to Him, through sorrow
set apart,
Their fragrance breathing sweeter in the garden of His
heart.

Alice Hansche Mortenson.

"PARADOXICAL AS IT MAY SEEM, God means not only to make us good, but to make us also happy, by sickness, disaster and disappointment," said C. A. Bartol. H. Bonar has stated, "How fast we learn in a day of sorrow! Scripture shines out in a new effulgence; every verse seems to contain a sunbeam, every promise stands out in illuminated splendor; things hard to be understood become in a moment plain." Were it not for affliction we would not know God as the Author and Giver of consolation (Psalm 23:4; Romans 15:5; 2 Cor. 1:3; 7:6; Col. 1:11; 2 Thess. 2:16, 17). Each Person of the Godhead is described as the Author and Giver of consolation under affliction. Isaiah 61:2; John 14:18; 2 Cor. 1:5 speak of Christ in this regard. John 14:16, 17; 15:26; 16:7; Acts 9:31 speak of the Holy Ghost in this respect.

The saints are promised that they shall have consolation under affliction (Isaiah 51:3, 12; 66:13; Ezekiel 14:22, 23; Hosea 2:14; Zech. 1:17) through the Holy Scriptures (Psalm 119:50, 76; Romans 15:4), by ministers of the gospel (Isaiah 40:1, 2; 1 Cor. 14:3; 2 Cor. 1:4, 6). This consolation as abundant (Psalm 71:21; Isaiah 66:11), strong (Heb. 6:18), everlasting (2 Thess. 2:16), and a cause for praise (Isaiah 12:1; 49:13).

The afflicted are to pray for God's consolation (Psalm 119:82). The saints are to administer comfort to each other (1 Thess. 4:18; 5:11, 14). In vain may one seek such help from the world (Psalm 69:20; Eccl. 4:1; Lam. 1:2). How good of God to give consolation to those who mourn because they hate their sin (Psalm 51:17; Isaiah 1:18; 40:1, 2; 61:1; Mich. 7:18, 19; Luke 4:18), to those who are troubled in their minds (Psalm 42:5; 94:19; John 14:1, 27; 16:20, 22), to those deserted by their friends (Psalm 27:10; 41:9-12; John 14:18; 15:18, 19), to the persecuted (Deut. 33:27), to the poor (Psalm 10:14; 34:6, 9, 10), to the sick (Psalm 41:3), to the tempted (Romans 16:20; 1 Cor. 10:13; 2 Cor. 12:9; James 1:12; 4:7; 2 Peter 2:9;

Rev. 2:10), to the aged (Psalm 71:9, 18), and to the dying (Job 19:25, 26; John 14:2; 2 Cor. 5:1; 1 Thess. 4:14; Heb. 4:9; Rev. 7:14-17; 14:13).

"But wondering, I read, 'In everything Enriched!' IN EVERYTHING? Lord, is this King
Of bitter pain and helplessness, this cross
Which is so hard for me to bear, this load
Of one who was most dear to me, these tears
Which burn upon my paling cheeks, these fears,
These failures and these hours of black despair
When Satan whispers, 'Does God really care?'
These days I toiled for Thee, but saw no fruit,
This seed I sowed, which seemed to take no root,
Are these part of my enriching, Lord?
With tear-dimmed eyes I read Thy precious Word,
'ENRICHED IN EVERYTHING!' Lord, let me see
No single circumstance which comes to me
But is transformed, refined, by touch of Thine
To living gold, O Alchemist divine!

—Martha Snell Nicholson



Lesson Comments by Fred C. Vanator

Lesson for December 6, 1953

GOVERNMENT UNDER GOD

Lesson: Romans 13:1-10; Acts 5:25-29

IT HAS BEEN RIGHTLY SAID that "the basis of divine blessing, so far as national life is concerned, is a faithful relationship to God, both on the part of the rulers and the people of the nation . . . the certain road to ruin, for a nation, is the road that turns from following after God." And herein lies the danger of the American people.

In our lesson for today the topic is well stated—"Government UNDER God." We must think of it as "ideal government"—government as God would have it; government that gives both God and man their rightful place; government that is conducted on genuine Christian principles. When Paul says, "Let every soul be subject unto the higher powers," he surely must mean that we should be subject to rulers who are guided by moral and ethical principles as well as legal prerogatives. This is brought out by the fact that Paul calls attention to the fact that "rulers are not a terror to good works, but to evil . . . for he is a minister of God to thee for good . . . a revenger to execute wrath upon him that doeth evil."

As Christians we should be concerned in the matter of making government measure up as nearly as possible to the divine ideal which God has set forth in His Word. We need remember that as long as the world lasts there will be men of good will and men of evil intent within its borders. There is that constant warring between the forces of good and those of evil. One of the great battles

fields where these forces are found to meet is in the realm of government. Our law books are so filled with laws and counter-laws that almost any misdemeanor can be side-stepped through the connivance of tricky or wicked men. The Christian's part in combatting this is to condemn what is wrong in his government by featuring what is right.

There are three verses in the Word which could well form our course of action: 1. "Ye shall be witnesses unto me" (Acts 1:8); 2. We cannot but speak the things which we have seen and heard" (Acts 4:20); "We ought to obey God rather than men" (Acts 5:29). Someone has said, "In all matters whether civil or political or religious, our first responsibility is to God. Nothing should come into our lives that in any way casts reflection upon our relationship with the Lord. By our daily living, all men should know that we are His disciples." And this cannot

happen when Christians are willing to sit on the sidelines and let the other fellow do the work of reform.

Note this pertinent paragraph from Arnold Commentary: "A people is no better than its government and a government is no better than its people. If Christians will shoulder their twin responsibilities of evangelism and citizenship, men of Christian standards can be elected to public office, corruption in government can be done away with, communist infiltration can be checked, and America can remain strong and free, exalted by a righteousness of which God approves."

This is a lesson which should make us all think of our individual responsibility to good government. Just how well we use our Christian life as an aid to good government will be shown as we do our part in electing men to office who have ideals which conform to God's ways of rule.

Young Men and Boys' Brotherhood Program

Percy C. Miller

Month of December

Topic—Seeing Christ

Scripture Lesson—Luke 2:25-35

1. At this season of the year our thoughts turn to the birth of Jesus, our Saviour. Are we longing to see Him? Simeon was righteous as God judged him. He was a devoted man. He wanted to see the Lord's Christ. After he had seen Him he said, "Lord, now lettest thou thy servant depart in peace, according to thy words: For mine eyes have seen thy salvation." Simeon recognized that in Him was our salvation. Those of us that would see Christ must go to His House; for there the Lord, whom ye seek, shall suddenly come to meet you, and there you must be ready to meet Him.

2. Simeon took Christ up in his arms. Are we willing to do the same? We note three things in Simeon's words in Luke 2:29-30. (1) He acknowledged that God was as good as His Word, that he should not see death until he had seen the Lord's Christ. (2) He blessed God that he had seen His salvation. Do we feel as wonderful that we have found our salvation? (3) It was his confession of faith that this child was the Saviour. Simeon was promised that he should not see death until he had seen the Lord's Christ. So he said, "Now let it be so."

3. There is one thing in which all are interested alike; their soul's salvation. It doesn't disappear with education. It is not lost with the lack of education. God sent a man to prepare the way for Jesus in whom is our salvation; namely, John. "There was a man sent from God whose name was John (John 1:6)." John was straight and forward in his preaching and teaching and witnessing. Such effort on our part will have the same effect on the people as John had. People flocked to him to see how they might flee from the wrath to come. They must have been

convicted of their sins. John would say to them, "You poor, lost, condemned sinners before God." They would ask, "How can we make peace with God?"

4. John wanted all men to see the Christ. He thus preached it; he taught it; he witnessed it. Many heard and believed. We too are to preach, teach and witness for Him when once we have seen Him. "Ye are my witnesses," said the Saviour. How can we witness for Him? Name several ways.

5. How often we have, "The cause of Christ." Christ has a cause which is being tried. He is plaintiff in the suit pending for nearly 1900 years. It has been settled by millions but still pending for millions more. The ministers and all true Christians are the only attorneys to prosecute His claim. Christ claims the case of mankind is His. We are bearing witness one way or the other all the time; silent or not. We are in court all the time. The jury is watching us. Stenographers are taking down our evidence. The Saviour is looking and listening; a great record is being kept in Heaven. What kind of evidence are you giving for Christ? Are we so living that we have peace? Now, have you at this season of the year truly seen Christ? Let's look upon His birth as being for our benefit. Let us rejoice and be glad all our days. Let's see Him this season as we have never seen Him before. May He mean more to you now than ever before.

SUGGESTIONS FOR YOUR MEETING

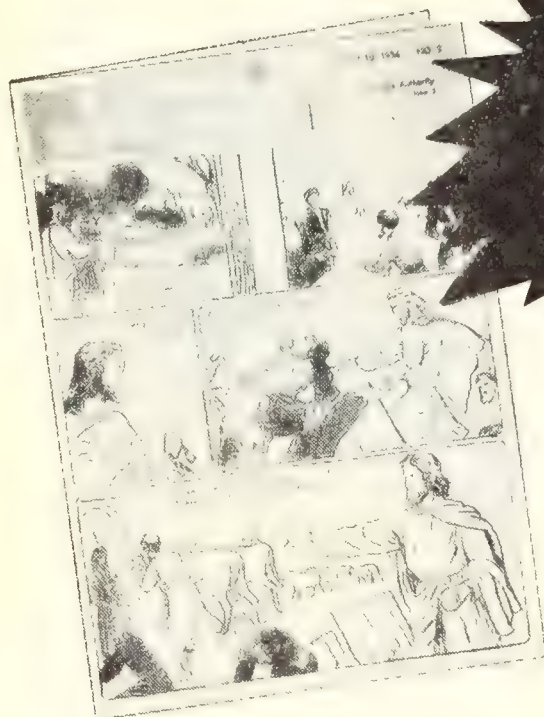
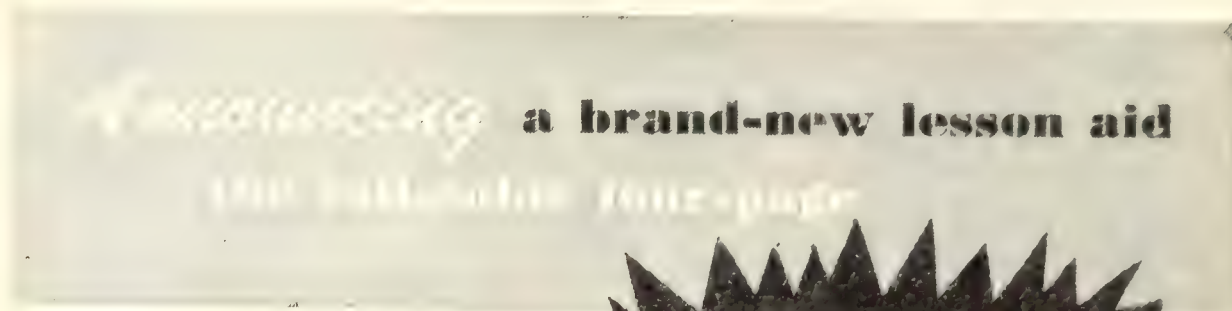
Read many portions of Scripture appropriate for this season. Sing many Christmas numbers. Take time to look over the story connected with each song.

NOTICE TO NORTHERN INDIANA LAYMEN

The regular quarterly meeting of The Northern Indiana District Laymen will be held at the Elkhart Brethren Church on Monday evening, December 7, 1953. Serving of supper will begin at 6:00 P. M. Election of officers will be held during the business meeting. An excellent program is planned.

Louis W. Berger, President,
Northern Indiana Laymen.

SPECIAL ANNOUNCEMENT ABOUT STANDARD'S NEW SUNDAY SCHOOL LESSON SUPPLEMENT.



Designed as an **International Uniform Lesson aid** for all those who use **Uniform Lessons**, this new four-page full-color picture weekly dramatizes, visualizes, and emphasizes the morning Sunday-school lesson. In reverent, appealing, continuous picture style, **UNIFORM SUPPLEMENT** highlights the Bible story and offers a direct life application through a present-day Christian family just like your own.

IT COSTS SO LITTLE!

Your supply of **UNIFORM SUPPLEMENT** will always be mailed four weekly issues at one time, and at the **low cost of only 15c. per pupil, per quarter, in quantities.**

UNIFORM SUPPLEMENT is not meant to take the place of . . . or to be used separately from any **Uniform Lesson aids** or story papers you are now using, but rather to greatly enhance the value of all those helps. Planned for use by all the members of your Sunday school.



The Lesson in Bible Story . . .

A visual presentation of the day's Bible lesson. Inspiring, full-color Bible pictures, reverently done, summarize each week's Scripture lesson. **Biblical in every detail** lesson emphasis in every picture.



The Lesson in Everyday Life . . .

In full-color picture panels, a typical Sunday-school family—the **MERITS**—bring into focus every week a practical lesson application for today as it affects Mother and Dad, Beth, Tommy, and Debbie.



A Thought for Today . . .

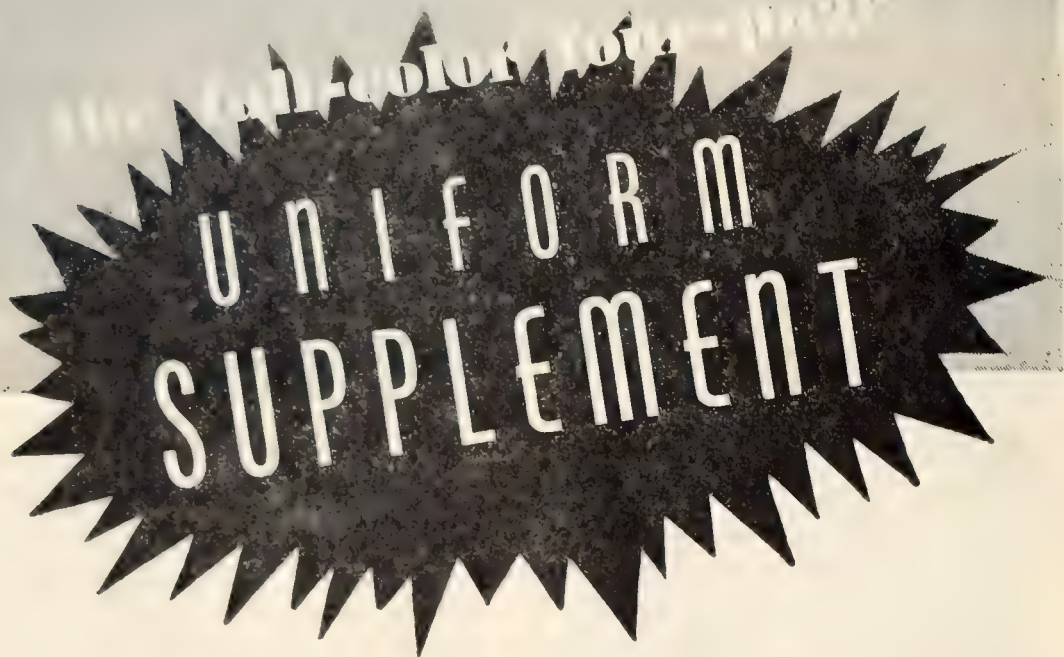
Concluding the weekly lesson emphasis, "**A Thought for Today**," offers both variety and inspiration. The theme emphasizes a single thought or "**devotional gem**" for the reader to carry with him into the week.

YOU WILL FIND THIS HELPFUL IN YOUR SUNDAY SCHOOL. USE COUPON ON BACK PAGE.



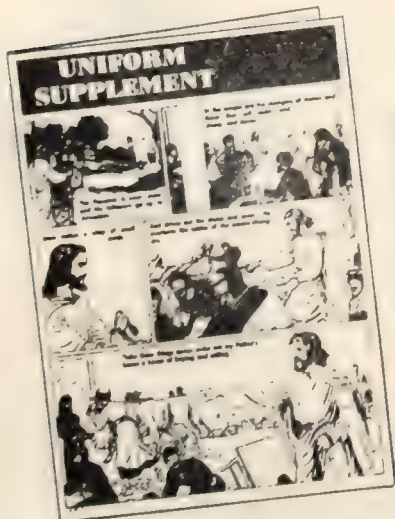
NOW!

**a brand-new lesson aid
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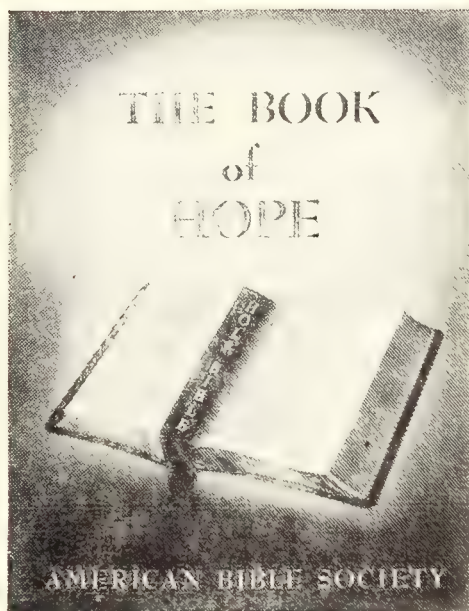
THE

Official Organ of The Brethren Church

BRETHREN

EVANGELIST

UNIVERSAL BIBLE SUNDAY—DECEMBER 13, 1953



*Break Thou the bread of life,
Dear Lord, to me,
As Thou didst break the loaves
Beside the sea;
Beyond the sacred page
I seek Thee, Lord;
My spirit pants for Thee,
O living Word.*

*Bless Thou the Truth, dear Lord,
To me—to me—
As Thou didst bless the bread
By Galilee;
Then shall all bondage cease,
All fetters fall;
And I shall find my peace,
My All in all.*

*Thou art the bread of life,
O Lord, to me,
Thy holy Word the truth
That saveth me;
Give me to eat and live
With Thee above;
Teach me to love Thy truth,
For Thou art love.*

THE BRETHREN EVANGELIST

Published weekly, except the fourth week in July and the last week in December.

THE BRETHREN PUBLISHING COMPANY
Ashland, Ohio

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URGENTLY NEEDED

THE BRETHREN'S HOME at Flora, Indiana,
NEEDS A SUPERINTENDENT AND MATRON
SOON. Mr. McDaniels asks the Board to be relieved
as soon as possible, that he may care for his own
business.

Those who may be interested please write Mr.
John R. Johnston, President, New Lebanon, Ohio
(R. R. 1, Box 229), or Rev. E. M. Riddle, Secre-
tary, 186 Spring St., Johnstown, Penna.

E. M. Riddle.

Items of General Interest

OAK HILL, W. VA. Brother Milton M. Robinson, who
will conclude his pastorate at the Cumberland, Maryland,
Brethren Church, has been given and has accepted an
unanimous call to the pastorate of the Oak Hill Church.
Rev. Fletcher Arritte, a Methodist minister, has been car-
ing for the Oak Hill services during the interim between
pastors.

VINCO, PENNA. Chaplain E. J. Beekley, from the
Sampson U. S. A. F. Base, in New York, was guest
speaker in the Vinco Church on November 15th.

Brother Beekley also addressed the quarterly meeting
of the Home Circle Sunday School Convention, meeting
on November 15th in the Vinco church. He showed colored
slides of his trip to the Holy Land.

JOHNSTOWN, PENNA. THIRD BRETHREN. Baptis-
mal services were held the evening of November 22nd,
following the Revival meeting conducted by Brother John
F. Locke, of Maurertown, Virginia.

BERLIN, PENNA. Brother Horace Huse, Pastor of the
Main Street Brethren Church, Meyersdale, Penna., was
guest speaker at Berlin's Father-Son Banquet on Novem-
ber 3rd.

MEYERSDALE, PENNA. MAIN STREET BRETH-
REN. A new Mimeograph has been presented to the
church by Miss Miriam M. Bird and Mrs. Earl M. Walker.
The machine has been presented in memory of their par-
ents, Mr. and Mrs. Cyrus M. Bird, for many years faith-
ful members of the Meyersdale Church.

CAMERON, W. VA. Brother William Keeling, Pastor
of our Masontown, Penna., church, was guest speaker in
the Cameron Church, Sunday afternoon, November 22nd.

AKRON, OHIO, FIRESTONE PARK BRETHREN. A
Leadership Training Class has been effected in the Akron
church, has already had several meetings, and now plans
to continue shortly after the first of the new year. The
manual, "Training For Service," is being used.

LOUISVILLE, OHIO. The Pastor, Brother L. V. King
reports that the Northeast Ohio Youth Rally was a great
success, with 106 present for the banquet. Louisville, in-
cidentally, won the banner again.

Brother King was radio speaker over WFAH, Alliance,
recently.

NEW LEBANON, OHIO. Brother Robert Byler, Mis-
sionary to the Argentine was speaker on Thanksgiving
morning in a special service. The Robert Bylers were
feted to a carry in supper the Friday following Thanks-
giving, at which time Brother Byler presented the story
and pictures of their work in Argentina.

+++++ This 'n' That +++++

By the Editor

SPECIAL NOTICE

PASTORS, CHURCH BOARDS: How are you coming
on your plans for putting your church on the 100%
Brethren Evangelist Subscription List? We have not said
too much about this recently, but now with the first of
the new year approaching we feel you have a good oppor-
tunity to start your 100% standing with the first of the
year.

Your best plan is to determine the number of families
you have in your church. To determine this number, con-
sider how many church bulletins it would take to mail

(Continued on Page 11)



The Editor's Pulpit



"Holy Bible. Book Divine"

THE 13TH OF DECEMBER is known as "Universal Bible Sunday." It is to be hoped that Brethren Ministers, Sunday School Superintendents, Teachers and youth leaders will give recognition to this special occasion.

Through the use of Bible displays, pictures, talks, sermons, films,—a special emphasis can be profitably placed upon the Word of God.

We should be thankful that we have the liberty of reading, studying and expounding the true Word of God—the Bible. This is not possible in many parts of the world.

The Bible contains the eternal Word of the eternal God for the eternal souls of men. Often criticized, often hated, it nevertheless brings comfort, joy, peace and life to all who hungrily and eagerly search its pages.

Let us not take too lightly this Bible which is ours. To us it has come through the centuries. "Holy men of God spake as they were moved by the Holy Ghost," says the Apostel Peter. And we know that "All scripture is given by inspiration of God," as Paul tells us in II Timothy. For over 1800 years the various writers, as they appeared in their day upon the stage of life, wrote their part for this wonderful Word of the Lord. With the Old Testament written originally in Hebrew, and the New Testament originally in Greek, the Word of God has been given to us.

TRANSLATORS

Few of us today could read Greek and Hebrew, so translations have taken place often amid much opposition, imprisonment and sacrifice. Into Latin, the Word was translated. The German language received the Word of the Lord through translations. Many of our own ancestors knew not the Bible in English as we know it, but rather they knew it in German. To them it was precious as it is for us today. For the English speaking people of the world, many translations and versions have appeared—some good, some poor.

All of these various translations were designed to make the scriptures more clearly understood. Some translations have stood the test of time; others because of their own weakness or poor quality, have dropped by the wayside of time. Others have met with considerable opposition. Even our own present King James' Version, the Bible in common use today and which has brought precious peace



and hope to millions, was, for 100 years after its appearance rejected, abused, burned, and opposed. The King James' Version, so highly prized and accepted by millions of English speaking peoples today, met with opposition, yet being the Word of the Lord, it has endured through the years.

"BATTLE OF THE VERSIONS"

Since the first translators began their work in early centuries, there has been "the battle of the versions." As long as this age of Grace continues, there shall always be this battle—as there have always been the storms of doctrinal interpretations, etc.

CANONIZING

If you think the "battle of the versions" today is bad—think what it must have been like in the days of the "canonizing" of the scriptures. By "canonizing" we mean that process whereby it is determined which books or writings "belonged" in Holy Writ, and those which didn't.

(It must be remembered that Holy men of God wrote—yet they were human and were dependent on the leading of God as He moved in His mysterious ways His wonders to perform. Oftentimes, for them, there were great periods of indecision, even as there is for us in our Christian work and planning today.)

Th sixty-six books in our Bible today are there as a result of the canonizing process. Canonizing, a subject in itself with which we cannot deal too extensively here, sifted the great stockpile of early writings, coming forth with the sixty-six books we call our Bible. Some of the books in our Bible barely survived the canonizing process; other writings did not get the nod of approval and do not appear in our Bible. There may be some people who would question the authenticity of certain books in the Bible, and they might even consider that other writings of that day should have been included. Perhaps the "battle of the versions" through the years has been mild compared to that day when the Bible was being "canonized." Much theological energy could be used to discuss the

(Continued on Page 7)

JESUS' CONCERN FOR HIS CHURCH

REV. C. A. STEWART

(A message delivered at the 1953 Indiana District Conference.)

John 17:9, 15.—“I pray for them; I pray not for the world, but for them which thou hast given me; and I am glorified in them. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from evil.”

THE CHRISTIAN CHURCH throughout the world is an organization for which Jesus laid aside his glory he had with the Father before the world was, and “took upon him the form of a servant, and was made in the likeness of men,” and for which he suffered and died at the hands of man. It is an organization of blood-bought blood-washed souls. Christ paid the price with His own blood and it is His church. He said, “I will build my church”; therefore He was much concerned about His own body. While He was with the Disciples He sent them forth to preach the gospel and He referred to the world as wolves. “I send you forth as lambs among wolves.” This was indicating the trouble the church would face in the world and the suffering they would have to endure.

In His sermon on the mount He gave the warning against false prophets and called them wolves in sheep's clothing. The purpose of the wolf in such disguise would be to destroy. Again and again He called His followers “sheep,” and warned them concerning the affliction they would have to endure in the world. In all His ministry, Jesus was gathering men and women of all classes around Him and bringing them into a great Christian fellowship, and all the time He kept pointing to the future dangers they would have to face. He was aware of the fickleness of human nature, which was demonstrated when He told them He was the bread that came down from heaven and they would have to feed on Him. Many of His disciples turned and left Him, and as though He would test the mettle of Christian faith in the apostles, as the shadow of the cross was across His pathway, He said, “Will ye also go away?”

This drew from Peter's lips the confession that he had found in Jesus that which his soul was so much in need of “Lord to whom shall we go? thou hast the words of eternal life.” Yet He had not fully come to the place where He could withstand the aggression of Satan, for it

was not so long after this, he followed Jesus afar off and finally denied Him. It was for just this kind of trying ordeals when the followers of Christ would be tried to the limit, that Jesus prayed for them.

I.

Jesus prayed for the church because they were in a hostile world that would employ every means possible to hinder their progress and destroy their usefulness. There are two mighty forces in the world. This Jesus made plain when He said to the Jews, “Ye are of your Father the Devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; For he is a liar and the father of it.”—(John 8:44).

Jesus was not only telling them that there was an opposing force but He also gave them the characteristic of its leadership. A liar, murderer and deceiver. John said, “he deceiveth the whole world.” The human race has demonstrated that they are gullible from the time of Adam. Barnum was right when he said, “The public loves to be fooled.” The Devil has taken advantage of that fact and has been working in various ways both in and out of the church to convince men that there is no God, or that He is too good to do anything about sin. If he cannot convince men that there is no God he will give them a religion which makes them feel comfortable in their sin. Road blocks to Glory are set up by Satan to keep men from reaching the place where Jesus said, “I go to prepare . . . for you.”

Satan's tactics is to imitate God. This is what caused his fall in the beginning. He could not hide his purpose from God the Father. But it is quite different with men who are so easily deceived. Paul warned the church at Corinth against the wiles of Satan and declared that “Satan himself is transformed into an angel of light.” There are many good people who belong to the church who cannot discern between good and evil, and are willing to compromise with the evil forces.

Jesus was not blind to the dangers to which the church was exposed. Again and again He had come in contact with the great deceiver and was forced to do battle with him. From His birth to His death He was pursued by Satan, who sought His life, and knew that the Coming

of Christ into the world was for the purpose of combating his evil design. Therefore, Satan sought to destroy Jesus in His infancy and all through His life, Jesus was coming face to face with him. He was fully aware that the great deceiver, Satan, would be no less determined to thwart His plan and purpose in the activities of the church which was commissioned to carry out the work of the Lord in the world.

History has revealed to us through the suffering of the church that the opposition will stop at nothing to destroy God's plan and purpose in the world, if possible. Most of the early preachers of the gospel suffered an untimely death and the church was driven from place to place by the mighty forces of evil. Jesus was never free from attack and He knew the church would also be the target for the same power, therefore He prayed for the church. The opposition does not always employ the same method of approach, nevertheless he is an aggressive foe, and uses whatever method is the most effective. He will appear as a roaring lion in open rebellion against the church or as a lamb in all innocence and get into the good graces of the church in order to accomplish his evil design. Satan is a subtle personality who approached the first pair in the garden of Eden, who was surrounded with beauty and had close fellowship with God who walked and talked with them; yet through Satan's subtilness he beguiled them into sin, and sin has come upon all mankind. He is not only a foe but a mighty foe.

Paul recognized this and he warned the church in Ephesus by saying, "Put on the whole armour of God, that ye may be able to stand against the wiles of the Devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all to stand."—Eph. 6:11-13. Paul was saying the church was not able to combat the evil it would encounter in its own power and it needed the armour and power of God. The evil forces, being spiritual, made it impossible for man to successfully combat. Therefore Jesus prayed that they might receive the wisdom and strength of God.

II.

Jesus prayed for the church because they had a great task before them. One that was so great that man in his own wisdom and strength could not comprehend or accomplish. This is a great age of development in the scientific world when seemingly there is nothing man cannot accomplish. He may sit in his home and turn a dial, bringing entertainment from the other side of the world. He can listen to music, a debate, or the roar of the cannons, or he can pick up the receiver and in a few minutes talk to his loved ones and friends in almost any country in the world, or he can board a plane and in a few hours be with them.

It has not been so long ago that a man was considered somewhat unbalanced when he could talk about flying through the air, but today men have reached the speed of seven hundred and fifty miles per hour and are talking about fifteen hundred. We watch all the great developments, and then like the fellow who looked at the



giraffe in the zoo and then turned and walked away and said, "There ain't no such animal." Medical science is astounding the world with their achievements and we have reached the age when we are saying nothing is impossible for man. But the task of building the church and saving men is beyond the accomplishment of man. Therefore Jesus was reaching up to the throne of God and was pulling down from the power house of God the power by which the church was to work. With all of the accomplishments of man, the church could not exist if it were not for the power of God. There is no other explanation for the existence and development of the early church other than God's protection and love.

Statesmen from all over the world are much concerned and are working day and night to bring about peace between nations, and any intelligent person will admit that is a tremendous task. Many times we place that first in the category of greatness, but it fades out of view when compared to the great task of evangelizing the world. Nations will disappear and be forgotten like the soldier that defends it, but the church, the body of Christ is eternal, and after the planets have fallen out of space and the heavens folded up like a scroll the church will remain in the new Jerusalem, the city of God. Jesus said to his disciples, "He that believeth on Me, the works that I do shall he do also; because I go to my Father."—John 14:12.

The works of Jesus astounded the world and yet He said the church would do greater works. He was ever keeping before them the greatness of the task. He was leaving them and going back to the Father and would not be with them in tangible form. Many Christians do not realize the greatness of the task. They neglect the church and the Lord's work, using every kind of a flimsy pretext possible. Their little puny business must have the right away above the Lord's work. Many are more concerned about their own pleasure or making a few more dollars than they are in the work of the church and as far as they are concerned the church can die. Far too many are willing to trust in having their names on the record rather than doing anything in the church. They are lulled to rest by the thought that they are to be receivers only. Yet Jesus said, "Go ye therefore, and teach all nations." We see then the work to which the church has been called is world wide in scope and reaches into eternity. It is so big that it calls for the help of every Christian. Knowing this, Jesus prayed for them.

III.

Jesus prayed for the church because it is through the church the world is to hear the Gospel. He said, "As thou hast sent me into the world, even so have I also sent them into the world." When Jesus called the apostles, and sent them out to preach, He did not choose influential men or assign to some great institution the task

of preaching the gospel, but He chose very ordinary men and formed the foundation of the greatest institution the world will ever know, and they were commissioned to "go and preach and teach." **This is the only task assigned to the church and to the church only was it given.** In failing to do that we have failed the Lord and have no right to call upon Him only when we are in need.

Paul Laurence Dunbar the American Negro Poet wrote the following poem:

The Lord had a job for me, but I had so much to do,
I said, "You get somebody else—or wait till I get through."

I don't know how the Lord came out, but He seemed to get along:

But I felt kinda sneakin' like 'cause I knowed I'd done Him wrong.

One day I needed the Lord—needed Him right away,
And He never answered me at all, but I could hear Him say

Down in my accusin' heart, "Nigger, I'se got too much to do;

You get somebody else, or wait till I get through."

There are so many Christians who seem to think they have nothing to do, and will shirk every responsibility. They not only bury their talents, but themselves, under the cares of the world, and the church can get along the best it can. "If the church needs prayer, I pay the preacher for that; if it needs teachers, I am not qualified; if it needs officers, some one else can do it. I don't have time and any way, I have served my time; if it needs money, I can't afford it." The work is shifted to some one else, the blessing is lost, the Lord has been disobeyed and they have not fulfilled their duty. Sure, some one else will do these things, but the church has failed just that much. Two horses can pull much more than one, and more work will be done.

The task is a big one and every Christian will feel his weakness and unworthiness but the Lord did not throw us out on our own. He said, "Lo I am with you." The best preacher or singer in the world cannot save a soul. But the Holy Spirit will work through him to reach men

for Christ, if given the opportunity. It is not how much we know but the wisdom of God to use what we know. James said, "If any man lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."—James 1:5. A man may be silver-tongued and speak fluently, and yet not win a soul for God, while on the other hand he may not be such a fluent speaker and be used of God mightily. In writing to the Corinthian church, Paul said, "For Christ sent me not to baptize, but to preach the gospel; not with wisdom of words, lest the cross of Christ should be made of none effect."—1 Cor. 1:17. He also said, "Hath not God made foolish the wisdom of this world? He was not criticizing worldly wisdom but He was telling them that worldly wisdom alone could not reach a soul and bring them to the Lord. Worldly wisdom must be supplemented by the Spirit of God.

In Paul's preaching to the Corinthians he said, "And my speech and my preaching was not with enticing words of man's wisdom, but the demonstration of the Spirit and of power: . . . For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the spirit of God; neither can he know them, because they are spiritually discerned."—1 Cor. 2:4, 11-14. Paul was an educated man yet he declared that his preaching was by the Spirit of God.

Before Jesus left this world and went back to the Father, He told the disciples to tarry in Jerusalem until they were endued with power and received the Holy Ghost before they were to go out and preach. We have no record that a soul was saved or any preaching was done in that period of time between the crucifixion and the ascension of Christ. They waited as the Lord told them until the day of Pentecost, after which they went out and preached with power. The Lord would have them know that their preparation was not complete without the

(Continued on Page 10)

THE DEVIL'S BEST TOOL

It was once announced that the devil was going out of business and would offer all his tools for sale to whoever would pay his price. On the night of the sale they were all attractively displayed, and a bad-looking lot they were. Malice, hatred, envy, jealousy, sensuality, and deceit, and all the other implements of evil were spread out, each marked with its price. Apart from the rest lay a harmless looking wedge-shaped tool, much worn and priced higher than any of them.

Someone asked the devil what it was. "That's

discouragement," was the reply. "Well, why do you have it priced so high?"

"Because," replied the devil, "it is more useful to me than any of the others. I can pry open and get inside a man's consciousness with that when I could not get near him with any of the others, and when once inside I can use him in whatever way suits me best. It is so much worn because I use it with nearly everybody, as very few people yet know it belongs to me."

It hardly need be added that the devil's price for discouragement was so high that it was never sold. He still owns it and is still using it.—Sel.

THE EDITOR'S PULPIT

HOLY BIBLE, BOOK DIVINE
(Continued from Page 3)

authenticity of our canonized books of the Bible—but this, we believe, would be time badly wasted.

OUR ANSWER

Our answer to the "battle of the versions" today—??? We believe that the Bible is the inspired Word of the eternal God. We believe that Christ, the Son of God is honored and glorified on its every page. We believe that the way of salvation for men is to be found by all who earnestly read its precious truths. We believe that the Bible speaks of the eternal heavenly home for all who are Christ's—born again Christians. We also believe that the Bible is speaking for God when it declares an eternal punishment for all who reject Christ. In short, we believe the Bible to be the Word of the Lord for sinful men.

We also believe that since the Bible is God's Holy Word, that He is watching over it to keep it pure, undefiled, and truthful. As God directed the men of old to write, as God worked in the hearts and minds of the canonizers, so He works even now to keep it a precious Book of eternal truth for our hearts.

THE IMPORTANT THING

The important thing to remember on this Universal Bible Sunday is, "What are we permitting the Bible to do to us?" Have we hid it in our hearts to keep us from sin? Do we read it, searching for the lessons God has for us. Are our lives transformed into lives of love, compassion, and kindness toward our fellowmen? Have we permitted God's Holy Word to permeate our whole being, making us a lighthouse of spiritual direction in these darkened days of sin?

In thousands of languages and dialects, for multitudes of the world's teeming millions, the Word of the Lord, under the direction of the Holy Spirit, is going forth to proclaim the way of salvation to men everywhere. Have you read its precious pages? Have you searched it diligently? In it, have you found peace of soul? If so, God has spoken to you in the way in which He has spoken to uncountable hearts through the generations of time. For this, on this Universal Bible Sunday, we should thank God.—W. S. B.

JUST A REMINDER

HAVE YOU MAILED YOUR ORDER FOR YOUR FIRST QUARTER SUNDAY SCHOOL QUARTERLIES AND SUPPLIES? Due to the Christmas mailing rush, we cannot guarantee on time delivery if your order is received after December 15th. Just a few days left. Order today!

HAROLD BARNETT ORDAINED
AT LOST CREEK, KENTUCKY,
SEPTEMBER 20, 1953.

Ordination Services for Rev. Harold Barnett, and Consecration Services for his wife, Dona King Barnett, were held Sunday morning, September 20, 1953, in the Brethren Church, at Lost Creek, Kentucky.

Officiating in the Service were, Rev. George E. Drushal, Pastor of the Lost Creek Brethren Church, Rev. W. St. Clair Benshoff, Editor of Publications, of the Brethren Publishing Company, and Rev. William Jackson, local minister in Lost Creek.

Rev. Barnett has been licensed for several years and was approved for Ordination by the Ministerial Examining Board of the Southeastern District of Brethren Churches.

Mrs. Barnett, immediately following the Ordination of her husband, was Consecrated for Christian Service by the laying on of hands and prayer.

The Barnetts, who were married just eight days before, have taken up their residence in the parsonage of the Brethren Church, Mansfield, Ohio, (508 N. Bowman St.). They will continue their work in Ashland College and Seminary this winter, along with pastoring the Mansfield Church. Brother Barnett came from Haddix, Kentucky, and Sister Barnett from Lakeville, Indiana.

Following is the program of the Ordination and Consecration Service.

- PreludeMiss Adah Drushal
- Hymn No. 198
- "Take My Life and Let it Be Consecrated"
- InvocationRev. Basil Young
- Purpose of the ServiceRev. G. E. Drushal
- Trumpet Duet "Great is Thy Faithfulness"
Donald Stoddard and Hercus Combs
- Call to the Ministry by the Lost Creek Brethren Church:
- Report of the Licensing Board of Southeastern District
of the Brethren Church.
- Girls' Vocal Trio .. "Guide Me, Oh, Thou Great Jehovah"
Darlene Barnett, Ruth Cole, and Cleo Campbell
- The Ordination SermonRev. W. S. Benshoff
- The Scriptural ChargeRev. G. E. Drushal
- The Ordination Prayer With the Laying on of Hands,
Rev. William Jackson, Rev. W. S. Benshoff, Rev. G. E. Drushal
- Giving of the Ministerial Authority ..Rev. G. E. Drushal
- Consecration of Mrs. Harold Barnett as the Wife
of an Elder
- Prayer, with the Laying on of Hands
Rev. W. S. Benshoff, Rev. G. E. Drushal, Rev. William Jackson
- Charge to Serve as the Wife of an Elder
Rev. G. E. Drushal
- Closing Hymn No. 244 "I Gave My Life For Thee"
- BenedictionRev. Harold Barnett
- PostludeMiss Adah Drushal

Sunday School Suggestions

Rev. Spencer Gentle

(Sponsored by the National Sunday School Association of the Brethren Church)

ECHOES FROM THE NATIONAL SUNDAY SCHOOL CONVENTION

(Rev. H. Francis Berkshire, Pastor of the Brethren Church, Lanark, Illinois, attended the National Sunday School Convention at Minneapolis, Minn. He has written this report, at our request, for this page.—Spencer Gentle.)

One gets the feeling of a desire to go on a crusade for the Sunday School when he attends one of these conventions. The color, the urgency, the sincerity of its leaders moves a person to recognize the importance of the Sunday School in this age.

There were sixty-four or more workshops which were conducted. All phases of Sunday School work had its corresponding workshop. Outstanding leaders from the continent conducted these workshops. When you hear the appeals and the experiences of such men as Dr. Lee Roberson, Dr. A. S. London, Dr. Clarence H. Benson, Dr. James DeForest Murch, and others, it is impossible to be lethargic concerning the importance of the Sunday School.

Dr. London presented the truth by contrast in his address, "The Cost of Losing a Boy." His intimate friendship with J. Edgar Hoover was recognized when he told of the many experiences where the Sunday School could have prevented crime. The most stirring and heart-felt experience was realized when Dr. London told of sitting with two teen-age boys in their death cells. He asked them where the nearest church was from their home. They said just around the corner. He asked them if anyone had ever invited them to Sunday School, or sent them a postcard. They replied, "No." After he told them about the love of Christ for them and talked with them a while, they said, "Why didn't someone tell us about this before?" and then they placed their sobbing heads on his shoulders.

How important is the Sunday School in America and to the church of Christ? This can be answered by a few statistics. Ninety-five percent of ministers are a result of Sunday School influence. Ninety percent of young people that are saved is due to the Sunday School. Eighty-five percent of those who join the church come through the Sunday School. Eighty-five percent of Christian workers receive their early instruction in the Sunday School. **IT WAS THE SUNDAY SCHOOL THAT MADE AMERICA GREAT!**

Great Britain never gave the Sunday School a chance. In London less than 2 percent attend church! But in the United States less than three percent of the church members are sympathetic and work in the Sunday School! **THE SUNDAY SCHOOL MADE AMERICA AND IT CAN SAVE AMERICA!**

Rev. C. W. Conn gave some rules which will help to establish a good Sunday School:

1. Know the faults of an inferior Sunday School.
2. Correct the failures.
3. Pastor should expect improvement using prayer and faith, and effort.
4. Explore new avenues.
5. Pastor exercise authority and helpfulness in building a better Sunday School. He is the pastor of the Sunday School also.

He also gave five "E's" for constructing a superior Sunday School:

1. Envision a superior Sunday School.
2. Enlarge the knowledge of the work.
3. Enlist helpers.
4. Energize the product.
5. Endure to the end; be persistent until it is successful.

Our prayer for the Sunday School should not be "Help me to do MY work" but "Help me to do THY work."

There was an emphasis on the Pastoral relationship with the Sunday School. The Pastor is the Pastor of the Sunday School also. He should be a ready counsel for his workers. Someone suggested that if your Pastor wasn't interested in your Sunday School you should buy him a ticket to the National Sunday School Convention next year! Or perhaps, give him a Christmas present of books on Sunday School work.

"Follow-up" was stressed in the convention. If a person attends your school and does not return, first learn if he is a prospect and then send a visitor to see him. Visitation programs were paramount in the thoughts of the leaders also. They stressed the plan of visitation relative to Sunday School work. Perennial plans for teacher-training were suggested. Whether you need the teachers or not, there should be a teacher-training class every year.

A large display of the most recent publications and Sunday School materials was shown each day and night.

Dr. Hostetter, of Messiah College in Grantham, Penna., summed up the relationship of methods and materials in the Sunday School to the purpose of the Sunday School. He said, "We might know the tricks of the trade but our nets will be empty. The causes of empty nets (empty Sunday Schools) is closely related to Jesus Christ. The success of the Sunday School is directly related to its own finiteness."

That the Sunday School is not doing as much as it should could be verified by many facts and statistics.

THE SUNDAY SCHOOL HAS ONE OF THE GREATEST OPPORTUNITIES AMONG ALL CHRISTIAN INSTITUTIONS. ITS SUCCESS WILL DEPEND ON WHETHER IT USES THIS OPPORTUNITY FOR THE ADVANCEMENT OF THE KINGDOM OF GOD!

—Lanark, Illinois.

Missionary Department

OUR ARGENTINE MISSION

(For the information of all our Brethren The Mission announced recently. This document is the result of the Board presents herewith the constitution of the Association concerted efforts of the Argentine Brethren for 112 years.)

CONSTITUTIONAL ACTS OF THE ASSOCIATION OF THE BRETHREN CHURCH

(In Argentina)

(Continued from last week)

REGARDING THE OFFICIAL POSITIONS

Article 23. The General Assembly will elect its officials who would be: president, vice-president, secretary, assistant secretary, treasurer, and assistant treasurer. To be elected, the nominee must receive one-half plus one of all the votes; election being done by the system of elimination.

OF THE PRESIDENT AND VICE PRESIDENT

Article 24. The rights and duties of the president are the following:

- To preside over the sessions of the Assembly and of the Mesa Directiva;
- To sign the acts, balances, and general correspondence of the Mesa Directiva;
- He is an ex-officio member of all boards and committees;
- He will call together, along with the secreatry, and with fifteen days notice, any special assembly;
- He will call the Mesa Directiva for its sessions.

Article 25. The vice president will carry out the functions of the president in the case of his death, absence, incapacity or removal from office.

OF THE SECRETARY AND ASSISTANT SECRETARY

Article 26. The rights and duties of the secretary are:

- To write out all communications and correspondence, reserving a copy;
- To make out and control the statistical reports;
- To confirm the signature of the president;
- To maintain and conserve the archives in any determined place;
- To write out the minutes and keep the corresponding books;
- To gather and classify and put in order all the resolutions of a permanent nature made by the Assembly.

Article 27. The assistant secretary will assist the secretary in all of his functions and substitute for him in case of absence or illness; and in case of resignation or death, he shall replace the secretary until the next assembly.

OF THE TREASURER AND ASSISTANT TREASURER

Article 28. The rights and duties of the treasurer are:

- To receive all income coming from the churches, and other funds and contributions. He shall be personally responsible for all he receives;
- To maintain a bank account in the name of the Association, authorizing three persons to withdraw funds on the signature of two persons, one of whom will be the treasurer;
- To present annually to the Association a detailed report (balance) of the treasury, after a previous revision by a legal auditor named by the Association;
- To keep the necessary books, which must be available to the above-mentioned auditor.

Article 29. The assistant treasurer will assist the treasurer in all of his functions and shall substitute for him in case of absence or illness; and in case of resignation or death, he shall replace the treasurer until the next term.

CONCERNING THE MESA DIRECTIVA

Article 30. The Association shall have a Mesa Directiva composed of the president, vice-president, secretary, assistant secretary, treasurer and assistant treasurer of the Assembly.

Article 31. The members of the Mesa Directiva shall perform the same duties as those they perform for the Assembly, for example: the president of the Assembly shall be the president of the Mesa Directiva, etc.

Article 32. The Mesa Directiva will have as its specific duties the supervision and direction of the following for the Association and the Assembly:

- To set the time and date of the Annual Assembly;
- To approve of the list of work-

ers who shall have voice and vote in the Assembly;

c. To select and or to approve the places of annexes or new missionary work, etc., which will receive or are now receiving financial aid from the Association;

d. To approve or supervise all building programs to which the Association contributes funds;

e. To control the expenditures of all funds according to a budget, including pastors salaries and expenses of all other kinds, etc.;

f. The election, direction and approval of all students;

g. The examination and ordination of all pastors and workers;

h. To designate, confirm and assign pastors and workers in cooperation with the local church. In each case there should be agreement on the assignment between the Mesa Directiva, the church, and the individual concerned.

(2) A pastor or worker may be removed by the Mesa Directiva, with the approval of the local church.

(3) The duties and privileges of an ordained pastor may be revoked and removed only after a hearing conducted by the Mesa Directiva to dismiss the person from the ministry, which vote to become effective, must be approved by the Assembly.

i. Name the directors of "Testigo Fiel."

j. Decide about buildings and the direction and supervision of the building program;

k. No member in full communion can be dismissed from any church without the approval or consent of the Mesa Directiva;

l. The Mesa Directiva shall perform such other duties as shall be assigned by the General Assembly.

Article 33. The Mesa Directiva shall hold its meetings every quarter; the president or three other members of the Mesa Directiva may call a special meeting according to the necessity of circumstance.

Article 34. The quorum of the Mesa Directiva shall consist of four members.

Article 35. Regardless of the number present at meetings of the Mesa Directiva, four votes will be necessary

to pass a vote, which could include the president's veto.

GENERAL PLANS OR PROJECTS

Article 36. All the functionaries such as the members of boards and committees and representatives named by the Association for any of its boards or committees should be members in

full communion of an affiliated church. A member of the Mesa Directiva or legal representative must be over twenty-two years of age.

Article 37. The administrative year of the Association begins the first of September and ends the 31st of August of each year.

Article 38. These statutes may be

modified in any Assembly of the Association by a two-thirds vote. The motive of its modification should be presented to and accepted by a simple majority of a previous Assembly. Any of the articles may undergo a modification with the exception of articles 4 and 5.

(THE END)

JESUS' CONCERN FOR HIS CHURCH

(Continued from Page 6)

Holy Spirit. Their task was world wide for they were to begin at Jerusalem and go into the uttermost parts of the earth and the magnitude of it may discourage them, so Jesus prayed for the church that they might have the wisdom to look up and center their vision on the power of God, and with that power go out to do battle with the powers of sin.

Jesus' prayer was "not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil one." He was asking for Divine restraints for the protection of the Church. He also taught the church to pray for Divine restraint of the evil one. In the Lord's prayer He told them to pray that they might be "delivered from evil." Knowing the incapacity of man to cope with evil, He prayed that God would protect and keep them in the world.

IV.

Jesus prayed for the church that they might glorify the Father. Man was the crown of God's creation. When he was created, the Father said, "Let us make man in our image, after our likeness" . . . "And God created man in his own image, in the image of God created he him." He was the most intellectual being into which God breathed His spirit. He was like unto God until sin came and destroyed his godlikeness. His purpose in the creation of man was to glorify Him. But sin destroyed that power and God opened another way by which He could bring man back and have the power to glorify Him. Man in his sin does not glorify God no matter how important he may be in the world. As long as he is in sin he is in darkness and God is light.

The church is the light of God in the world. Jesus said, "Ye are the light of the world . . . Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."—Matt. 5:14, 16. The world will never know God except as they are brought to Him through the church. It has always been God's method for reaching man to use the church. Her program is so big that she could well be busy every moment. She should be so busy that she could not find time to quarrel about petty things and hinder the progress of the work of God. Yet with all her faults the church is the stabilizing influence in the world. Jesus said she is the salt of the earth, or the preserving element. When Jesus prayed for her He was praying that

she might always remain the light and the salt reflecting God in all purity, thereby glorifying Him.

Jesus' concern for the church is revealed in the fact that He provided for Divine leadership for her down through the ages. He said, "I will pray the Father, and He will give you another Comforter, that He may abide with you for ever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him for he dwelleth in you. I will not leave you comfortless: I will come to you . . . But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he will teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."—John 14:16-18, 26. "Howbeit when he the Spirit of truth is come, he will guide you into all truth."—John 16:13.

We not only need His abiding presence, but we need to call upon and appeal to His abiding presence for leadership in the work of the church of Christ. He was concerned about the church and as followers of Him we too must be concerned about it, for it is the representative of God on the Earth.

"This is the Kingdom in which we work, and the power through which we work, and the glory for which we work," and "Who does God's work gets God's pay."

—Flora, Indiana.



FRANKS (BROOKS). Mrs. Alice (Herrington) Brooks, Franks, 80, died August 7, 1953. Married to Francis Brooks in 1891. Six children born to this union, Mrs. H. L. Berkshire, Mrs. James Brown, Mrs. George Loucks of Masontown, Pa., and Charles Brooks, of Detroit, Michigan. Her husband and two children, Kate McManis and Francis, Jr., preceded her in death. Married, 1922, to Howard Franks, who also preceded her in death.

For many years a faithful and loyal member of the Masontown Brethren Church. The undersigned was privileged to be her pastor for seven years. Services conducted in the Masontown Brethren Church by the undersigned.

Floyd Sibert.

PLEASANT HILL CHURCH SPONSORS MISSIONARIES

The Pleasant Hill, Ohio, Brethren Church, under the direction of its Pastor, Rev. Floyd Sibert is sponsoring the sending of Mr. and Mrs. Dennis Snell as they begin their missionary work in Mexico.

The Snells are well known to many of the Brethren, as for the past several years they have been directing music for evangelistic services, conducting Bible conferences and doing supply preaching in some of our churches.

Under the sponsorship of the Pleasant Hill church, the Snells are going to Acapulco, Mexico. They will serve in the work of the "A.1 Mail From God Mission," which as can be gathered from the accompanying picture, is done largely by air. Snell will pilot one of the planes of the Mission as it flies over the rugged mountain regions to the isolated villages. The plane will encircle the village, then flying in low, they will drop New Testament portion tracts for the villagers.

A farewell service for the Snells was held in the Pleasant Hill church on November 1st, at which time the missionaries spoke at the 10:30 service, and participated in the Communion Service at the evening hour. The Snells will drive through to Mexico in a new jeep station wagon which the Pleasant Hill Church helped them purchase.

This 'n' That

(Continued from Page 2)

one to each family, home, or address in your church. Present subscriptions can be carried on on a pro-ratio basis to expire at the same time as the entire list.

On 100% lists, the entire group of subscriptions is handled as a unit; (each year you send in the revised list.) Send in your list, with correct, complete names and addresses. We will pro-rate your present subscriptions you are now receiving in your church, and let you know the cost for your first year.

For \$1.50 per year you are putting your Church paper into every home of your Church. Your Brethren Evangelist IS YOUR LOWEST PRICED ITEM IN YOUR CHURCH BUDGET. To defray the cost to your church,

make a project out of it for the Sunday School, several Classes, or Auxiliaries, or even take up a special offering some Sunday morning.

AND BY THE WAY: A note to individual subscribers. There's no reason for your subscription to lapse. Yet every month it is necessary to "pull" a number of address stencils from our files because the subscriber has not renewed. Postal regulations will not permit us to mail copies of *The Evangelist* after the expiration date. Most of the names we "pull" are put back in a few weeks later as the subscriber discovers he or she is not getting the paper, and then sends in money for renewal.

You can save us this work, and avoid the possibility of missing any copies of *The Evangelist* by sending your renewal notice back to us as soon as you get it. **NOTICES ARE MAILED TO SUBSCRIBERS FIVE TO SIX WEEKS PRIOR TO EXPIRATION DATE.** This should allow ample time for your renewal.

Brethren Youth Crusaders

Devotional Topics

Clarence S. Fairbanks Topic Writer

Topic for December 13, 1953

GOD WITH US—ALWAYS

Scripture Reading: Psalm 139:7-12

THIS GREAT PSALM is in two parts. The first part includes verses 1-18 and deals with the attributes of God. The second part is made up of verses 19-24, and is concerned with the activity of God. Our lesson this evening is taken out of the middle of the first section of this Psalm. Verses 1-6 deal with the omniscience of God. "O Lord, thou hast searched me, and known me." It is a comforting thing to know that God not only knows all things, but that He also knows me. He knows my path and my running, my pallet and my resting. This brings awe, but also joy. "Thou God seest me" is a comfort when we are doing right.

Verses 13-18 deal with the omnipotence of God. Not merely that God is all-powerful but that He controls me. He exercises His power and wisdom in my behalf and they are at my disposal. Our lesson deals with another of the great attributes of God—His Omnipresence. Let us consider this thought under the following points:

I. GOD IS WITH US WHEN WE DO THAT WHICH IS WRONG.

"Whither shall I flee from thy spirit?"

When Adam and Eve committed the first sin in the Garden of Eden, they thought that they could cover up their sin by sewing together fig leaves for a garment and by hiding from God. Adam and Eve did not realize that God was there in the garden when they sinned, for God is everywhere. Has it not been true that men have been trying to hide from God ever since that day and have failed? We are still trying to cover up our short-comings, but the writer of Proverbs found a great truth when he said, "Be sure your sin will find you out."

Ahab thought that he could tell lies and commit murder in order to steal the vineyard that belonged to Naboth, but God found him through the prophet. One is not surprised to read a little later on in the story that the dogs licked up the blood of the King at the same spot that they licked up the blood of innocent Naboth. Jonah is another classic example of trying to run away from God. He too failed.

II. GOD IS WITH US WHEN WE ARE DISCOURAGED. Elijah the prophet had won a notable victory over the forces of Baal yet it seemed that the people were not willing to follow up on his great victory. In despair he went out to Mount Carmel and prayed to God that He would take him out of this world. There was no one in Israel that was as faithful as he ought to be. You remember the message that God gave the prophet—there were thousands who had never bowed the knee to Baal. Then God gave his weary prophet food, rest, and a new message and sent him once again with the message of a

prophet. Remember when you are discouraged, that God is by your side. He is waiting for you to call upon Him.

III. GOD IS WITH US WHEN WE ARE IN TROUBLE. When Jesus was leaving His disciples, He gave them the great commission to preach the gospel in all the world and to make disciples of all men. To encourage them in their work, our Lord promised, "And Lo, I am with you always unto the end of the world." The result was that the disciples were always getting into trouble with the worldly rulers of their day, but they were supremely happy for they knew that their Lord was with them.

Read again the thrilling stories of the Old Testament and you will find that God never deserted His followers when they got into trouble for Him. Daniel refused to eat the food that was set before him and proved to be a better man physically, mentally, and spiritually. When he refused to bow down and worship the golden image and was cast into the lions' den, God went with him. The three Hebrew children were thrown into the fiery furnace and there was a fourth person who went with them—one like unto the Son of Man.

IV. GOD IS WITH US WHEN WE NEED HELP. Jesus taught His disciples that when they were taken into court to defend themselves for preaching the gospel that they were to take no thought of what they were going to say before they stood up to speak because He would give them the right words when the time came to speak. Have you had similar experiences of God's help just when you needed Him most?

This story is told of a famous surgeon. One day he was invited to operate before a group of distinguished doctors. Afterwards one of them expressed his admiration and surprise that the surgeon could do his work so calmly and well, undisturbed by the onlookers. "When I operate," he said, "there are just three people in the theatre—the patient and myself." "But that is only two," said the other. "Who is the third?" "God" was the reply.

V. GOD IS WITH US ALWAYS IN THE HOUR OF TEMPTATION. The Bible tells us that Christ was tempted in all points as we are tempted and therefore He is able to help us in any temptation that may come our way. It is a wonderful thing to know that when life becomes hard and difficult and the storm becomes more than we can bear alone that we have someone who wants to help us through our difficulties.

VI. GOD IS ALWAYS WITH US IN THE HOUR OF DEATH AND GRIEF. This great fact is at the very heart of our Christian faith. We know that Christ has gone to prepare a place for us that where He is we may be also. "Wherefore," the Apostle Paul exhorts us, "comfort one another with these words."

As we think back through our experiences, we will find that God has never deserted us. We have always been able to count on Him.

Although I can not touch His hand
Or look upon Him here,
I worship God, and in my soul
I feel that He is near.

He calls me in the morning when
The sun is in the sky;

He walks beside me through the day
While clouds are rolling by.

"He whispers in the sunset
And the silver of a star,
And comforts me in all my thoughts,
No matter what they are.

"In trial and in sorrow,
And in every joy and dream
He is my hope eternal
And my confidence supreme.

"And every day I pray that I
May give the best in me
To honor and in every way
To serve Him faithfully."

—James J. Metcalfe.

Prayer Meeting Studies By C. Y. Gilmer



AFTERWARD

I prayed for peace,
But all around was turmoil, strife, and care;
I sought release
In vain. I could not find it anywhere.

I asked for strength,
When sickness laid its hand upon my brow;
Until at length
I questioned why this weakness came just now.

I sought for light,
But threatening clouds bedimmed the sky so fair;
I pled for sight,
But darkness, gloom, and night were everywhere.

But in the night
I learned to pray, "Thy will, not mine, be done";
Then dazzling light
Burst forth in rays that 'most outshone the sun.

A perfect peace
Stole quickly o'er my troubled, restless life;
I found release—
No longer battled I with care and strife.

I found new strength,
For days of pain their lessons rare had taught;
And I at length
Learned why each day with trials new was fraught.

But not until
Submissively I prayed, "Thy will, O Lord,"
Did He reveal
The blessing and the joy of AFTERWARD.
Heb. 12:11.

—Gladys Brynolson.

PAUL leaves us a clear-cut testimony as to God's "afterward" (2 Cor. 12:9, 10). All our trials, afflictions, reverses "work for us" a wonderful "afterward" (2 Cor. 4:17). We need not fail in the school of suffering (1 Cor. 10:13), which is really a great school of opportunity (2 Cor. 9:8). In this school we learn how to get peace and strength from the Lord (Psalm 119:165). Here we learn a comfort that we can share with others (2 Cor. 1:3-5). We enter this school "bound" but the fire burns off our bonds, and we are enabled to "walk" with the Son of God (Daniel 3:23-25).

To see the "afterward" of suffering is for suffering to lose its sting (Romans 8:17; John 12:23; 17:1; Luke 24:26). Suffering may be the chariot of fire that sweeps us into the eternal kingdom with an abundant entrance (Acts 14:22). If one must suffer, let him suffer the right way which leads to glory as in the case of our suffering Saviour (1 Peter 1:11). Christ's "decease" was a foretaste of "His glory" (Luke 9:31, 32). The price of His "joy" was suffering (Heb. 12:2). It is the slain Lamb that is exalted in Heaven (Rev. 5:11-13). Present suffering as well as the coming resurrection is to help us become "conformed to the image of His Son" (Romans 8:28, 29).

Peter gives us a long-range view of suffering (1 Peter 1:13; 5:1). While facing the immediate let us not forget the remote (2 Tim. 2:12; Romans 8:17, 18). Let us suffer as God would have us suffer (Heb. 2:9; Rev. 2:10; 3:21). The suffering martyrs brought the glory down to earth (Acts 7:55, 56). Even their murderers saw it (Acts 6:15). May we die to self that the life of Jesus may be manifest in our body (Phil. 3:10; 2 Cor. 4:10).



Lesson Comments by Fred C. Vanator

Lesson for December 13, 1953

GOD THE FATHER OF ALL

Lesson: Acts 10:9-15, 25-28, 34-35, 44-45

HIGLEY'S COMMENTARY gives as the "Central Truth" of this lesson the following: "All men, regardless of race or person, may become the children of God by being cleansed from sin." Please note that the last five words are essential to this statement. To place a period after the word "God" would make the statement untrue. The idea which has developed that all men the world over are brothers regardless of race, philosophy or religion, surely goes absolutely against the Gospel which Jesus both preached and taught when He walked upon this earth, for He made a definite distinction between those who accepted Him and those who rejected Him. His statement to the hypocritical Pharisees, "Ye are of your father the devil," definitely draws the line of demarkation.

It is quite true that all men are God's creation, but

through sin they became unworthy of His love and care and disowned Him as their Father. Please note that He did not disown them, they disowned Him. Turn again to the story of the Prodigal Son as told by Jesus Himself, and note the process through which the son withdrew himself from his father's home and shelter and also note the necessity of his returning to the father's house a repentant individual. While he was away from the father he was still loved by the father and longed for, but he had to reinstate himself with the father before he was again a true son. HE HAD TO RETURN OF HIS OWN ACCORD. Had he decided to remain away, he would not have received the welcome in his father's house. He would have had to pay the penalty.

But let us remember that the desire of Jesus was and is that all men should turn to Him and become real sons of the Father. The Word says, "It is not the Father's pleasure that any should perish," and Jesus said, "I am come that ye might have life and have it more abundantly." Therefore this lesson should make us think deeply once more on our responsibility to spread the Gospel over the "Whole world." Here is a definite appeal for new and stepped-up missionary endeavor.

In these eight months since the writer has been living in "The deep south" he has come to a better understanding of just what "race prejudice" can mean. For here there is a very definite demarkation between the "white race" and the "colored race." Each have their own schools and churches; there is no intermingling of the races, except as work brings them together. The bathing beaches are closed to the colored people. But we are glad to say that there seems to be a slight breaking down of the real prejudice which stands so definitely between these peoples. The activity in military circles seems to be greatly responsible for this attitude of reversal.

Paul reminds us that we are all saved by ONE LORD. He says, "For there is no difference between the Jew and the Gentile: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved." It is in that "Whosoever" and the act of "calling upon the Lord" that spells the difference between the Fatherhood of God and the Christian Brotherhood of Man.



What's Doing in the Churches



WEST ALEXANDRIA, OHIO

It's been a long time, I know, since you have heard from our church here at West Alexandria, so I'll try to bring things up to date. To do this, let's flip back the pages on the calendar to last June.

Rev. H. R. Garland and his family moved back to the

West Alex parsonage on June 11th, and he immediately took up his duties as pastor of our church. He returned to this pastorate following two years service for the Lord at Jones Mills, Penna. While on the subject of Pennsylvania, he recently conducted a ten day revival in Trent, Penna. Visible results at the service were three first time confessions and three reconsecrations. Rev. Garland had been supply pastor at the Trent church before returning to Ohio this past June.

The young people, Brethren Crusaders for Christ, have reorganized and meet bi-monthly at the church. An average of fourteen young folks attend the meetings and for a new group, I'd say that is something to be proud of.

Another "pride and joy" of the church is the young people's choir which Rev. Garland has formed. Usually eighteen young folks are in that choir each Sunday morning.

The W. M. S. meet the first Tuesday evening of each month. Happy to say our church was represented by eighteen ladies at the W. M. S. Rally held in Gratis on Oct. 21st.

Now, before we say Adios for this time, I want to give you our attendance averages. For Sunday School we average 70; Worship Service, 65; Sunday Evening, 35 and Thursday evening Prayer Service, 20. On our Rally Day, October 25th, ninety-eight attended Sunday School. Most of these stayed, and still more folks came in for the Worship Service. So our small church was well filled; now to just keep it that way.

Well, that's the story from Alexandria. However, you will be hearing from us again real soon, as we hope and pray we will be able to give you a good report on our 10 day revival services beginning November 2nd, with Rev. John Byler, of New Lebanon, conducting.

Betty Jo Goad, Corres. Sec.



BURLINGTON, INDIANA

During the month of October the Burlington Brethren church has enjoyed several special events.

On October 8th, the District Rally of the Woman's Missionary Society was held in our church. The principal speaker was Jane Byler, missionary on furlough from South America.

From October 11th to 25th, Rev. and Mrs. L. O. McCartneysmith were with us in an evangelistic campaign. The messages which they brought in sermon and in music have been an inspiration and spiritual blessing to all who heard. As a visible result, there were ten confessions and eight baptisms. There were 1,478 chapters read in the Bible reading contest directed by Mrs. McCartneysmith.

Baptismal services preceded the communion service on the evening of October 26th. Seventy members participated in the communion service. Our pastor, Rev. Myron Dodds, officiated.

On October 25th our church observed its annual Homecoming. The forenoon sermon was preached by Rev. McCartneysmith. At the noon hour a carry-in dinner was served. The afternoon speaker was Rev. Frank Rodkey, of Delphi, Indiana. He presented to us a stirring challenge

for deeper spiritual living. Special music was enjoyed on both forenoon and afternoon programs.

In November of each year our Woman's Missionary Society holds its monthly meeting at the Flora Brethren's Home. A carry-in dinner is served to all and a special program is given in the afternoon. It is a day the older people enjoy, and the women of the church are looking forward to it again this year.

The services of Rev. and Mrs. Dodds during the past year have been much appreciated, and we are happy to have them continue in their pastoral work in this church.

Mrs. Verne Wise, Cor. Sec.



GLENFORD, OHIO

November 1st, was a red letter day at the Glenford, Ohio, Brethren Church! The day had been set aside as the time for Homecoming Day and Rededication Day and the double occasion was greatly enjoyed by all who attended. This being the first Homecoming Day at the church for a good many years, it was an occasion for a real reunion of former and present members and friends of this small south-central Ohio church. Invitations and reminders had been sent to all who might possibly be interested in this service—and the folks who received these invitations apparently made it a point to be present. On Sunday morning the attendance at the worship service was about one hundred—the largest group to attend a regular worship service in the Glenford Church for many years. A number of former members were in attendance as were also a goodly number of folks who still hold their membership in the church but who are at present too far removed from the church to attend regularly. It was a real occasion of Christian fellowship. Following the morning service a fellowship dinner was held in the church basement at which time the brethren had opportunity to talk over old times and to renew acquaintances with some of the former members. Much credit is due the ladies of the church for their part in making this portion of the day's program so successful.

Following the fellowship period we again assembled in the sanctuary of the church for the service of rededication. Within the past month the entire interior of the church has been redecorated giving it the appearance of a new building. The service was not only a dedicatory program for the building, however; but was also a challenge to those gathered together to rededicate their lives to the Lord Jesus and the work to which He has called us. The offering which was lifted at this service was to be applied to the cost of the work of redecoration—and at the close of the service it was announced that the offering had more than met the needed amount. Also at this afternoon program recognition was given to the oldest member of the congregation present; the member having the largest number of descendants present; the person travelling the greatest distance to be present for the service; and the person who had belonged to the church for the longest period of time. Concerning the last of these, it was quite significant to discover that there were present at the service nine charter members of the Glenford Church, and of these several could go back beyond that date—for they had been members of the old

Berachah Church which in later years merged with the present congregation.

The special music for both of the services was furnished by local talent. Instrumental numbers were played by three of our young people on the trumpet, flute and clarinet; vocal numbers were presented by the church's mixed quartet and the children's choir; and last, but certainly not least, was the congregational singing. It would have warmed the heart of any lover of good Gospel singing to have heard the singing of the brethren at these services; and particularly as the walls of the building almost vibrated from the spirited singing of the invitation hymn, "Saved by Grace."

A number of the folks expressed the hope that this might be the beginning of a new day for the Glenford Church, and toward this end the prayers of the brotherhood are requested.

Prof. Henry Bates, Pastor



SMITHVILLE, OHIO

A beautiful set of chimes was presented to the church by the Hartzler family in memory of Mr. Frank Hartzler. They are appreciated by all in the way they add to the sacredness of the worship hour.

On improvements in our church, the Laymen went to work and made a much needed parking lot along side the church. Where work is usually done with mechanical equipment, much of it was done with the hands of our men, who as always, when there is work to be done, gather together in a work session and get it done.

Also for our church kitchen, a much needed sink was purchased at a bargain price from a nearby school cafeteria by the W. M. S. It is made of stainless steel. Cupboards have been built around it.

A beautiful painting, "His Presence," by Warner Sallman, was presented to the church by one of our faithful members, Mrs. Maude Rutt, in memory of her mother. I can only say, each and every one of you are invited to our church to see it, as then only can its beauty be appreciated. Illuminated during our worship service, it draws eyes magnetically to it, and truly His Presence can be felt.

We boast an attendance of 208 for Rally Day Services, with an offering of over \$118.00 which is set aside for the Ashland College Scholarship Fund. For Fall communion services on October 4th, 125 members gathered to partake of the love feast.

On October 18th we were honored with a Sacred Song Recital by the talented Welsh Baritone, Oswald Johns. The hymns he selected were well-known favorites. We were happy to welcome members from all the churches of the community at that service.

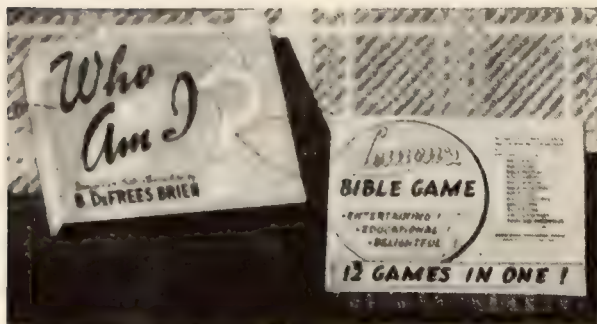
I am happy to report that Rev. and Mrs. Robert Hoffman have become very dear to us all since their arrival on March 1st. They were blessed with their first child, a son, this fall.

Four new members, by baptism, have been added to the church since the coming of the Hoffmans.

Mrs. E. V. Weber, Corr. Sec'y.

INSTRUCTIVE AND ENTERTAINING

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Bible Heroines	Kings and Chronicles

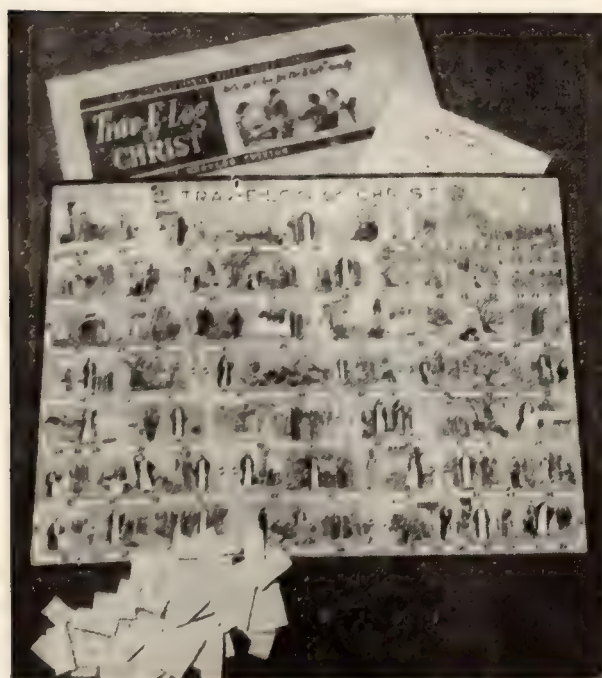
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BIBLE TRAV-E-LOG

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Deluxe Edition, \$1.00

JUNIOR BIBLE TRAV-E-LOG

(A Game for Boys and Girls)

Same as Bible Trav-E-Log—simplified for boys and girls. 35¢

(add 15c per game for postage and packing)

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NORTH MANCHESTER, INDIANA

BRETHREN

EVANGELIST

My Daily Prayer

If I can do some good today,
If I can serve along life's way,
If I can something helpful say,
Lord, show me how.

If I can right a human wrong,
If I can help to make one strong,
If I can cheer with smile or song,
Lord, show me how.

If I can aid one in distress,
If I can make a burden less,
If I can spread more happiness,
Lord, show me how.

If I can do a kindly deed,
If I can help someone in need,
If I can sow a fruitful seed,
Lord, show me how.

If I can feed a hungry heart,
If I can give a better start,
If I can fill a nobler part,
Lord, show me how.

WHITE GIFT OFFERING ISSUE

THE BRETHREN EVANGELIST

Published weekly, except the fourth week in July and
the last week in December.

THE BRETHREN PUBLISHING COMPANY
Ashland, Ohio

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MRS. E. L. MILLER

We have received word of the passing of Mrs. E. L. Miller. Mrs. Miller, wife of Brother Ed Miller, Pastor of our Church at Maurertown, Virginia, had been seriously ill for some time. Sister Miller's death occurred at 5:30 A. M., on November 30th. Services were held in Maurertown the Wednesday following her death. Let us lift our prayers for comfort and consolation in behalf of "Brother Ed," assured of the reality of life everlasting in the presence of Christ, our Lord.

Items of General Interest

WASHINGTON, D. C. Brother J. Ray Klingensmith was guest speaker at the Union Thanksgiving service, held in the Ryland Methodist Church, Washington, on Thanksgiving Day morning.

ST. JAMES, MARYLAND. Brother Freeman Ankrum reports the baptism of five on November 22nd.

WAYNESBORO, PENNA. WAYNE HEIGHTS BRETHREN. Brother N. V. Leatherman informs us that their Junior girls of the church appeared in a program over the Chambersburg Television station on November 17th.

MASONTOWN, PENNA. An attendance of 96 at the recent communion service is reported by Brother William Keeling.

PITTSBURGH, PENNA. Brother Ralph Mills conducted baptismal services on Sunday afternoon, November 29th.

Brother Mills also reports a very fine attendance at the recent Service in which the Mission Study book was reviewed. He also reports that Brother Charles Munson brought a fine inspirational message at their Thanksgiving service.

ASHLAND, OHIO. GARBER MEMORIAL BRETHREN. The Intermediate Class presented a special Thanksgiving Play in the church the Wednesday evening before Thanksgiving.

ASHLAND, OHIO. PARK STREET BRETHREN. The Junior Brethren Youth Crusaders had charge of the Evening Worship Service on November 29th. They conducted the worship program and presented a film.

ASHLAND, OHIO. The Editor of Publications was guest speaker at the Union Thanksgiving Service, sponsored by the Ashland City Ministerial Association, and held Thanksgiving Eve in the First Church of the Brethren.

GRATIS, OHIO. Brother William S. Crick brought the morning message in the West Alexandria Church on November 29th, while the West Alexandria pastor, Brother Harold Garland was preaching in Brother Crick's Church in the Revival Campaign which was being held in Gratis.

PERU, INDIANA. The W. M. S. Mission Study was held the evening of November 28th, with the Loree W. M. S. as guests.

Eight new members were received into the church on November 22nd.

ELKHART, INDIANA. The South Side Union Thanksgiving service was held in the Elkhart church the Wednesday evening before Thanksgiving.

Brother R. K. Higgins reports an attendance of 190 at their recent Communion service. The service was also taken to 10 Shut-ins, making a total of 204 who received the Communion.

TEEGARDEN, INDIANA. A new cement floor for the entire basement has been laid recently. A new sign has been erected on the church above the door. The exterior of the church was given a new coat of paint this summer.

ROANN, INDIANA. The Mission Playlet, "The Why of Home Missions" was presented Sunday morning, November 22nd.

WARSAW, INDIANA. Brother Robert Holsinger was the guest speaker at the Union Thanksgiving Service held in the Methodist Church of Warsaw on Thanksgiving Day.

The Warsaw church was host to the United Council of Church Women at a breakfast on December 4th. Homer Summett, an Indianapolis Bowery worker, was the speaker.

COUNTY LINE, INDIANA. A very fine revival meeting is reported by the Pastor, Brother Herbert Gilmer.

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The Editor's Pulpit



"And He Taught Them, Saying, - - -"

THESE WORDS FROM Matthew 5:2, reveal Christ as the authority and voice of God to men. Jesus Christ, sitting with the crowd gathered around Him on the mountain, taught the people. He taught them the things they should know. He covered the fields of man's relationship to God, man's relationship to others, and man's relationship to himself.

Most important though, we see the emphasis Christ placed upon teaching. During His ministry, He taught little children, He taught youth, and He taught adults. Christ knew that without the constant teaching of God's precepts and oracles, that man, for the loss thereof, would revert to paganism in a short while.

Jesus was merely giving emphasis to an already well-illustrated scriptural and historical fact, that, except there be constant emphasis and teaching on things spiritual that there comes a resultant loss of essential knowledge of God. This condition leads but to one drastic conclusion, that of a sinking into sinful practices.

Moses, in the book of Deuteronomy, gives some pertinent advice on this matter. The first verse of the sixth chapter says, "Now these are the commandments, the statutes, and the judgments, which the Lord your God commanded to teach you, that ye might do them in the land whither ye go to possess it." Moses, of course, is referring to all the law as delivered from God to the people through him. Moses writes further, in verses 6 and 7, "And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."

The latter part of this chapter suggests the admonition that we are to always be ready to explain to our children the "why" of the things of our faith—so that "He might preserve us alive, as it is at this day."

In these few words we have endeavored to show how that, in order to retain a wholesome, happy, prosperous, righteous and peaceful society, we must constantly emphasize, teach and practice God's precepts and statutes. We must teach them by example and word of mouth to our children, our neighbor's children, and children everywhere.

Today's woeful lack of knowledge about things spiritual is a matter of concern to pastors and Sunday School teachers, and youth workers. (If it isn't, it should be!)

The present situation, we believe, has come as an outgrowth of so-called "material security." With the advent of a generally increased material security (?), resulting from increased financial and material possession, there has come a lessening of an absolute trust in God. This has naturally resulted in a lessening of effort on the part of parents in teaching their children the truths of God's Word. This sense of security has largely removed a sense of utter dependency upon God.

(Fortunately, this trend has been reckoned with, and in many sections of the country, concerned parents and church workers are seeking to turn the tide in the right direction.)

The Sunday School, the teaching school of the church, and, incidentally, the child of the church, has literally become the mother of the church. Out of the Sunday School come the greater part of those who unite with the church. Outstanding crime prevention workers, and judges have long recognized the value of the Sunday School as a crime and delinquency prevention measure. It is easy to see why, for in the Sunday School, children are taught about God. Therefore the Sunday School plays a most important part in the teaching of our boys and girls. Jesus "taught them, saying,—" and today He still teaches—through our Sunday Schools.

Robert Raikes, founding the Sunday School for the purpose of giving instruction to youth, began a movement that has proved its worth in the lives of millions. Space does not permit an outlining of the good done by our Sunday Schools. We should give our every support to the work and the needs of the Sunday School.

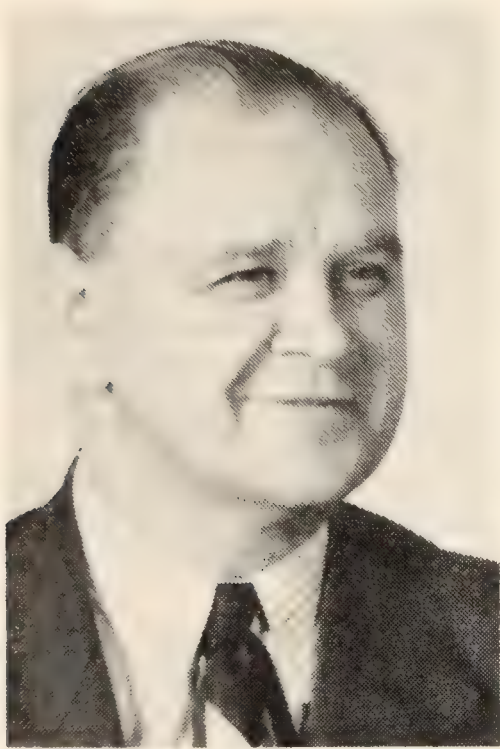
We would point out, though, that in this day when unscriptural teachings are seeking to slither into our Sunday Schools and grapple us like an octopus, through the wrong kind of literature and false teachings, that we must maintain a high spiritual standard. To be effective, and to fulfill its mission, our Sunday Schools must keep their programs and teachings Bible centered! We must ever maintain a corps of consecrated, true to the Word, officers and teachers. The heart of the child must be drawn to the Lord by proper teaching and training. This goes also for youth and adults. Yes, if our Sunday Schools are to teach as Jesus taught, they must definitely and uncompromisingly teach what He taught. Hearsay, ideas, opinions, etc., cannot be substituted for plain Bible facts

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The Presidents :

Your National Sunday School Association

WALTER C. WERTZ, President of the National Sunday School Association



THE NATIONAL Sunday School Association's business is to be of service to the local Sunday Schools. The Association is made up of representatives from the various districts. This board, meeting at General Conference, formulates plans for the Sunday Schools of our denomination. Through our Sunday School office, various helps are made available to our schools—such as Daily Vacation Bible School materials, filmstrips, books, pamphlets, etc.

Your contributions to the White Gift Offering are used to help Ashland College and Seminary Brethren Youth, and our summer camps.

We have increased our financial help to every camp affiliated with the National Sunday School Association. One hundred twenty-five dollars is given the district for each week of camp they sponsor, plus one dollar and twenty-five cents for each registered camper of the preceding year.

Within the past year your Sunday School Board has had a representative at several district conferences. The Board also sends out a representative to our several camps.

The Sunday School Association has aided some of our schools in getting visual aid materials such as projectors, screens, slides, filmstrips, etc. at a considerably reduced cost.

The Sunday School Association has cared for the Sunday School services at General Conference for many years.

Our aim is to be of the **GREATEST SERVICE TO THE GREATEST NUMBER OF BRETHREN PEOPLE.**

The Sunday School Association greatly appreciates what you have done in the past toward the White Gift Offering and feels assured of your continued support.

The Value of the National Sunday School Association to The Brethren Church

DR. W. I. DUKER, President Emeritus and Life Member of the Board

WERE WE TO SEARCH for a Scripture to introduce our subject, we certainly could find no better one than that which is found in

First Corinthians the 12th chapter. As we read through this chapter we might well stop and re-

(Continued on Page 10)

Literature :

Brethren Sunday School Literature

REV. SMITH F. ROSE

THERE IS A GROWING AWARENESS in the Brethren Church of our needs in the field of Brethren Sunday School Literature. Our Sunday Schools are finding it increasingly difficult to secure materials for the younger age groups. In these days of changing theology, many helps that were formerly well suited to our needs are becoming inadvisable for use in our Sunday Schools. This has forced Sunday Schools to compromise upon materials which sometimes wander far from the Brethren point of view. We believe that the Brethren point of view is Biblical. That is why we are members of the Brethren Church. So, if we are to continue the Biblical heritage of our church through this and succeeding generations, we must take definite steps now to correct the situation which faces us.

You need only to look around you to see the growing lack of knowledge of the fundamental scriptural doctrines in numerous denominations today. This points definitely to the imperative need for our denomination to develop a literature for all age groups which will teach all of the doctrines of the scripture. This is the only way we can insure that those who attend our Sunday Schools will know the true teachings of the Word of God. This is not a task which can be accomplished in a short time. It will take time, cooperation and effort on the part of many people before it can be brought to reality. However, this should not deter us from doing what we know should be done.

Many of you remember the time when your National Sunday School Association was working actively in the field of Sunday School literature. Circumstances intervened which disrupted this arrangement for many years. During the period that followed, The Brethren Publishing Company assumed the responsibility in a fine way and published the Adult Bible Class Quarterly. This effort has been well received throughout the Brethren Church. More recently the Brethren Publishing Company has provided a quarterly for the intermediates and young people of our Sunday Schools. This has been a very helpful addition to the literature available to our Sunday Schools. It should find a wider use in our church.

The problems connected with the Sunday School literature of our church have been a matter of study and consideration for a period of years. The Brethren Publishing Board and the National Sunday School Association Board have been very much interested in this problem. Out of our discussions has come the general idea of procedure in meeting this need.

First, it was suggested that we improve the usefulness of the Adult Bible Class Quarterly by adding ma-

terials of an introductory nature for each lesson. This would increase the size of the quarterly by about one third and would make possible the improvement of content and appearance. These materials would likely include an introduction with pertinent points relating to the history and geography of the lesson. Of course, this would be adapted by the writer to the needs of each lesson. This would not affect in any way the other comments which the quarterly now carries. It would be the plan of our Board to provide the writer for these additional materials and to meet the additional expense of this extra section for a limited period of time. Within a year, or perhaps less, it will be known if this meets the approval of our Sunday Schools. Then other arrangements could be made to make the funds of the Sunday School Association available for the development of literature on other age levels. By the nature of the problem it would be wise to develop literature in one area at a time. Of course, there would have to be an over-all plan to make this effective. This gives you some idea of our thinking on this matter. No doubt, you will have many helpful suggestions which will be usable as this program develops.

We look forward to the time when it will be possible to have additional trained writers in the field of Sunday School literature. It will be necessary for more time to be spent than we are able to spend now. Thus we hope to have a person or persons who will be able to give a sizeable portion of time to the work behind such a literature development program. The present writers of Sunday School literature are taking time in the midst of heavy schedules to provide the materials for the quarterlies. They do it out of a spirit of service for their church. However, there is a limit as to what may be expected of them.

We have tried to give you a brief picture of our hopes and aims as your Sunday School Association Board in the field of the literature of our church. We anticipate your continued and increased interest in the work we are trying to do. It has been because of the fine way in which you have supported the White Gift Offering in the years just past that has encouraged us to consider making a definite contribution in the development of Brethren Sunday School literature for all age groups. We know that you will supply the needed funds to bring this to pass.

We express our thanks to Jerry Flora, Office Secretary of the National Sunday School Association for his help in securing articles and cuts for this issue of *The Evangelist*.
—W. S. B.—Editor.

Life Work Recruits :

Recruiting In Summer Camps

REV. THOMAS A. SHANNON. Life Work Superintendent
of the National Sunday School Association

EACH SUMMER many young people of the Brethren Church attend the camp in their district. From coast to coast camp has become one of the long awaited but "too quickly past" experiences of our young people. The National Sunday School Association has pioneered, encouraged, and assisted the camping programs.

Each camper has many valued experiences, but to a few God has spoken more clearly and distinctly than to the majority. From among the hundreds who have attended camp he has called some to life-long Christian service. Primarily these have been called into the ministry and missionary work.

We are sometimes discouraged when we think of the pastorless churches, as some of you who are members of such churches well know; but when we view the group of pre-seminary and seminary students at Ashland and look further to the list of life work recruits who are not yet of college age, we can be greatly encouraged. If you were to talk to the young men and women who are giving themselves to Him as life recruits, you would find that virtually all of them answered the call while in camp. Can we doubt the value of our summer camping program? God is using our camps to call young men and women into Christian service.

List of Recruits

Young Adults

Charles Lowmaster
Rt. 1
Vandergrift, Pa.

Florence Swenk
Rt. 1, Box 332
Vandergrift, Pa.

Seniors

Joyce Baldwin
Harlington, N. J.

Janet Birchfield
Rt. 2
Berlin, Pa.

Donald Buchanan
Box 436
Mulvane, Kan.

Emelie Burt
130 Keystone St.
Meyersdale, Pa.

Judy Chepes
Washington St.
Masontown, Pa.

Lenora Dooley
Rt. 1
Fairplay, Md.

Ada Belle Hornig
Salisbury St.
Meyersdale, Pa.

Ralph Keck
Jones Mills, Pa.

Janet Lowmaster
Rt. 1
Vandergrift, Pa.

Helen Mumaw
145 Sherman Ave.
Ashland, Ohio

Donna Nelson
164 Sherman Ave.
Ashland, Ohio

Diana O'Day
5125 Rosetta St.
Pittsburgh 24, Pa.

Mary O'Day
5125 Rosetta St.
Pittsburgh 24, Pa.

Sally Ritchey
Rt. 3
Berlin, Pa.

Jean Rowser
Sheridan St.
Johnstown, Pa.

Intermediates

Nancy Clark
1201 19th St., N. E.
Canton, Ohio

Joe Hanna
Oakville, Ind.

Carol Hastie
C St.
Harrisonburg, Va.

Beverly Johnson
Rt. 2, Box 369
Muncie, Ind.

Linda Logan
Bridgewater, Va.

Mark Logan, Jr.
Bridgewater, Va.

Joe Rowland
Rt. 1
Fairplay, Md.

Nancy Siewert
Rt. 4
Muncie, Ind.

Juniors

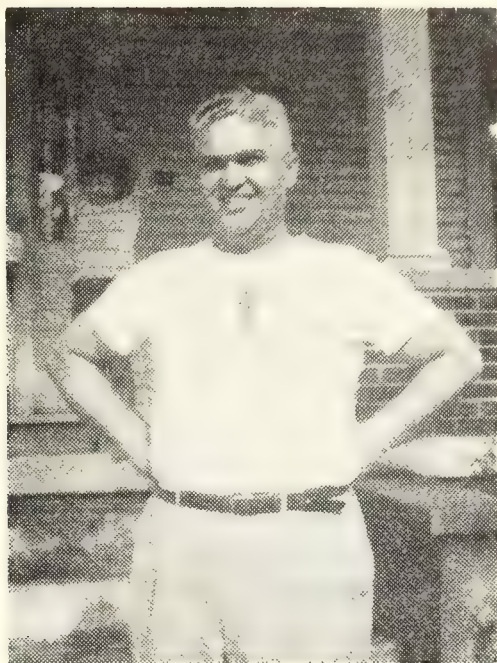
Sylvia Buchanan
Mulvane, Kan.

Kennalee Loper
Mulvane, Kan.

Ministers :

Why Should A Minister Go Camping?

REV. JOHN T. BYLER



I HAVE OFTEN ASKED MYSELF since I became interested in young people's camp work, just why I should continue to go camping year after year. And, in trying to look at the matter fairly, I have tried to consider why I should feel that my church ought to willingly release me for the time necessary to participate in the summer camping program each year.

Just why should a church give up its pastor for a week, simply to give him a chance to get away from his work to share in a week of "fun" and "vacation" with his young people? And, what is the reason that a minister will give up the comforts of his home, and often a week of vacation, to join with the youth of his district in their camping activities away from home?

If the church is alert to the benefits to be derived from such a relationship, it will be happy to have its pastor participate in camping, for the relationship will be doubly beneficial. Unquestionably, both pastor and church will profit.

So far as the minister is concerned, he doesn't go into camping for salary, for there is none. He doesn't go for a vacation, for a week's camping is strictly no vacation! He doesn't go for special food or diet, because, while the food is plentiful and wholesome, it makes no pretense at meeting the gourmet's strict requirement, nor the standards prescribed by Duncan Hines.

Then, why should the minister participate in the program of camping? What lies behind the decision of a pastor to give up time that could be spent so profitably in other pursuits? As Camp Dean or General Manager of the Ohio Brethren Churches' Camp for the past several summers, I have reached several conclusions about

the "why" of camping, so far as I am personally concerned.

1. First of all: I go camping each summer because of a vital interest in, and a love for, young people. Too often, in our over-all church program, we pastors are guilty of taking our young people for granted, assuming that if we are faithful in our ministry of the Word, and take care of our regular pastoral duties, the young people will "fall in line." In taking this attitude, we overlook the fact that our youth face more pressure and more competition for their time today than have other youth in any time in history. If the Church does not make a conscious, pointed bid for some of that time, she has no right to expect any of it, nor does she deserve it. Through camping, I come to know my young people better, and they come to know me better. This mutual growth in friendship and interest in each other makes itself felt throughout the remaining 51 weeks of the church year. As a result, we are far better able to work together in the Church and its regular program.

2. A second motive underlies my vital interest in camping: In camp, as in almost no other place, a minister "lives" with his young people. He spends every waking hour with them for an entire week, playing their games, sharing their activities, thinking their thoughts. The natural result is twofold: (A) An appreciation for young people develops such as can't be had through casual (or weekly) contacts. (B) And the campers become aware of the fact that the minister is "human": that he enjoys fun, recreation, and competition even as others; and that he can be approached as a friend to help in the many, varied interests and problems especially peculiar to young people. And, say what you will, that feeling is becoming more and more difficult to achieve in the normal relationships of pastor and people.

3. A third reason, and a tremendously important one, makes camping almost an imperative as far as I am concerned. The summer church camp is the doorway to decision for many young people—a decision to become a follower of Christ, a decision to enter a Christian vocation, or a decision to go into full-time Christian service. As a minister, I am jealous of the privilege of having a vital part in seeing my young people enter a new relationship with Christ. Naturally, if it were impossible for me to share in this experience, I would still rejoice to hear that six or eight of my youth had accepted Christ during their week in camp. But how much more do I rejoice in that I have been permitted to share in this most important experience of their lives!

These are only three of the many reasons why I participate in the summer camping schedule of the church.

(Continued on Page 9)

Camps :

Report of the National Sunday School Association Camp Representative

WALTER C. WERTZ

AS we write these lines another year of Brethren camps is now history. We feel that 1953 was a real Christian experience for many of our Brethren youth. Hundreds of our boys and girls have been brought into a closer walk with Jesus Christ. It was lots of hard work on the part of our adult leaders, but only time will tell of the results of their efforts.

Our camps are among the best feeding places for our youth accepting Christ and dedicating their lives to Christian work—whether it be the mission field or the ministry.

The summer travel to camps started by going to Ohio—CAMP ZION. Here we found an energetic group of over eighty Juniors enjoying the beautiful surroundings. With Rev. John Byler and his capable corps of workers everything was nicely progressing. All were busy and happy. The physical equipment at Camp Zion is very adequate for our campers in this well laid-out plan. It was a pleasure to fellowship with these folk, to renew our acquaintances, and, of course, to make new acquaintances. We would like to have remained for the Senior Camp, but the Pennsylvania Camp—CAMP JUNIATA—was beckoning.

While traveling into Camp Juniata the first day we were hit "head-on" by another car. What a way to start a two week camp session—grill all mashed in, fenders damaged, hood out of line, and doors not properly closing. But we certainly can thank our good Lord that none of the five in our car or the other car were hurt.

Senior campers and staff in Pennsylvania numbered over a hundred. Rev. Keck was Dean of Camp and kept things moving along. We were glad to have the Seminary representative, Dean Flora; and the Bylers, Argentine missionaries with us for a few days. It was a banging time—4th of July week—and lots of noise! The new toilet facilities and showers are a real addition to this camp, owned by the Johnstown Y. M. C. A. from whom the Pennsylvania District rents.

Rev. Riddle baptized one of our counselors in the river. One young man—a member of the staff—stepped out for full-time service and plans to enter Ashland College. The Lord only knows what such dedications will mean to the Brethren Church.

The Junior camp was in charge of Rev. Brant, and with his good corps of workers everything moved along according to schedule. PICNIC DAY—the children were all at the state park, and just before time to take their supper over—it rained and hailed. That meant bringing

all the campers back to camp. We ate our picnic supper in the Mess Hall.

After these two weeks we could have used a rest, but this wasn't possible as it was on to CAMP PINNACLE in the Southeast District, traveling in a borrowed Dodge. We had not been there since 1950, and since Rev. Bolton being new in the Brethren camp work asked our help, we felt led to go to Pinnacles instead of Camp Blackhawk. Here all ages of campers met together for a week. This camp has lots of possibilities, but the ministers of this district need to help make this a better camp.

Rev. and Mrs. Bolton and the Klingensmiths kept things moving, and a good time was had by all. This district has already chosen its Camp Director for next year.

After spending a few days in Pennsylvania District Conference, we started out again in our own repaired Dodge to the camps in Indiana and Kansas. On nearing Bryan, Ohio, the car developed a little trouble, but we managed to get into Bryan and have repairs taken care of, so we were off to SHIPSHEWANA. Arriving at Shippshewana, we were greeted by a very lively group of more than 80 Juniors. The dining room was filled with singing youngsters. We learned that Brother Bates had



Senior Staff, Camp Juniata, 1953

been directing activities there most of the week, due to Rev. Swihart's absence.

While there at Shipshewana it was our privilege to meet the Solomons, missionaries-elect to South America. A lovely candle float service on the beautiful lake was enjoyed by all. With Camp Shipshewana closing, we headed west. This time we were bound for the plains of Kansas.

We arrived at CAMP WYANDOTTE just in time for supper. The bus load of campers from Mulvane had just pulled in shortly before us. They had been on the road for hours with a bus with a broken head.

We certainly missed our good friends the Johnsons who have done so much to get this camp started. Rev. Shannon and Rev. Eppley were in charge of this combined Junior and Senior week of camp. Campers were equally divided—21 in each group. This was really a hot week. The temperatures were around the hundred mark most of the week, and the papers stated the eastern part of Kansas was the hottest place in the nation. And, wouldn't you know it, with the weather so hot we were warned to be careful of the water supply. Result: the well went dry on Wednesday, so it became necessary to have water hauled in. This supply lasted until Friday, when more water had to be brought. With all the hot weather, the grass was mostly dried up. It hadn't rained for weeks.

With this camp coming to a close, we headed for home. We stayed in Pittsfield, Illinois, one night, and when we were ready to leave in the morning found we had a flat tire. We had it repaired and a blowout patch put in. Everything went well until we were about ten miles from the Indiana line, when the tire blew out. We put on the

spare and trusted in the Lord to get us home safely, which He did.

We praise Him for the safe journey and hope our visits to the camps were beneficial to all. If our services were worthwhile, may all honor and glory be given to our Savior.

The district Sunday School organizations are certainly to be commended for their splendid work. Keep it up.



A group of Ohio Zion Campers

1953 SUNDAY SCHOOL ASSOCIATION CAMPS

	JRS.	INT.	SR.	Y.P.	TOTAL
Camp Zion, Ohio	90	43	17		150
Camp Shipshewana, Indiana	148	82	26		256
Camp Juniata, Pennsylvania	58		80	11	150
Camp Pinnacles, West Virginia		31	25		56
Camp Blackhawk, Illinois	23		18		41
Camp Wyandotte, Kansas	23		21		44
	—	—	—	—	—
Totals	343	156	187	11	697

MINISTERS

(Continued from Page 7)

There are other important ones that could be considered. But I would not quite be fair in closing this article if I did not admit that camping "takes something out of you." A person who takes his camping seriously will not sleep as well, nor as long. The return to home responsibilities will only serve as a reminder that he should now have at least another week to recuperate. And I

have never left camp without carrying a burden on my heart for some young person or persons whose response has not been what I had hoped and prayed that it might have been. Many times, too, I have been made to think of what might be done if all of the energy and talent represented in a summer's enrollment in camp could be harnessed and directed into strictly Christian channels.

Camping is a great experience! I wouldn't accept the responsibility of directing camp on a full-time basis for three times my present salary; but I will go back summer after summer without salary as long as I feel I can be used to advantage, or as long as I am needed.

PRESIDENTS

(Continued from Page 4)

read the 27th verse. "Now ye are the body of Christ, and members in particular. Then we might add to our consideration of the subject by reading the 25th verse: namely, "That there should be no schism in the body; but that the members should have the same care one for another."

Our church as a unit has many members. Often we are apt to give to one member all or most of our attention and interest. We have known of those among us who have an unusual interest in one member and have almost no interest in another. For an example, suppose we have a great interest in one division of our work but have forgotten or have never known much about the National Sunday School Association.

It has been my sad experience at times in the past to call the attention of someone to the work of the Association, but have been unable to secure their interest and prayers and financial support because they are wholly wrapped up in some other division of our church work.

I feel sure that if we would read this suggested chapter and apply it to the different "members of our church organization and then give attention and support to each one in equal consideration, the National Sunday School Association would be pleased with the support it would receive. We do not claim any special virtue, nor any special need for the work of the Association. But we would like to present again this verse "For the body is not one member but many." By this "special need or special virtue" we have reference to no virtue or need over any other organization of our church.

So it follows that the National Sunday School Association may not be the eye, nor the ear; but it may well be the mouth that teaches as the Spirit directs. We will not attempt to enumerate the special service that this unit has to offer. A careful reading of the budget and the suggested fields into which this same budget will serve will soon convince us that this "member" is not only a necessary, but an important member in keeping with any other part of the body.

May we therefore give the same prayerful and sincere consideration to the call of the White Gift Offering that the Scripture urges?

THE EDITOR'S PULPIT

"HE TAUGHT THEM, SAYING,—"

(Continued from Page 3)

without danger. A good, wholesome, true-to-the-Bible plan of Bible teaching by consecrated, Christian teachers will continue to make of our Sunday Schools the spiritual lighthouses of teaching and training that Christ wants them to be.

Commendable, in this direction, is the work of the National Sunday School Association of the Brethren Church, which Association launches its annual financial appeal in this issue of *The Brethren Evangelist*. Their aim is to reach boys and girls, youth and adults through improved Brethren Sunday School Methods, programs, institutes, and the training of teachers. Reaching the hearts of boys and girls, youth and adults, for Christ, through improved Brethren Sunday School Methods, training of teachers, materials, camps, etc., is the aim of the Association. We urge the Brethren, at this Christmas time, to give their White Gifts, to enable the Association, and our Sunday Schools, to teach as did Christ, our Lord.
—W. S. B.

Items of General Interest

(Continued from Page 2)

with Brother R. K. Higgins of our Elkhart church as Evangelist.

Brother Gilmer informs us that somebody broke into the church and stole the unit and control from their new oil furnace one night after the services, entailing a loss of between \$400.00 and \$500.00. He also notes that the Elkhart members gave a liberal donation toward another unit.

LANARK, ILLINOIS. The Pastor, Brother H. Francis Berkshire, had the privilege of having two of his brothers. Brother J. Edgar Berkshire, Pastor of the North Liberty, Indiana, Church, and Brother W. Clayton Berkshire, General Secretary of the Missionary Board of the Brethren Church, to assist him in the worship service on November 22nd.

The Lanark church entertained the Lanark Union Service on Thanksgiving Day.

A comfortable study has been furnished in the church for the pastor.

Missionary Department

NEW PARIS MAKES A RECORD

Our New Paris (Indiana) Church has recently produced a new R. P. M. record. This R. P. M. does not indicate revolutions per minute, as is usually the case; it signifies REAL PROMOTION OF MISSIONS!

The offering from New Paris—one of the first to come from a church—represents a 164% *increase* over last year's Home Mission Offering. Their offering last year was good; but this commendable increase puts them in the "Magna cum Laude" category.

We sincerely hope others will follow their splendid example and produce some new R. P. M. records.

A LETTER FROM THE BISCHOF'S

Dear Ida and Clayton:

Bea and I are on vacation here at Jos and certainly are enjoying our visit with Janet. She seems like her old self now—full of pep and always on the go.

We left Lassa September 15th, about 8:30 in the morning. While Mr. Kulp is on furlough we are using his Jeep station wagon; so we drove into Jos ourselves instead of having someone take us. About ten miles outside of Lassa, as we were merrily going along, all of a sudden the car just sank down. The road had looked good, but in this one place there was a lot of water under the ground. We sank all the way to the axle at the rear wheels and almost that far in the front.

Some Africans were working in their farms; so we had them get the motor out of the mud—it took several hours. Dr. Pfalsgraff followed us in his jeep to help us in case of trouble on the road and to get some supplies at Uba. It's a good thing he did. He drove his jeep through first and we followed. He got through all right, but the water was too deep for us. He backed his jeep and pulled us out. After this we didn't have any trouble on the road.

At Garkida

We finally got to Garkida about 2:30 P. M., spent a little time there having the motor serviced and the brakes checked. Then we left Garkida at 5:00 P. M., stopped a little while at Shafa to greet the Baldwins and leave off some mail and drove on to Marama where we spent the night and visited Veda. Of course we enjoyed the visit with Veda. She is quite busy with the medical work there. It is really a small hospital, and when we were there she was treating about 70 patients a day.

She usually goes to the dispensary about 6:30 A. M., stays there until 10:00 A. M., when she goes home for

breakfast. After breakfast she returns to the dispensary and is there until about 2:00 P. M. Then most of the time she has to go back about 3:00 and works on through to almost 6:00 P. M.

On to Jos

We left Marama about 8:30 Wednesday morning, drove on to Waka, where we delivered some mail, got some orders for Jos, and visited a little while with the staff at the Elementary Teachers' Training Center. Leaving Waka at noon we traveled through to Jos, only stopping to get gas, and arrived in Jos about 3:30 A. M.

Janet and Miss Wiberly—one of the other teachers at Hillcrest—live at the vacation compound for missionaries. Bea and I tried to arouse them from their sleep, but to no avail; so we slept in the jeep until 6:00 A. M. at which time Janet got up. They certainly were sound sleepers—we hammered on the door, even called their names, but they were dead to the world.

The School

It is fine for the missionary to know that there is a good school like Hillcrest where he can send his children and know that they are getting as good care as at home. The staff is very conscientious, loving and doing all in their power to make the children feel as though this were their home. The materials used in teaching are the best, and the entire program is planned to give the children a well-rounded program even as the children have at home.

One of the purposes for coming into Jos was to buy the needed food staples for the next year. Most of the vacation so far has been spent in buying these staples for ourselves and some things that the other missionaries have found that they need. We have spent some time in reading and of course we are getting a rest from the regular routine out on the station.

Projects

Thank you for listing the extra-giving projects. I know how much it helps people to keep interested in the work. If anyone takes the project of a motor cycle, the British type are smaller than the American and cost about \$300. Your estimate of \$500 was about \$200 too much—do not buy one, but let me know and I will make arrangements to buy one in Jos. They are very good for visiting the C. R. I. schools and outvillages—better than a horse, as you do not have to worry about buying food and having a place to keep it; and they are faster.

Mrs. Studebaker wrote and said that she had a very nice time and that our church was really mission minded—we were glad to hear that.

May God's Holy Spirit continue this feeling and help increase it in the coming year; and may our church continue to move forward. We think of you all often as well as the missionary work and the missionaries and candidates.

Yours in Christ, Bea and Bob.

Brethren Youth Crusaders Devotional Topics

Clarence S. Fairbanks Topic Writer

TOPIC FOR DECEMBER 20, 1953

GOD WITH US—A CHILD

Scripture Reading—Isaiah 9:2-7

CHRISTMAS! What a wonderful time of the year when we are all thinking about our friends, and charity once again steals into our lives. But there is a danger that in all of our hurrying and hustling that we may forget the real meaning of the day. "There was Mr. Good Deeds who was so great and kind and good that the citizens of the town determined to do him honor on his birthday. When the day came the townspeople assembled to honor their great benefactor. Songs had been written and were sung in his honor, and gifts were given. The high point of the occasion was a message which they had asked him to give. Everyone had such a good time that it was decided to repeat the observance next year.

"The next year the people were busy with preparations for a big banquet. There was more food, more gifts, more music than ever. True, Mr. Good Deeds was more in the background than the year before, but the people did manage to give him time for a few brief remarks.

"Year followed year. The celebration of Mr. Good Deeds was more in a fixed part of the community's life, an event more popular and hilarious with each passing year. There was no time to have him speak any more, of course, but he was there and a few people noticed him and honored him. But finally one year, in the bustle of preparations, the people forgot to invite him, and he found himself looking in through the window at the celebration of his own birthday. And he was never missed."

It has seemed to me that year after year we think more of ourselves and of our neighbours than we do of Christ. It is time to put Christ back into our Christmas celebrations.

I. GOD'S GREATEST GIFT TO MAN WAS A CHILD. The prophet said, "Unto us a child is born." In Nashville, Tenn., in the home of an Army chaplain, on the first Christmas eve after the war, the telephone rang. His wife answered. She was thrilled to hear the voice of her husband who after many months overseas had just returned to American shores. You can imagine her joy when she learned he would be home for Christmas. He would be able to get home some time during the night. They decided to keep his homecoming a secret from the children that he might surprise them on Christmas morning. The next morning, Christmas morning, when the children gathered around the tree to open their presents lying beneath the tree, suddenly the white sheet on which the presents had been placed stirred, and up from among the packages arose their father. It is easy to imagine the joy of that home when the little ones who had expected only presents found their father himself.

The message of Christmas is that God Himself has come to man through His Son that was born on Christmas day. "Unto us a child is given." How we can rejoice in that!

II. GOD IDENTIFIES HIMSELF WITH MAN THROUGH HIS SON. "Unto us a son is given." Men and women in our world feel terribly alone. Life, for thoughtful people, is more than they can bear. It is Jesus who comes to our sides and bears the large part of the load for us. A few years ago a group of college girls in a southern Sunday School decided that they would give gifts to the girls in a local orphanage. Then each girl was given a name with instructions to write to the girl in the orphanage to see what she wanted most for Christmas. One of these lonely girls wrote that she wanted a sister more than anything else. The young college girl was startled at first by the answer, but after an inner struggle, was equal to the occasion, and wrote back, "I will see that you get the present you asked for. I will be your sister. I am coming to see you soon and will see you often. From today, I am your loving sister." And Jesus says, "Lo, I am with you always even until the end of the world."

III. GOD WANTS TO LIVE IN YOUR LIFE. Take another look at the list of names by which this "Child" is to be known, "Wonderful, Counsellor, The Mighty God, The everlasting Father, the Prince of Peace." Many things can be written about this verse, but one thing is certain and that is that God desires to dwell within us. The story is told of a German prince who wanted to possess a Cremona violin and advertised that he would pay any amount for one. One evening an old man appeared at the gate of the castle with an old worn violin case and at last was able to persuade the palace guard to give him an audience with the prince. When the prince heard the music from the violin, he was so thrilled with it that he offered any price the old man might ask for it. The violin owner shook his head and said, "The violin may only be yours on condition that I pass my life within your house, and use the instrument every day." So the prince accepted the terms.

There are many people who want to have the joy of Christmas and of the Christian life, but we can have it only on the condition that the Master be allowed to live within our lives.

QUESTIONS FOR DISCUSSION:

1. What are some of the ways that we can get Christ back into our Christmas Observances?
2. Discuss each one of the names for Christ that are listed in Isaiah 9:6.



Prayer Meeting Studies

By C. Y. Gilmer



THE INNKEEPER'S PRAYER

My Inn—a caravan, that Child!
This manger—and that mother mild!
Had I but known, my name had been
Famous throughout the earth; this inn,
A shrine to which all men would flow,
Whene'er with pride His room they'd show.

I'd have been called a friend of His!
But now, O God, I pray for this—
Thy mercy grant, and blot my name
From inn and town, and hide my shame;
Let not a stone remain as proof
That this was where He sought a roof,
The Son of God—and was denied,
This manger—His; I slept inside!

—Mary Foot Lord in *The Alliance Weekly*.

THE INNKEEPER'S HEART was not prepared to seek God (2 Chron. 12:14) because it was darkened (Romans 1:21). Had his heart been prepared to seek God (2 Chron. 19:3; Ezra 7:10; Psalm 10:17), fixed on God (Psalm 57:7; 112:7), awed by the Word of God (Psalm 119:161), filled with the law of God (Psalm 40:8; 119:11) and the fear of God (Jer. 32:40), he would have recognized the holy family as well as did Simeon in the temple (Luke 2:25-30), the wise men in the East (Matt. 2:1, 2), and the shepherds in the field (Luke 2:8-14). The innkeeper was not among those who were looking for redemption (Luke 2:36-38).

The innkeeper's prayer in the poem above denotes more of remorse than godly sorrow (2 Cor. 7:10). He could have had a repentance that God does not despise (Psalm 34:18; 51:17), prepared his heart unto God (1 Sam. 7:3), and given his heart to God (Prov. 23:26). The Saviour stands at the heart's door and knocks and calls for admission and any man can hear and let the Saviour in (Rev. 3:20). You will note that the innkeeper's regret for his failure to room the holy family in the inn was the pride that he and his successors lost in not being able to show a suitable guest room for the birth of the Saviour. He was more concerned about his own glory than the glory due to God. The heart of a selfish person is far from God (Isaiah 29:12; Matt. 15:8), Whom we are to love with our whole heart (Matt. 22:37). If the innkeeper really cared for the Saviour, he may have ministered to Him many times thereafter (Deut. 15:7).

"My heart is an inn.

At the door—the unborn Christ.
The house is full!

Refuse this Royal Guest?

Never! Room must be made!

Travelers, transients, strangers all, GO!

Christ is born,—not in a stranger's stable—
Christ is born in the inn—in my heart."
And let us take to our hearts one lesson further:
If I had been a sleeping guest

Lodged at the inn that Christmas night,
When the new Lord was laid to rest

In the cold stall in humble plight,
I know I would have waked instead
And given Him my warm, soft bed.

But I was not a lodger there,

It was so long ago indeed,
Yet all around me everywhere

Are little children still in need,
And when I love and cherish them
I serve the Babe of Bethlehem.

Read Matthew 25:40.



Lesson Comments by Fred C. Vanator

Lesson for December 20, 1953

LET THE PRINCE OF PEACE RULE

Lesson: Isaiah 2:2-4; 9:2, 5-7; Luke 2:8-14

MEN AND NATIONS have been at war since the beginning of recorded history. Strange as it seems, sometimes the hand of God could definitely be seen in it. Other times He seems to have "stood back" and permitted men and machines to strike terror upon the earth. But each time, out of the futile efforts of man to bring about his personal desires, God has, out of it brought glory not to man, but to Himself.

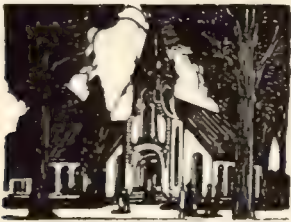
In our lesson texts for today we have the prophecy of Isaiah which deals with the "Coming Deliverer"—"The Prince of Peace"—"The Lord of All Glory." He says, "For unto us a child is born, unto us a son is given," and this "Child" shall be "The Prince of Peace."

Let us look at the word "Peace" for a moment. There is a vast difference between peace as the world knows it and desires it, and the "Peace which passeth all human understanding," which is the gift of the Christ. Remember that Jesus once said to His disciples, "Peace I leave with you, my peace I give unto you: not as the world, give I unto you." In John 16:33 Jesus says, "These things have I spoken unto you, that in me ye might have peace. In this world ye shall have tribulation: but be of good cheer, I have overcome the world. It was Isaiah who looked out across the centuries ahead and saw that "overcoming of the world," not just an unstable peace or truce—a mere cessation of hostilities until one or the other side chooses to submit or to continue on a different tact. And, seeing this "world peace" brought about by the "overcoming by the Christ," Isaiah says, "They shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation,

neither shall they learn war any more." How soon will that come to pass? Who can tell?

After all, the lesson we should get most of all is that which will lead us to the real meaning of Christmas—the time of celebrating the birthday of "The Prince of Peace." As these notes are written (two months before Christmas) it is certainly problematic as to what that day shall bring forth in this earth, with all the talk of danger of bombings, the unrest in the far east, the strife between Israel and the Arabs, the talk of shortage of food, the combined bickering in the United Nations—all of which seemingly points to anything else but "Peace on earth, good will toward men."

But in the heart of the Christian there still can be, regardless of the attitude of the world at large, that Peace which passes human understanding. That peace which is written not on mere "scraps of paper," but in the human heart; that peace of mind which is indescribably precious and which cannot be taken from the one who truly believes in the promises of the True and Living God. To the Christian Christmas is a time of peace.



News From Our Churches

ST. JAMES, MARYLAND

The writer had the privilege of being with the good people of the Brethren Church of St. James, Maryland, and their pastor Brother Freeman Ankrum for the two weeks from October 26th to November 8th. Upon arrival there this pastor found the church building undergoing a great change. They are really making a change. When it is finished they will certainly have a beautiful building; one that they will be able to take great pride in. The one remarkable thing about the building program is that the people of the church are doing most of the work themselves. As the men have a little time now and then they can be found at the church hard at work. It is wonderful to see the enthusiasm and the cooperation of all these good people.

The membership of the church is widely scattered. It required the pastor of the church covering several hundreds of miles in his Plymouth to see many of his congregation; still we did not have time to get into every home. The hospitality of the homes in which we were entertained was of the very highest. It caused this pastor to greatly enjoy the two weeks. He found one and all to be so friendly; he will not soon forget his time spent in St. James. During the two weeks this pastor was lodged in the home of brother and sister Myron L. Bloom. Here is a wonderful family; a family with great zeal for the Lord and His work. Mr. Bloom is Moderator of the church and Sunday School Superintendent.

This writer was glad for another opportunity to enjoy the Christian fellowship with the parsonage family, Rev. and Mrs. Freeman Ankrum. I had the privilege of being

with them in a two weeks' meeting when they were Masontown, Penna. Brother Ankrum held a two week meeting in Vandergrift, Penna. when the writer was serving both Vandergrift and the Brush Valley Brethren Churches. Brother Ankrum is to be commended on his fine work with the people of St. James Church. The interest and enthusiasm there is wonderful.

Delegations were present from the Wayne Heights Brethren Church of Waynesboro, Penna. and from the Hagerstown Brethren Church, including the parsonage family in both cases, Rev. and Mrs. N. V. Leatherman and Rev. and Mrs. James Ault respectively. Rev. and Mrs. Ralph Mills who are serving the Brethren Church of Pittsburgh, Penna. were also present for several evenings. Rev. Mills' home is in Hagerstown. He was visiting his people as his father has not been at all well. Rev. and Mrs. Glenn Shank who are now in Krypton, Ky., were with us for a couple of evenings also. We were certainly glad to see all these good people.

Many thanks to the people of St. James for everything they did to make the two weeks a very enjoyable time. Also many thanks to the fine people of the Hillcrest Brethren Church of Dayton, Ohio, for releasing this pastor for the two weeks' meeting.

Percy C. Miller, Dayton, Ohio.



PERU REVIVAL

Rev. and Mrs. L. O. McCartneysmith closed a very successful Revival at Burlington Sunday morning, October 25th, and traveled to Peru in time to begin their evangelistic campaign that same evening. Both of them entered into the meetings with energy and zeal in spite of the previous campaign with no intermission.

The messages of the Evangelist were true to the Word and much stronger in Brethren doctrinal content than most of the speakers I have heard for a long time. They were proclaimed without fear or favor and we feel were very helpful to the local church and to the community as well. Brother McCartneysmith centered his messages during the first week primarily to the Church; they were very effective.

Mrs. McCartneysmith had children's programs from four to five o'clock. These were very interesting and one boy became so enthused that he brought 26 children during the two weeks. One girl brought 15. These services were truly effective and several children accepted Christ and were baptized as a result of them. Mrs. Bowman gave a series of Scene-O-felt stories to assist her. Several other women helped Mrs. McCartneysmith and took their cars to bring in the children. This work not only was helpful to the children but gave the Church a lot of new contacts which will produce dividends in souls saved in the future.

The McCartneysmiths lived with the Bowmans during the meetings. It was a real privilege to have them in our home; the relationship was of the best. We received a real blessing through this personal fellowship. They were always ready to accept suggestions for the advancement of the services and were untiring in their willingness to call, morning, noon or night. We even made a number

of calls after the service on appointment. Since there are few spell-binders in the evangelistic field in our denomination; it seems that the most effective evangelistic ministry is in personal contact in the homes. Brother McCartneysmith is a master in this type of evangelism; his approach is very tactful and very effective.

There were 10 first time confessions; Nearly the entire church reconsecrated themselves for service. Many others are considering salvation. Recently 6 were baptized, 2 came by letter and others are awaiting baptism. The attendance was better than any Revival since we have been in Peru; the offerings were beyond our highest expectations. We were truly blessed through this ministry and can recommend the McCartneysmiths very highly as effective evangelists.

J. Milton Bowman.



THE EVANGELISTIC MEETING AT PERU, INDIANA

Arrived Peru, Indiana, 4:00 P. M., Sunday, October 25th, to begin at 7:00 P. M. our first visit to this congregation of Brethren. We were billeted with the Minister, Rev. J. Milton Bowman and his beloved family, with the wholesome welcome, "Make yourselves at home." And indeed, we did just that!

We were not in receipt of any advance information as to just what to expect in or from this congregation; therefore our joy was real to find a very beautiful church edifice with a newly decorated interior, a lovely quiet prayer room, with lighted candles on an altar; a really "prepared" atmosphere in which to begin a season of spiritual feasting.

Beginning promptly at 7:00 P. M., Mr. Phil Thrush, of the Center Chapel Church gave a short program on his Orgatron, and then further favored with an accordion selection. We called for a volunteer choir, and the response was excellent. A fine audience greeted us at our first service, and at the conclusion of the message, every member present came to the altar for a very thrilling reconsecration service. Prayers, singing, and tears of joy mingled together, **TRULY HIS PRESENCE WAS THERE!**

'Tis said that every meeting has its trials. In the words of our much beloved Rev. Ben. Flora (deceased) "Every meeting has three stages: (1) The grumbling. (2) A little grunting. (3) Getting down to business." In many places we have experienced each of these phases, but not so here; the first two were conspicuously absent; but we found a zeal and earnestness to go forward.

The Bowmans had truly sown the seed and worked untiringly with these faithful ones, and it is our earnest hope that they may continue in unity, ever upholding the ministry of their pastor. Our prayers and expectations for these Brethren are for a steady and unmoveable forward march in "the Faith once for all delivered unto the Saints."

Brother Bowman had a good list of prospects and daily he and the evangelist called early and late.

Children's meetings were conducted daily by Mrs. Bowman and Mrs. McCartneysmith. Result: seven first-time

confessions. Children concluded their meetings by presenting memory work and poetry at the opening session of the last Friday evening service. Three adult confessions were received, and the promises of others, making the combined number of children and adults ten.

These dear Brethren have had a rugged struggle, but they are a praying people who love the Word, and are growing and increasing in numbers. As mentioned in our Burlington report, the Bible Reading contest was on in Peru, and our dear Brother Ikenberry, aged 82, at the first Friday evening service reported the reading of 112 chapters; he and his faithful companion had attended the services each night, and after the service mentioned we had a nice visit with them. At 10:45 P. M. we were called with the Bowmans to his home. He had suffered a slight stroke. Needless to say, we greatly missed these dear ones at our services, but in calling to see him on the last evening of our services, we found him greatly improved.

Visitors from Center Chapel, Denver, College Corners, North Manchester, Huntington, Loree, and Teegarden were present at various services.

Rev. Bowman had provided some very excellent special music which included solos by Rev. Austin Gable, pastor Center Chapel and Denver Brethren Churches, H. D. (Bud) Hunter, North Manchester, Indiana, Mr. Slaughter from the Peru Baptist Church, the Huntington Brethren Mens' Chorus under direction of Mrs. C. Y. Gilmer presented several numbers, all of which added greatly to the interest of the services. The newly organized Men's Trio, of the First Brethren Church, Messrs Lipscomb, Brown, and Clingaman, also contributed to the music with their testimony in song. We wish to here express our sincere appreciation and thanks for the loyal support in attendance and participation in the services by our Brother Dr. Claud Studebaker, in both the Peru and Burlington meetings. We know that he is a busy minister in his own fold.

In conclusion, at the close of our Sunday evening service, November 8th a coffee, ice cream and cake "Farewell" was tendered the evangelists in the church parlors, to which all were invited; and at 9:30 P. M. we were sent on our homeward way with prayer and song. May God ever bless and keep you Peruan Brethren, under His watchful care.

The McCartneysmiths, Evangelists,
Waterloo, Iowa.

Wedding Announcement

RACY-ORNDORFF. The undersigned officiated in the ceremony in which Miss Catherine Geraldine Racy became the bride of Arthur James Orndorff on October 17th at our home at Maurertown, Virginia. Mrs. Orndorff is a faithful member of the St. Luke Brethren congregation.

It had also been my high privilege to baptize and receive her into the church several years ago.

—John F. Locke.



**Christmas Greetings to You
from your
National Sunday School Association**

Your White Gift Offering Will Make Possible—

Summer Camps
Life-Work Recruitment
Summer Conference Displays
Audio-Visual Aids Information
Sunday School Promotion
Aid to Ashland College and Seminary
Filmstrip Service
Enlarged Adult Sunday School Quarterly
Student Book Service
Aid to Brethren Youth
Vacation Bible School Promotion

The Budget for 1953-54—

Summer Camps	\$3500
Promotional Work	2750
Ashland College	2250
Brethren Youth	250
	<hr/>
	\$8750

Send All Offerings to the Treasurer—

Professor Henry Bates,
938 College Boulevard,
Ashland, Ohio.

MANCHESTER COLLEGE LIBRARY
NORTH MANCHESTER, INDIANA

The Brethren Evangelist

Official Organ of The Brethren Church



VOL. LXXV, No. 50, December 19, 1953

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North Manchester, Ind.

THE BRETHREN EVANGELIST

Published weekly, except the fourth week in July and
the last week in December.

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NO EVANGELIST NEXT WEEK

In keeping with our policy, there will be no Evangelist
next week. The next issue will come to you under date
of January 2, 1954.

Items of General Interest

ST. JAMES, MARYLAND. Five new members were re-
ceived into the St. James church on November 30th.

MARIANNA, PENNA., HIGHLAND BRETHREN.
The young people are scheduled to present a dramatic

Christmas Cantata, "The Last Carol," on Sunday evening
December 20th.

PITTSBURGH, PENNA. Brother Ralph Mills report
the baptism of two on Sunday evening, November 29th.

GRATIS, OHIO. Brother William S. Crick, for more
than five years, Pastor of the Gratis church, has ten-
dered his resignation. He has been called by the Mi-
sionary Board to take over the responsibility of our ne-
mission work in Newark, Ohio.

NORTH GEORGETOWN, OHIO. Holy Communion was
observed on November 29th. Brother Don Rowser report
that attendance at their Communion services has shown
a steady improvement.

Mrs. Jane Byler was guest speaker at the W. M. S.
Public Service, held on December 6th.

NORTH MANCHESTER, INDIANA. Donald Richard
Wolfe, Jr., was born to Rev. and Mrs. D. Richard Wolfe
in the Wabash hospital, on December 5th. We are in-
formed that everyone is getting along just fine.

SOUTH BEND, INDIANA. "Loyalty Sunday" was ob-
served on December 6th, with Mr. George Beamer bring-
ing the message.

NAPPANEE, INDIANA. "Youth Sunday" was observed
on December 13th. Brother Meyer says that the youth
were in charge of the Sunday School opening, the morn-
ing worship service, and the evening service.

COUNTY LINE, INDIANA. Brother Herbert Gilmer is
showing the series of Moody Science films to his young
people on Sunday evenings.

MUNCIE, INDIANA. Revival Services were conducted
November 1st to 15th. Brother Arthur J. Tinkel, Pastor
of the Ardmore church, was the Evangelist.

Brother E. J. Black was tendered a surprise party on
his birthday recently. After the evening revival service
more than 90 members and friends gathered in the
church basement for the affair.

MILLEDGEVILLE, ILLINOIS. The Men's Bible Class
sponsored the showing of the film, "I Beheld His Glory,"
Sunday evening, November 29th.

WATERLOO, IOWA. Baptismal services were conducted
Sunday evening, December 6th, at which time three were
baptized and received into membership of the Waterloo
church.

TUCSON, ARIZONA. Brother Vernon D. Grisso re-
ports an average Sunday School attendance of 101, for
November, as against 90 for the month of October.

Seventy-five Years

With this issue, we close the pages on another
volume of The Brethren Evangelist—the first
year of service for this Editor, and SEVENTY
FIVE YEARS OF PUBLICATION for THE
EVANGELIST.

We pay tribute to the men and women of faith,
vision, and the spirit of sacrifice and service, who

have put their lives into the work during these
75 years.

The next issue, to come to you under date of
January 2, 1954, will contain a brief history of
The Brethren Evangelist, and items of interest
in commemoration of our DIAMOND ANNIVER-
SARY and the work of our Publication Company.



The Editor's Pulpit



ONCE AGAIN, the Christmas Season is here. Christmas, the happiest of days for many—the saddest day for others. At no other season of the year are the differences between hope and hopelessness, assurance and fear, plenty and need, “have and have-not,” happiness and sorrow, loved and unloved, etc., so pronounced as at Christmas.

Christmas with its heavenly message of love, forgiveness, hope and assurance, touches off the deepest emotions of the heart as nothing else can do. Depending on our lot in life, Christmas increases joy, or enlarges sorrow.

It is not so much the conditions around us as it is the condition of our heart that spells out the kind of Christmas we have.

Many, with warm hearths, good food, and plenty, will be the loneliest, the saddest of all. Many, who are cold, ragged, and hungry, will have the very happiest kind of Christmas. Yes, dear friends, it is not the abundance of earthly things, but the presence of that sweetest mystic, heavenly quality known as **LOVE**, that makes for contentment, joy, happiness and peace at Christmas.

It is available for all lonely, sad and troubled hearts, for it comes from the One who said, “Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.”

It is available because of the love of God for men.

God's love was given for sinful men through Jesus Christ, His Son. All who call upon Him and all who humbly come to Him shall find forgiveness, happiness and peace of heart.

Christmas touches our hearts so tenderly because the love of God is in it.

Let us, today, go to the Bethlehem

It's
Christmas,
Now



manger; let us worship Him as did the shepherds and wise men long ago. Let us permit His power and love to purge our hearts of all the little jealousies and hatreds; all the secret sins and desires; all the things of unforgiveness and selfishness.

We must remember that all the tinsel, lights, candles, trees, carols and gifts in the world cannot create for us a Merry Christmas if we have not driven from our hearts every selfish desire, every bit of malice, every hatred and jealousy. These must be removed through the saving power of our Lord. Christmas is a good time to make things right, too.

Yes, Christmas is a happy season. Let the Child of Bethlehem enter your heart this day. Let Him fill your whole life with love, joy, peace, longsuffering, gentleness, goodness, faith, meekness and temperance. Then as you sing the carols, trim the tree, wrap the gifts, greet your friends, go to church, have your family dinner, open your gifts and fellowship together, you will be truly glad it is Christmas.

In the midst of abundance, if God's love is there, peace and happiness will be yours. If Christmas finds you with little of this world's provision, then with the richness of God's provision and His love, peace and happiness likewise will be yours.

Christmas will truly be Christmas for you and yours if Christ is in your heart. Don't compromise—give Him full sway and full power in your heart for a day that will be filled with the overflowing blessings from the Christ whose birthday we celebrate.

We wish for you a Very Merry Christmas, adding also our very best wishes for a Happy and Peaceful New Year—W. S. B. Editor.

Merry Christmas and A Happy New Year
to You
from your Brethren Publishing Company

Brethren Church History

By Rev. Freeman Ankrum

LIGHT AT EVENTIDE

THE ONLY PREVENTIVE of old age is death. The history of the Brethren from the time of the small groups digging a livelihood from rebellious Pennsylvania soil, to the widely scattered groups of the present indicate a desire to aid those who have come to the later years of life. Where the Gospel is unknown and Christ unloved and unhonored, there is little if any regard to those whose lives in the main, are past.

It is the intent and thought of this limited article to mention just one Institution dedicated to the care of those who have reached the sere and mellow years. This one is located not far East of Hagerstown, Maryland's old, historic and still growing city. Nestling at the western foot of South Mountain, with its acres spreading up until twenty-five acres of Mountain land is within its bounds, is the Home named in honor of one who first aided in its origin. For many years it has been known as The Fahrney Memorial Home for the Aged. Just outside the village of Mapleville, with a Post Office address of Boonsboro, R. D. No. 2, finds the location. The back drop is the Mountain wall and the forefront is the Cumberland Valley spreading for some twenty miles until Fairview Mountain marks the extent of the Western view.

The first mention of the establishment of a home for old folks in Maryland by the Church of the Brethren came from the Monocacy Church in a query to the District of Eastern Maryland, April 19, 1892. It was presented in the form of a petition asking the District to confer with the District of Western Maryland in an effort to draft plans for the establishment of such an Institution. Their request met with a favorable reception and was granted. A Committee was appointed. This consisted of Samuel H. Utz, Chairman; Peter D. Fahrney, Secretary and E. W. Stoner. This group of men immediately got busy and when the

Conference of 1893 met, they presented their plans and recommendations. There was no definite action taken.

The fact that nothing came immediately from the recommendations of the original committee did not discourage them. Brethren are accustomed with their German determination to keep on with their projects. It was not until some ten years later, July 16, 1903, that a joint committee appointed from the Eastern and Middle Districts of Maryland met at the home of Dr. Peter Fahrney of Frederick, Maryland. Various things led to a revival of interest. Who can say but that in adding ten years to the life of the Brethren, some of them may have been brought closer to the need of such a home.

It was not enough to decide that such was needed, but there must be a location. Many things of a practical nature were to be met and settled. A suitable property must be secured. After much deliberation the summer home of Peter Fahrney, of Chicago, was considered. This large brick building near Mapleville known as "San Mar" was thought to be a favorable location for the home. When Dr. Fahrney of Chicago learned of the decision of the Committee and their proposed plans, he donated the house and three acres of land, and the former Dr. Peter Fahrney's original office building and laboratory, which it was stipulated must be kept in repair and perpetuated as a memorial to him.

In the matter of the final location of the home, honor must be given to Jessie Weybright of Detour, Maryland, who learned through a friend in Waynesboro, Pennsylvania, that the home of Dr. Fahrney would make an ideal place for the home. After many discouragements Mr. Weybright brought the matter to a successful conclusion. Before the Home was organized, the donor of the original home, Dr. Peter Fahrney died.

It may be stated in this connection that just across the highway is an Orphans Home known as The Peter Gray Orphans Home, which is operated by the state and has no relation to its neighbor, the Home for the aged.

The writer knew Jessie Weybright in his last years, and while the brilliant mind was not in its prime, nevertheless glimmers of a great mentality were ever present.

Following the Incorporation of the Home, the Trustees purchased from Dr. Peter Fahrney's widow and from others, nearby farms totaling 236 acres. From time to time land was sold until it finally came to the present size of 90 acres with some 25 acres of mountain land.

The original Fahrney home as it faced the west was a substantial two story brick with a porch along the front and bay windows both upstairs and down on the southern side.

Large, though the home was, it was only the first of several units added as need demanded. In 1907, an addition was built to the southeast corner of the original building. This addition was three stories high with a double porch. Still the needs increased and in 1915 an addition was built to the North end of the home to be used as a men's dormitory. The kitchen and dining rooms which had naturally become too small were both enlarged with the addition of an electric light plant and the installation of a hot water system. The kitchen just recently has been completely modernized with every type of labor saving equipment. Time brought even more needs and in the short space of three years, or to be exact in 1918, a large room seating some 200 and used as a Chapel was built to the Southwest end of the house. Over this were placed dormitory rooms.

The Fahrney Home for the Aged was Incorporated, March 22, 1905. The Incorporators being, Abram B. Barnhart, W. Scott Reichard, D. Victor Long, Ezra E. Beachley (His son Donovan R. Beachley, of Hagerstown, is now Vice President of the Board of Trustees) Samuel D. Frownfelter and Daniel A. Thomas.

Here follows some brief statements from articles of Incorporation. "The corporation is for the charitable and benevolent purpose of establishing and maintaining a home for the aged members of the German Baptist or Church of the Brethren of Maryland." "The principal of-

fice is at the home "San Mar," near Boonsboro, in Washington County, Maryland."

Improvements have been made during the years. In 1940 the Hospital rooms were reconditioned and the halls of the Home repainted. Fire escapes, refrigerator plants and a stoker system installed. The end is not yet. Here, in 1953 greater plans are in the making. Construction will soon start on a two story brick and steel building which will provide a major expansion of facilities of the Home. Fifty-seven churches of Maryland's Eastern and Middle Districts are raising money for the remodeling. The new addition will provide room for 33 more guests. As this article is being written there are 43 guests in the Home, 13 men and 30 women. At their ages the figures may change almost over night. The oldest person living there is 94 years of age.

The new addition has been made possible by the Clarence Keedy memorial fund. The late Mr. Keedy left a sizeable estate to provide a home for aged gentlemen of Washington County. The Trustees of the Home and the Keedy estate have joined forces and the Home will now be known as The Fahrney-Keedy Memorial Home. Blue prints for the big steel and brick building to be joined to the South wing of the present structure have been recently completed with actual construction soon to follow.

Many changes have taken place since the first Superintendent took upon his shoulders the responsibility of bringing light to the darkening years of the aged. He was Levi Bear. His salary was \$150.00 a year and maintenance.

Rates for the Home at its beginning were \$5.00 per month for board and \$1.00 for washing. Those financially able were asked to pay \$10.00 per month.

According to the minutes, Michael Hockman, from Hagerstown was the first guest to be admitted to the Home.

The Home today is managed by the following Board of Trustees, Malcom A. Long, of Baltimore, President; Donovan R. Beachley of Hagerstown is Vice President

(Continued on Page 7)

THE FAHRNEY HOME

(Courtesy of the Home.).



Missionary Department

"ADELANTE JUVENTUD"

("Youth on the March," or "Forward Youth")

Recognizing the possibilities of a radio program at a good listening hour and with an audience over a wide area (which is already assured), the Missionary Board has budgeted a sum this year for the development and continuation of such a work.

In an earlier issue we explained that Rob Byler had been helping to build and broadcast programs of Christian evangelism which go out each week from station Colonia in Uruguay—tape recorded in Buenos Aires. (At present June is helping also.) Since we have begun supporting this ministry, additional time, at a popular listening hour (9-9:30 on Tuesday evening) has been granted for this program.

The possibilities of this radio evangelism ministry are almost unlimited. Letters coming in indicate an audience from Argentina, Paraguay, Chile, Brazil and Cuba. It appears that the Brethren are availing themselves of a priceless opportunity.

* * *

A LETTER FROM JANET KING

Dear Mother, Dad, and all the rest:

Since this is one of the nicest days I've had since I've been in Africa and I'm in one of the nicest spots, since I've been asked to accompany the school children (C.B.M.) to their stations in the back of mission lorry the day school is out (Nov. 18th—just 10 more days) and since I have so much to do in that short time, I decided I wanted to get away a little and try to catch up on my letter-writing, etc. Also I want to write my Christmas letter and get it printed at the Niger Press before I leave.

I came out here to the United Missionary Place for just a day. They are just building it up now. I slept in the vacation house which has four lovely bed rooms and a bath. There are none of their missionaries here now on holiday; so I had the whole place to myself.

Mr. and Mrs. Honsberger (from Canada) are in charge of the place. They provide board and room for the school children who come to Hillcrest as day pupils. They have only three now, but after next term, they are expecting to have twelve; they also do the cooking for the guests. The meals are simply wonderful.

The autocycle

I drove out just before dark last evening on my autocycle—just in time for supper. It is about five miles from Jos and all but the last half mile is blacktopped; so it is a nice ride. I am having more fun on my autocycle these days. I ride it back and forth to school almost all the time. Some of the boys at school are painting it red, white and blue; and I had the carpenter at

Hillcrest make me a box with a lid and lock to put on the back for carrying things in. I got a new tube, some time back, and have ordered several more and a couple of tires from Lagos. I had to have the spark plug cleaned the clutch adjusted and a few other things done last week. I also had to have the tail light fixed and get a new horn. On a straight good road I can go thirty miles an hour but I usually go much more slowly—especially if there is any traffic; so don't worry, Mother.

Vacation Place

I went to bed early last night (about 9:30) because they have no electricity here, and it's hard to read by coal-oil lamps. (I think it's really a blessing not to have electricity sometimes). This morning I woke at 5:00, but didn't get up until 5:30, because it was quite dark. Aren't you all surprised at me? Well, there's more to that, too. I'll tell you later. By 5:45 I was dressed and wide awake and up here in the "Upper Chamber."

The "Upper Chamber"

What a perfectly delightful place this is. Just a few feet behind the vacation house is a huge pile of boulders—really big. They have cemented here and there to make steps, and filled in some dangerous places, and moved a few big stones to make a lovely little room way up high in the rocks. There are four or five different flights of steps—twenty in all. But the most unusual thing of all is this little room. Its floor and walls and ceiling are just big rocks of different sizes and shapes. At the far side of the room it is like a balcony with a wall of cement and stone flower box on top to keep any one from falling down—there's a drop of perhaps 40 or 50 feet to the rocks below.

As you look out over the country you can see the rugged, rocky hills; the white new houses, with their shining, silver (tin) roofs in the new section of Jos, called "AngloJos" where the white people have made a little suburb; the small fields and little round, grass-roofed houses of the Africans; hedges of cacti; the dry, brown grass (dry season is really here) and the beautiful green trees.

When I first reached here this morning, the sky in the east was just getting light, and I watched as the sun came up about 6:15). (The days and nights are almost equal now, and the sun sets about the same time in the evening). I wrote a letter, had my morning devotions and then had a little rock-climbing; then I was really starved for a big breakfast of cereal, bread, grape fruit, eggs and coffee.

After taking a roll of film, I had my own Sunday school class up here in the "Upper Chamber." Then I began this letter to you. Before I finished it, it was time for dinner, and guess what we had for dessert?—Banana splits! Mrs. Fletcher has invited Jeanet and me over to

supper at her house tonight, and that's what she's going to have too.

Oh, yes, one more thing about this Upper Chamber: Someone has named each rock: the huge rock which is the floor is called "faith"; the rock which makes the roof is "goodness"; it is supported by "peace," "gentleness" and the little rock "long suffering"; at one corner is "love" with "joy" resting on it and the "peace" rock;

on either side of the room is "temperance" and "meekness." It is a delightful spot in which to pray, read God's Word, and just rest. It is up high; so there is a good breeze blowing around through the rocks, and you can sit in the sun or shade. Next term I think I'm going to come out here often for a day and bring my lunch with me. It's good just to get away a little from everybody and to give them a rest from me too . . .

Love, Jane.



Light at Eventide

(Continued from Page 5)

and Albert M. Long, also of Hagerstown, is Secretary-Treasurer. The Fahrney Trustees are selected by members of the 57 congregations of the Church of the Brethren which support the Home.

It may be stated in this connection that the Elder Dr. Peter Fahrney is buried in the graveyard adjoining the Fahrney Church near Mapleville. He died in 1837 and rests within sight of the farm and territory over which he worked and walked.

From the earliest days at Germantown, the leaders of the Brethren have had a sympathetic interest in those who had come to the end of life, and oftentimes were in need in their old age. The Germantown congregation maintained a "Widow's Home," for their homeless members. Alexander Mack Jr., tells of one who had fallen away from the church at times, but who came back in her need. Some were not inclined to be too sympathetic toward her in her plight. The congregation however agreed to give her a quarter of flour each month. Elder Mack adds, "I would have been better pleased if they had added a pound of butter." The day came when the brethren took away the quarter of flour from the old lady. "Then my thoughts stood still. The reflections on this subject have gradually in this New Year, plunged my soul into sorrow," stated the aged Alexander Mark, Jr. So heavy was his sorrow that he could not rest and called to his room a few of the members, and as a result of this conference announced, "that on next Saturday a quarter of good flour and a pound of good butter shall go to the widow." He keenly felt the responsibility toward the aged and unfortunate. He closed his appeal with the following words, "Whoever among the brethren is sure in his mind that the widow belongs in the "House for the Poor" to him God will give so much wisdom that he can persuade her to make request to be received therein. Until then she lies at our door."

The capable Superintendent and Matron of the Fahrney Home are Mr. and Mrs. George Kunz. She before marriage was Elizabeth Benedict, of Waynesboro, Pennsylvania. She is a graduate nurse. It was the writer's good pleasure to learn when courteously received in the Home office, that the Matron was fulfilling in this day and age, that which her ancestor Uncle, Alexander Mack, Jr., so strongly contended for in the experience of the

needy Germantown widow. The Benedicts are descended from John and Nancy Mack Benedict. Nancy was the granddaughter of John Mack, who was the son of Alexander Mack, Sr. Nancy died March 22, 1874 lacking only a few months of reaching the long span of one hundred years.

"We are desirous of making this not a last stop at the end of life, but a real home for the guests," said the Superintendent to the writer. This they conscientiously and kindly attempt to do. The task is far from easy and many times discouraging. Bodies and minds are frail. There are those whose confused minds are unable to distinguish as the shadows lengthen, between reality and imagination. For them life's sunrise is far away and the sunset approaches. To bring light in the days when long years of activity have slowed down, is in itself a challenge. Little tasks prevent the heavy hanging of time like a millstone about the necks of the guests. Visitors are welcome and a homey atmosphere is provided where surrounded by material comforts, those visitors may be received. Even Television is provided for those who desire to see the passing events of the world from the safe confines of the well furnished and comfortable room.

In order to be able to render the highest and most efficient service as a Matron, who must in every day life come closer to many of the guests than the Superintendent, meetings are attended. In July of this year she attended the International Conference on the Church and care of Older People. This was a closed Conference, in that being International the numbers were limited from each denomination. The largest number permitted from any one being ten. The Church of the Brethren was permitted six. This convention was held at Williams on Lake Geneva, Wisconsin. Here was engaged the study of the aged with their needs, and methods were learned to make their latter days more pleasant and comfortable.

When the day's work has been finished, and the guests have retired, then the Superintendent and Matron take stock. At the end of the day there is time for contemplation. There have been problems to solve, small differences of opinions to arbitrate, misunderstandings to clear up. They who have delegated their talents to the bringing of hope, comfort and cheer to those whose going to the long home is not far hence, also need appreciation for their efforts. This may in a sense be given them in the words of one who recently came to the home as a guest. "I was considering this and another home. I chose this one and feel that it is an answer to prayer."

St. James, Maryland.

What Does Christ

MRS. EDI



THE STORY IS OLD but the charm and beauty of Christmas never grows old. It appeals to all peoples, and is told in as many different ways, but it matters not who tells the story, or how it is told, it touches the human heart as no other story.

Never until the birth of this Babe had babies counted for much in the affairs of men. Infancy is dignified forever by the Manger of Bethlehem; womanhood ennobled—motherhood became sacred.

No other babe influenced the world as did the birth of Jesus.

The world was astir, a decree went out from Rome that all must pay tax to the government—the decree must be obeyed. Joseph took Mary with him to Bethlehem, the city of David, to be taxed. The trip was slow and tedious. They stopped at an inn for lodging, only to be turned away—no room—they were poor; no money—no room for the Saviour of the world.

To the Christian, this is the saddest part of the Christmas story.

Is the world any different today? Are individuals making room for Him in their hearts and lives? Has He a place in our homes, and is He worshipped in our churches?

No room for the Saviour—His deity is often denied. Today He is just as much of an outcast as in the days of Caesar.

An old legend says that as the supreme hour approached, Joseph led Mary into this dark cave; when Mary entered, the cave was filled with light, and thus it continued, day and night as long as Mary remained.

In this cave her Babe was born—angels hovered over mother and Child, and sang, "Glory to

God in the highest, and peace toward men." Though lowly, it was celebrated by angels of heaven. Mary sang praises to God.

Back in the hills watched over their shepherds came to them and sang good tidings of great joy: this day in the city of David Christ the Lord "

He came to the shepherds. He came to the wise men. He came to the fishermen and followed Him. He carried away our burdens. He came to give life and peace to all who received Him?

Today the world is burdened with a terrible load of sin and there is unrest and touch of the sweetest Christmas story.

In these modern thoughts of gifts, and the Giver—of the trees and the crown of thorns.

This is the time when the peak in their business to commercialize the world's history. Instead of becoming a burden, a heavy load, "I am glad it is over."

We would not take anything from you or rob the Christmas, but this day should be whose birthday we celebrate.

as Mean To You?

NICHOLAS

earth peace, good will
birth on earth was
with hallelujahs by the
les of heavenly hosts

Bethlehem, shepherds
by night. An angel
Fear not, I bring you
for unto you is born
id a Saviour, which is

ds, they sang praises.
they worshipped Him.
they left their nets
e to take our sins, our
raise fallen man—to
ubled world. Have we

gering beneath a ter-
ring—wherever we go
The world needs the
f the Christ of the

s, Christmas brings
t of the Gift and the
ndles, not the tree and

erchants aim to reach
Christians are helping
sacred event in the
a happy season it has
ip. Too often we hear,

y one joy that should
ildren of their Christ-
be a glad day for Him
ate, and who endured

the cross for you and me. May we not forget
God's Gift in our eagerness to give and receive
earthly gifts.

There is no event in history to compare with
His coming into the world, unless it would be
His cry on the cross. "It is finished!" Without the
Babe in Bethlehem, there would have been no
cross on Calvary. The Bethlehem event must ever
shine upon the darkness of the world until that
day when He comes again in the clouds of glory.

The heart of Christmas discloses the depths of
God's love. "God so loved the world that He gave
His only Son."

As Jesus came to Bethlehem; so He comes to
live in the hearts of men. He came that God
might reveal Himself to men—that they might
see God in Him and give themselves in service to
Him. To find no room in the hearts and lives of
men for this Babe in the manger, thwarts this
purpose. The hearts today are often no kinder
than that of the innkeeper.

The source of all joy, peace and hope lies
cradled in the manger of Bethlehem. The world
asks, "Why?" It is a pledge of God's forgiveness
and love toward men. It reveals God to man—it
gives hope—it brings God out of the distance—so
near that He shares our burdens and consoles our
sorrows.

Will we make Christmas a day of joy, of praise
and worship to Him who has done so much for
you?

Will you, like the wise men, **Worship Him?**

Will you, like the shepherds, **Rejoice?**

Will you, like the fishermen, **Follow Him?**

Elkhart, Indiana.



Brethren Youth Crusaders

Devotional Topics

Clarence S. Fairbanks Topic Writer

TOPIC FOR DECEMBER 27, 1953

GOD WITH US—A SAVIOUR

Scripture Reading: Matthew 1:18-25

"Thou shalt call his name Jesus: for he shall save his people from their sins." Matthew 1:21.

IT GIVES MANY PEOPLE a kind of shock to find that this name belonged to others than our Lord, that it was borne by scores of Hebrew boys. There was a Jesus among the ancestors of Christ; according to a legend, Barabbas is related to have had Jesus as part of his name. In Colossians 4:11, we read that there was a man called Jesus among the companions of St. Paul. Although the name has become sacred to us, it was once as ordinary and familiar as Joseph, John, or James.

"Jesus is the name exalted
Over every other name;
In this name, whene'er assaulted,
We can put our foes to shame."

I. JESUS IS WITH US TO SAVE US FROM OUR SINS. The Apostle Paul tells us what we all know from experience that "All have sinned and come short of the glory of God." We may try to hide our sin and pretend that we are always as good as we ought to be, but the Bible tells us, "Be sure your sin will find you out." The brothers of Joseph thought that they had covered up the sin of murder by dipping Joseph's coat in a basin of blood and then by telling a lie, but there came a day when they had to face their nasty crime before their brother and their father.

"He shall save his people from their sins." Here is the earliest promise in the New Testament. It tells that Jesus is the Saviour: not a great man or a great leader only, but the Saviour in the last and highest sense. He saves all who trust Him, too, from their sins—not from mere punishment, or from unpleasant consequences, or from anything at all except sin itself.

"He's God Himself, come down from Heaven to raise us when we fall;
He's come to heal us when we're sick, to hear us when we call;
If He hadn't come to do us good, He wouldn't have come at all.
"He didn't come to judge the world, He didn't come to blame,
He didn't only come to seek; it was to save He came;
And when we call Him Saviour, then we call Him by His name."

II. JESUS SAVES US BY RESTORING US. Many times in the Gospels, salvation means simply restored conditions and repaired functions; as when we read that the sick were brought close to our Lord and that "as many as touched him were saved." When our parents in the Garden of

Eden sinned, they fell from Grace. The work of our Lord in saving His people is the work of restoring the marred image of God that He intended for man to possess.

III. JESUS SAVES US FROM OUR SINS BY RESCUING US. When the life-guard plunges into the water to bring out a drowning person, we say that the person has been saved from drowning. When a fireman climbs a ladder and finally is able to bring a person trapped in the burning building safely to the ground, we say that the fireman has saved that person from burning to death. Jesus said that He was the Good Shepherd and that the Good Shepherd gives His life for the sheep. Then He went on to tell the story of how a man had a hundred sheep, but one evening one was missing. The Good Shepherd then went out into the darkness and the storm and searched UNTIL He found that sheep that had gone astray. How many times we see Jesus going about during His lifetime on earth rescuing broken bits of humanity. There was the demoniac of Gadara who came finally and sat at the feet of Jesus in his right mind. There were the publicans and the harlots who were bidden to go into the Kingdom of Heaven. Jesus came to rescue people from their sins.

IV. JESUS SAVES US FROM OUR SINS BY REDEEMING US. Jesus is not content with merely rescuing people from their sins, He is interested in breaking the power of sin in their lives. It is a necessary thing to rescue the sheep that have gone astray, but it is a better policy to teach them—especially after they have been rescued from some terrible experience—to remain with the sheep. In other words, the nature and the desires of the sheep must be changed. Thus it is that men who began by craving deliverance from foes and the various mischances of life came to God at last for redemption from their own worse self and from the terrible power of evil habit.

Conclusion: "Jesus shall save His people from their sins." A name such as this cannot be confined to mere tenses. It covers all the past—certainly, but also the present, as when St. Paul declared that Jesus "gave himself for our sins, that he might deliver us—that is, save us—from this present evil world." And finally, it widens its outlook and takes in the entire future, for He "is able to save them to the uttermost that come unto God by him." As someone has put it, "He is able to save us up to the goal."

"God is with us, God is with us,
So our brave forefathers sang,
Far across the field of battle
Loud their holy war cry rang,
Never once they feared or faltered,
Never once they ceased to sing,
God is with us, God is with us,
Christ our Lord shall reign as King."

TOPIC FOR JANUARY 3, 1954

CHRIST IS THE ANSWER FROM THE BEGINNING
FOR LIFE

SCRIPTURE READING—JOHN 1:1-4

OUR TOPICS FOR THE FIRST QUARTER of 1954 are centered around the theme, "Christ Is The An-

ver." This month we shall think together about the theme, "Christ Is The Answer From The Beginning." This evening, then let us discuss the subject "Christ is the answer from the beginning."

The ancients had a saying, "All roads lead to Rome." So might we say of Scripture, "Every verse points to Christ." If we have the ability to see it, there is a "scarlet thread running from Genesis to Revelation." A man once came to Whistler and asked for his aid in hanging up a new picture. The man complained that he could not fit the picture to the room. After looking the matter over, Whistler exclaimed, "Man, you can't fit the picture to the room; you must fit the room to the picture." When we bring the pictures of life which Christ has painted, we find it does not fit this modern world. The world must be remodelled to fit the picture.

I. CHRIST IS THE ANSWER BECAUSE HE HAS MADE US. In the first chapter of Genesis we read that God said, "Let us make man in our image." Then we are told that God formed man out of the dust of the earth and breathed into his nostrils the breath of life. It is significant, I believe, that the Bible does not tell us how God made man out of the dust of the earth, but it does affirm, and all Christians know, that God did form man out of the dust of the earth. The third verse of John's Gospel says, "All things were made by him; and without him was not anything made that was made."

If you ask the question, "What is the answer to man's beginning?" it is simply that Christ has made us in his own image. When we sinned, He came into the world to seek us and to save us.

"I know not how that Bethlehem's Babe
Could in the God-head be:
I only know the manger Child
Has brought God's life to me.

"I know not how that Calv'ry's cross
A world from sin could free:
I only know its matchless love
Has brought God's love to me.

"I know not how that Joseph's tomb
Could solve death's mystery:
I only know a living Christ
Our mortality."

II. CHRIST IS THE ANSWER TO LIFE BECAUSE HE GIVES ETERNAL LIFE. The idea of life, and in particular "eternal life"—to use the fuller expression—is one of the leading ideas of John's Gospel. "This is life eternal, that they should know thee the only true God, and him whom thou didst send, even Jesus Christ!" Eternal life is not something that is to be looked for in the future, it is something that we enjoy in the present. Where it is found the mind responds to every good thought and the heart thrills with joy unspeakable. It is both the fulfilment of our deepest craving and of our highest aspiration. This is the writer's message. Looking back to the days of his companionship with the Lord, he realized that "To know Him was life eternal" and to see and know Him was to see and know God.

III. CHRIST IS THE ANSWER TO THE BEGINNING OF LIFE BECAUSE HE STILL MEETS THE

NEEDS OF MEN. Today, in the twentieth century, men want life just as much as they did in the first century. Does Christ still meet our needs in this confused and complicated world? The writer of Ecclesiastes wanted life and so he went out to find it. He went out and found knowledge, but not life. He searched for life in pleasure but he failed in his quest. He turned to business with no success. The accumulations of wealth proved to be no better than the rest. All of his search for life in the world proved to be "Vanity of Vanities." Then he went beyond the sun to God and found the beginning of real life.

IV. HOW DOES CHRIST BECOME THE BEGINNING OF LIFE FOR US? If we are to experience this new beginning of life, we must give ourselves in complete surrender to Christ. We must be willing to follow Him. Some years ago a group of college students went to a football game and had to travel through the mountains of Virginia. In the mountains a fog descended on them and they could not see the road with their lights. Then a police car came along and invited them to follow. By following him they were able to cross the mountain safely because he had lights which could penetrate the fog. Once they dropped too far behind and the going was bad again, but the police waited until they caught up and they travelled on in comparative safety.

Christ is the light of the world. Without Him, we cannot see the way, but if we stay close to Him we can face the darkness without fear.

Those who have traveled through desert country know what a wonderful experience it is to leave the burning sands for the cool shade of an oasis. The lowest spot in the United States is Death Valley in southern California. It lies 276 feet below sea level and is one of the hottest places on earth. Many travelers lost their lives in the days of the gold rush of 1849 as they tried to cross this fiery desert. The bleaching bones of men and of animals were strewn along the trail. Most of these died of thirst. When they did find a water hole, it was usually brackish and undrinkable, or completely dry. That tragedy is that they did not know that two great rivers flow beneath the surface, and fresh springs are not far below the salty crust. More tragic is the picture of those who travel through a world of sin and sorrow and never realize that Christ is by their side. The water of life is all around you. Will you drink of it and live?



How About Your Offerings??

Give through your local church, or if this is not possible, note the following information. Church Treasurers, also please note:

WHITE GIFT OFFERING

Make checks to Henry Bates, Treasurer of National Sunday School Assn., and address to Prof. Henry Bates, Ashland College, Ashland, Ohio.

Prayer Meeting Studies

By C. Y. Gilmer



YOUR NEEDS FOR 1954

ON THE THRESHOLD OF A NEW YEAR we need to forget our past failures and successes and press forward to do greater works for our Saviour (Phil. 3: 13, 14). Let us remember the past year only as it helps us to avoid mistakes in the future (Prov. 16:17). Ahead of us is a road for which we shall need a Guide (Isaiah 30:21). It is a way new and untraveled before, and we know not what it has in store for us (Joshua 3:4). We do not know the way, but we may know our Guide and He knows the way we should tread (Job 23:10; 28:23). We can shun the way of the wicked and walk the way of the truth (Psalm 119:27, 29, 30, 32, 33, 104).

For 1954 you need a Guidebook that has directions for every day, a solution for every life problem (Luke 4:4).

"What is a home without a Bible?
'Tis a home where daily bread
For the body is provided,
But the soul is never fed.

"What is home without a Bible?
'Tis a family out at sea,
Compass lost and rudder broken,
Drifting, drifting thoughtlessly."

In this uncertain and changing life we need to cling to the unchanging Word of God (Isaiah 40:8) as our constant daily guide.

"Praise God for the Bible,
A lamp in our path,
A guide through life's journey,
And shadow of death."

Then we shall need proper company—the kind we should have (Prov. 12:26; 16:29). We shall need a Friend Whose nearness will keep us from evil in the hours of weakness (Prov. 18:24; John 14:6; Heb. 4:14-16). Let us obey His "go ye" in order that we may claim His promised presence (Matt. 28:19, 20). His company will determine your attitude and actions (Luke 24:29-32).

On Highway 54 you will need the Holy Spirit (John 16:13). You will need spiritually-minded Christian friends (Prov. 6:3; 17:17; 19:6; 27:6).

"Make friends of God's children
Help those who are weak;
Forgetting in nothing
His blessing to seek."

You will need much faith daily as you face the detours of disappointment and trial (2 Cor. 5:7). God specializes in leading His children through hard places (1 John 5:4). You will need faith in God for 1954 (Mark 11:22).

"Have you come to the Red Sea place in your life,

Where in spite of all you can do,
There is no way out, there is no way back,
There is no other way but through?

"Then wait on the Lord with a trust serene,
Till the night of your fear is gone;
He will send the wind, He will heap the floods,
When He says to your soul, 'Go on.'"

Seek to serve through this new year by a helping hand (Acts 10:38; Romans 12:13), by comforting the sorrowing (1 Thess. 4:18; 2 Cor. 1:4), by restoring those who are following afar off (Gal. 6:1; James 5:20), and by witnessing to the lost (Ezek. 33:8).

The only proper prescription for every soul for 1954 is Matt. 6:33, 34. Follow this prescription and give God no chance (Joshua 24:15).

HAVE THY WILL

I will be still, my bruised heart faintly murmured,
As o'er me rolled a crushing load of woe;
The cry, the call, e'en the low moan was stifled:
I pressed my lips; I barred the tear drop's flow.

I will be still, although I cannot see it,
The love that bares a soul and fans pain's fire;
That takes away the last sweet drop of solace,
Breaks the lone harp string, hides Thy precious lyre.

But God is love, so I will bide me, bide me—
We'll doubt not, Soul, we will be very still;
We'll wait till after while, when He shall lift us—
Yes, after while, when it shall be His will.

And I did listen to my heart's brave promise;
And I did quiver, struggling to be still;
And I did lift my tearless eyes to Heaven,
Repeating ever, "Yea, Christ, have Thy will."

But soon my heart upspoke from 'neath our burden,
Reproved my tight-drawn lips, my visage sad:
"We can do more than this, O Soul," it whispered,
"We can be more still, we can be glad!"

And now my heart and I are sweetly singing—
Singing without the sound of tuneful strings;
Drinking abundant waters in the desert;
Crushed and yet soaring as on eagle's wings.

—Author Unknown.

"NOTHING CAN OCCUR beyond the strength of faith to sustain, or transcend the resources of religion to relieve" (1 Cor. 10:13; 2 Cor. 12:9). The Scripture exhorts us to prayer while under affliction (James 5:13). We are told to pray to God that He will consider our trouble (2 Kings 19:16; Neh. 9:32; Psalm 9:13; Lam. 5:1). We are to pray for God's presence and His support (Psalm 10:1; 102:2). We are to pray that the Holy Spirit may not be withdrawn from us, a sure happening if we become bitter (51:11). We are to ask for divine comfort (Psalm 4:6; 119:76). We are to pray for relief from trouble (Psalm 39:12, 13). We are to seek deliverance through prayer (Psalm 25:17, 22; 39:10; Isaiah 65:9-12; Jer. 17:14).

"It is a great thing when the cup of bitterness is pressed to our lips, to feel that it is not fate nor neces-

sity, but divine love working upon us for good ends." To cooperate with the merciful working of that love we should plead for pardon and deliverance from sin (Psalm 39:8; 51:1; 79:8). It is a time for turning to God without reservation (Psalm 80:7; 85:4-6; Jer. 31:18). It is a time to be teachable, to seek direction (Job 34:32; Psalm 27:11; 143:10).

"Is there no other way, O God,
Except through sorrow, pain and loss,
To stamp Christ's image on my soul?
No other way except the Cross?
And then a Voice stills all my soul,
As stilled the waves of Galilee;

"Canst thou not bear the furnace heat,
If 'mid the flames I walk with thee?
"I bore the Cross, I know its weight,
I drank the cup I hold for thee;
Canst thou not follow where I lead?
I'll give the strength—lean thou on me."

Pray for mercy (Psalm 6:2; Hab. 3:2), for increase of faith (Mark 9:24), restoration to joy (Psalm 51:8, 12; 69:29; 90:14, 15), for protection and preservation (2 Kings 19:19; 2 Chron. 20:12; Psalm 17:8, 9). Let us sense the causes of our trouble (Job 6:24; 10:2; 13:23, 24), and be taught the uncertainty of life (Psalm 39:4), that we may be quickened (Psalm 143:11).



Lesson Comments by Fred C. Vanator

Lesson for December 27, 1953

"THY KINGDOM COME"

Lesson: Matthew 6:9-10; 28:16-20; John 17:18-21; Acts 1:6-8; Revelation 11:15b

WITH THIS LESSON we complete the present cycle. To sum up this quarter's lessons in the words of another, "The world would be a better place in which to live if the liquor traffic were eliminated, if homes, schools and churches were strengthened and improved, if the economic order were built upon unselfishness and fair play, if governments were honest and efficient, and Christian brotherhood universally acknowledged and the curse of war forever removed. The great obstacle to the achievement of all these aspirations of mankind is man himself." But does man in general want all these things to come to pass? Let us see when we apply the acid test that is found in our lesson for this closing Sunday of 1953.

Multiplied thousands have repeated the words found in the "model prayer" which came from the lips of Jesus when His disciples said, 'Lord, teach us to pray.' How thoughtlessly we repeat these words, Our Father which art in heaven, Hallowed be thy name; Thy kingdom come, Thy will be done in earth as it is in heaven." THY

KINGDOM COME: THY WILL BE DONE!" And we repeat and repeat it (Note I did not say 'pray it')—with little or no thought of what it all means. Someone has said, "Prayer is work; prayer works; prayer leads to work . . . 'Come' requires 'GO' to complete it." Jesus said in His own High Priestly Prayer (John 17) "As thou didst send me into the world, even so have I sent them into the world," and He also said, as we find in the Great Commission, "Go ye, therefore into all the world."

Our lesson title, "Thy Kingdom Come," should make us very thoughtful. Are we ready for the "Kingdom of God" to descend upon us? Are we willing to meet the conditions and submit ourselves to what those three words really mean? Note the four words which follow them, "Thy will be done," and remember that it says that the will of God is to be carried out here on this earth just as it is in heaven. In heaven, God's will is supreme and His orders are carried out immediately. There can be no misunderstanding His will for us here on this earth either, for it is put in such simple words that any may understand. Note Jesus' words, "All authority is given unto me in heaven and in earth, **Go Ye—Make disciples—Baptize them** (by my authority) in the Name of the Father and of the Son and of the Holy Spirit—Teach them as **I have commanded YOU.**" And then, and then only, will He be "with you alway, even unto the end of the age."

When we realize that no less than seven out of ten people all over this world do not know Jesus Christ as Lord and Savior, and that many who profess His name do not follow Him in His activities, should it not lead us to a more definite desire to do something that will help bring to a consummation the plan of the Father and bring nearer the coming in of the Kingdom of our Lord?

We quote from another, "We are assured that some happy day the kingdoms of this world will become the kingdoms of our Lord and His Christ, but we are also told that the kingdom of heaven is within us." "We can help the world get ready for its coming. True prayer is the key that unlocks the Kingdom Gate.

Lesson for January 3, 1954

GOD REVEALED IN CHRIST

Lesson: John 1:14-23; 29-36

THROUGHOUT THIS QUARTER, and for the first three Sundays of the second quarter, we are to study the writings of John the Apostle, who wrote to show forth the "Divine Love" of Jesus Christ, as exemplified in the life of Jesus as shown here on this earth. The theme of the entire course of these studies can well be summed up in the words which John wrote near the close of his gospel message, a part of which forms our Golden Text for this first lesson: "But many other signs truly did Jesus in the presence of his disciples which are not written in this book: **but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his Name.**"

Space forbids us going into much detail in either of this or any of the subsequent lessons, so we will try to confine our notes to what we feel to be the most important points of the lesson text.

We first note that John does not feel it necessary to

go to great lengths to prove the Deity of Jesus—he merely makes his statements of fact. Note the very opening of his gospel (or rather to “The Gospel ACCORDING” to him)—“In the beginning was the Word (the Logos—the expression of God in and through His Son) and the Word was God.” In verse 14 of this first chapter are these words, “The Word was made flesh”—the doctrine of the Incarnation. Then comes that parenthetical expression, “we beheld his glory”—we find the memory of both the Transfiguration and the Ascension—His glory as the Only Begotten of the Father.” (Remember throughout the Gospel that John is writing “This Side of the Resurrection.”) Then disregarding this parenthesis, we note that Jesus dwelt among men “full of grace and truth.”

John reveals the Eternal Existence of Jesus when he quotes John the Baptist, as he points out Jesus as “The Lamb of God which taketh away the sin of the world.” It was Jesus the eternal Son, who in the plan of God was “slain from the foundation of the world.” And here we find the Saviorhood of Jesus the Christ.

Then in verse 34 we have the very definite statement

of the witness of John to the fact that “He (Jesus) the SON OF GOD.” This reveals the eternal closeness of the Son of Man and the Father God.

So the revelation of John as to the relationship of Jesus the Son and God the Father is substantially stated in the very opening part of the Gospel According to John (The Prologue), thus—He is the Incarnate Son of God possessing the Glory of the Father, which was His with the Father from the very beginning; He was sent into the world by the Father to reveal Him and to become the Saviour of the world. In this He was an obedient Son. No fuller revelation of the Father could be made than that which was made than by the coming into the world of Jesus Christ the Divine Son of God. Some one has written that “God’s fullest self-revelation has been made in Christ and Christ’s attributes are grace and truth.”

It has been truthfully said that “Everything that follows the first eighteen verses of the Gospel according to John rest solidly upon the premise of these opening verses. In fact, all that follows is but the continued illustration of what has been declared in these verses.”

Young Men and Boys' Brotherhood Program

Percy C. Miller

Month of January

Topic—Self-Knowledge

Scripture Reading: Psalm 19

Two navy boys lay mortally wounded side by side on the deck of the ship. One poor fellow raved and blasphemed. The other boy seemed to be made of different stuff. He said: “Hold hard, shipmate! It will soon be over. We’ve got but little time to live. Let’s be decent.” Of course our hearts go out to the one in pain and virtually driven crazy. But we admire the noble and quiet resolution of the other. I relate this incident because these brave words of the boy sound a note appropriate to this time. This being the beginning of another year should set us to thinking: “We’ve got but little time to live; let’s be decent.” This call comes to us today.

If tomorrow is to be a day of hope, today should be a day of thought. If tomorrow is a day of wishes, today should be a day of questions. If tomorrow is a day of resolutions, today should be a day of examinations. How many of us this day found out how things are going with our souls? You, no doubt, read books this past year; how many looked into the story your life is telling? You have had rich experiences this past year; do you know your own self better? If this year is to challenge us to nobler achievement, it will come through a careful stock-taking. And yet, “Who can understand his errors?”

Most of us have a full and busy life. But we are often busy with unimportant things; greater things are passed or missed. Things of greater interest are crushed out. A

crying evil of today is the rush and fever of life. A Quaker lady asked Mr. Southey how he spent his 24 hours of each day. When told, she then asked, “But Mr. Southey, when dost thou do thy thinking?” The dogma of today is that we must be doing things. We are so busy today that we hardly have time to eat. Pascal once said that “half of the calamities of the world come about because men are not willing to sit still in a room.” Sir Isaac Newton was asked to explain how he solved mathematical problems. He answered by saying, “By thinking into it.”

Things that hinder a true knowledge of self is a light view of sin. Rossetti tells a story of an elderly man who came into his office or studio one day, bringing specimens of paintings. Rossetti could find no value in the first group. Looking at the second group, Rossetti said, “This is the work of a young student who will distinguish himself.” The elderly man said, “Sir, I was that student.” Possibilities are one thing; realities are another. Capabilities are one thing; achievements are another. Mr. Drummond was asked at a revival meeting to speak a few words. He replied by saying, “I will but make one statement and ask one question: I could see no real conviction of sin in this revival which was always a marked reality in others. Has God modified the method of salvation?” Certainly Dr. Drummond did state a fact and it is possibly truer today than when he spoke it 50 years ago. The trend today is to treat sin very lightly. People try to dress sin up today in fine-sounding phrases.

A right understanding of our errors is a gradual and silent growth of sin. When something springs upon us unawares, we are aroused. When it comes gradually, we are not apt to take notice. Children soon grow out of knowledge of those who have not seen them for a while. It is hard for parents to feel that they have grown up; it was gradual with them. As such we are apt to be dulled by sin. Such is the way that Satan deals with men today. The most deadly evils do not leap upon us; they creep upon us.

Slow and silent sin is the cause of self-ignorance and

moral disaster. There is, however, no sin too powerful to be gotten rid of. If we cry, "O wretched man that I am, who shall deliver me?" The Gospel answers, "Jesus Christ our Lord." "Who can understand his errors? Cleanse me from secret faults." He is able, able to save unto the uttermost.

There are four ways of measuring time:

1. By birth; most common way to us.

2. By knowledge; have we grown wiser?

3. By character; are we better than we were Jan. 1, 1953?

4. By service; are we old enough to serve God?

Now is the time for us to take stock of ourselves. What changes do we want to see in the year that is before us? If we haven't made resolutions, or even if we have, it isn't too late to make a few more. Let us examine ourselves in the light of His glorious Gospel.



News From Our Churches

EVANGELISTIC MEETING AT BURLINGTON, IND.

This meeting began October 11th, and concluded October 25th at noon with a Harvest Home Carry-in Dinner. Brother Myron Dodds, Minister, now in his second year of shepherding these fine people, and who has deeply ensconced himself and his splendid family in the affections of this congregation and community, had things well prepared for the evangelist to go forward.

Splendid care was given to our comfort, and we were happy indeed to meet again after eleven years those who had found Christ in a meeting with this congregation which we conducted in 1942, continuing steadfast in the Faith.

The special music provided by a teen-age girls trio, and

quartette, was inspiring under direction of Mrs. Russell Rodkey. Another lovely treat was the music of the Bailey family singing together: father, mother, son, and daughter; and the constancy of the organists and pianists made the conducting of the song service a joy. These are just a few of the many nice things we enjoyed with the Burlington Brethren.

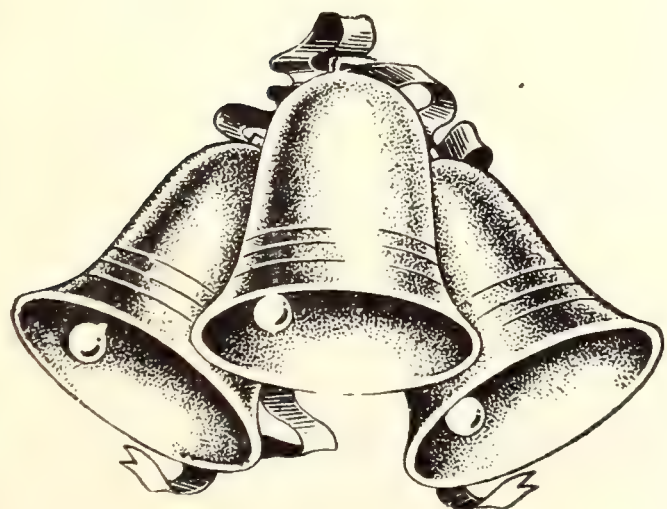
A Bible Reading Contest was sponsored between the Burlington and Peru congregations. The Burlingtonians came up with a total of 1478 chapters. Peruvians presented 1150 chapters. God bless them.

Visitors from Teegarden, Loree, Peru, College Corners, Howard Church of the Brethren, and Dry Creek Church of the Brethren; truly a sweet fellowship when Brethren meet to worship and praise the Lord, our God.

Results: visible, ten teen-agers and adults; but are we not too prone to count numbers while God counts hearts? Thank you Burlingtonians, for the opportunity to once more speak to you the unsearchable riches of God's Grace.

The McCartneysmiths, Evangelists,
Waterloo, Iowa.

Birth Of A Carol

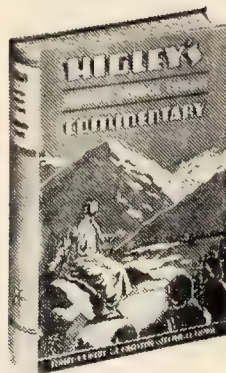
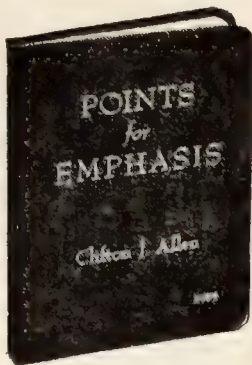
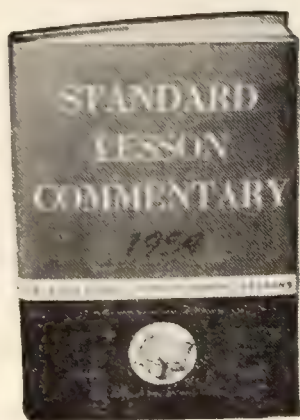


It happened one star-still Christmas Eve:
No organ echoed in that little church
Of Austria for they, upon a search,
Had found the bellows gnawed by mice. Conceive—
At such a happy time—an incident
So disappointing; how could they delay
The moments melting hurriedly away?
How could they sing without an instrument . . .
The hour was come to worship, to rejoice:
Kindly, Franz Gruber played on his guitar
That carol-of-all-choirs. Bar followed bar
Of golden eloquence guiding each voice—
To music Father Mohr asked him to write.
To clothe those sacred words of "Silent Night."

Annabelle Merrifield.

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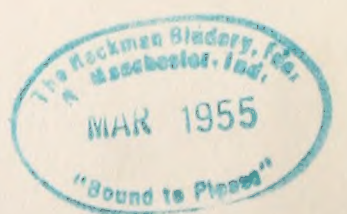
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